

0.0.1 Of a nature to arise

samudayadhamma suttaṃ

0. At Savatthi

sāvatthiyaṃ

1. Then a certain bhikkhu visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, that bhikkhu said this to the Auspicious One: “Ignorance, ignorance” O Bhante, it is said. What, O Bhante, is ignorance? To what extent is one entrenched in ignorance?

atha kho aññataro bhikkhu yena bhagavā tenu-pasaṃkami. upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca: "avijjā, avijjā"ti bhantena, vuccati. katamā nu kho bhante, avijjā? kittāvatā ca avijjāgato hotiti.

2. “Here O Bhikkhu, the Dhamma-deaf puthujjana does not wisely understand as it has come to be “form is of a nature to arise as form is of a nature to arise.” He does not wisely understand as it has come to be “form is of a nature to vanish as form is of a nature to vanish.” He does not wisely understand as it has come to be “form is

of a nature to arise and vanish as form is of a nature to arise and vanish.” He does not wisely understand as it has come to be “feeling is of a nature to arise as feeling is of a nature to arise.” He does not wisely understand as it has come to be “feeling is of a nature to vanish as feeling is of a nature to vanish.” He does not wisely understand as it has come to be “feeling is of a nature to arise and vanish as feeling is of a nature to arise and vanish.” He does not wisely understand as it has come to be “perception is of a nature to arise as perception is of a nature to arise.” He does not wisely understand as it has come to be “perception is of a nature to vanish as perception is of a nature to vanish.” He does not wisely understand as it has come to be “perception is of a nature to arise and vanish as perception is of a nature to arise and vanish.” He does not wisely understand as it has come to be “sankharas are of a nature to arise as sankharas are of a nature to arise.” He does not wisely understand as it has come to be “sankharas are of a nature to vanish as sankharas are of a nature to vanish.” He does not wisely understand as it has come to be “sankharas are of a nature to arise and vanish as sankharas are of a nature to arise and vanish.” He does not wisely understand as it has come to be “consciousness is of a nature to arise as consciousness is of a nature to arise.” He does not wisely understand as it has come to be “consciousness is of a nature to vanish as consciousness is of a nature to vanish.” He does not wisely understand as it has come to be “consciousness is of a nature to arise and vanish as consciousness is of a nature to arise and vanish.” This, O Bhikkhu, is called

ignorance. It is to this extent that one is entrenched in ignorance.”

idha bhikkhu, assutavā puthujjano samudayadhammaṃ rūpaṃ samudayadhammaṃ rūpanti yathābhūtaṃ nappajānāti. vayadhammaṃ rūpaṃ vayadhammaṃ rūpanti yathābhūtaṃ nappajānāti. samudayavayadhammaṃ rūpaṃ samudayavayadhammaṃ rūpanti yathābhūtaṃ nappajānāti. samudayadhammaṃ vedanaṃ, 'samudayadhammaṃ vedanāti' yathābhūtaṃ nappajānāti 'vayadhammaṃ vedanaṃ vayadhammaṃ vedanāti' yathābhūtaṃ nappajānāti. samudayavayadhammaṃ vedanaṃ, samudayavayadhammā vedanāti, yathābhūtaṃ nappajānāti. samudayadhammaṃ saññaṃ samudayadhammaṃ saññāti' yathābhūtaṃ nappajānāti 'vayadhammaṃ saññaṃ vayadhammaṃ saññāti' yathābhūtaṃ nappajānāti. samudayavayadhammaṃ saññaṃ, samudayavayadhammā saññāti, yathābhūtaṃ nappajānāti. samudayadhammaṃ saṃkhāre samudayadhammaṃ saṃkhārāti' yathābhūtaṃ nappajānāti 'vayadhamme saṃkhāre vayadhammā saṃkhārāti' yathābhūtaṃ nappajānāti. samudayavayadhamme saṃkhāre, samudayavayadhammā saṃkhārāti, yathābhūtaṃ nappajānāti. samudayadhammaṃ viññāṇaṃ samudayadhammaṃ viññānanti yathābhūtaṃ nappajānāti 'vayadhammaṃ viññāṇaṃ vayadhammaṃ viññānanti' yathābhūtaṃ nappajānāti. ayaṃ vuccati bhikkhu, avijjā. ettāvata ca avijjāgato hotīti.

3. When thus was said, that bhikkhu said this to the Auspicious One. “noble knowledge, noble knowledge,” O Bhante, it is said. What, O Bhante, is noble knowledge? To what extent is one entrenched in noble knowledge?

evaṃ vutte so bhikkhu bhagavantam etadavoca:
 "vijjā vijjā"ti bhante vuccati. katamā nu kho bhante,
 vijjā? kittāvatā ca vijjāgato hoti?

4. “Here O Bhikkhu, the Dhamma-hearer, the noble disciple, wisely understands as it has come to be “form is of a nature to arise as form is of a nature to arise.” He wisely understands as it has come to be “form is of a nature to vanish as form is of a nature to vanish.” He wisely understands as it has come to be “form is of a nature to arise and vanish as form is of a nature to arise and vanish.” He wisely understands as it has come to be “feeling is of a nature to arise as feeling is of a nature to arise.” He wisely understands as it has come to be “feeling is of a nature to vanish as feeling is of a nature to vanish.” He wisely understands as it has come to be “feeling is of a nature to arise and vanish as feeling is of a nature to arise and vanish.” He wisely understands as it has come to be “perception is of a nature to arise as perception is of a nature to arise.” He wisely understands as it has come to be “perception is of a nature to vanish as perception is of a nature to vanish.” He wisely understands as it has come to be “perception is of a nature to arise and vanish as perception is of a nature

to arise and vanish.” He wisely understands as it has come to be “sankharas are of a nature to arise as sankharas are of a nature to arise.” He wisely understands as it has come to be “sankharas are of a nature to vanish as sankharas are of a nature to vanish.” He wisely understands as it has come to be “sankharas are of a nature to arise and vanish as sankharas are of a nature to arise and vanish.” He wisely understands as it has come to be “consciousess is of a nature to arise as consciousess is of a nature to arise.” He wisely understands as it has come to be “consciousess is of a nature to vanish as consciousess is of a nature to vanish.” He wisely understands as it has come to be “consciousess is of a nature to arise and vanish as consciousess is of a nature to arise and vanish.” This, O Bhikkhu, is called noble knowledge. It is to this extent that one is entrenched in noble knowledge.”

idha bhikkhu, sutavā ariyasāvako samudayadhammaṃ rūpaṃ samudayadhammaṃ rūpanti yathābhūtaṃ pajānāti. vayadhammaṃ rūpaṃ vayadhammaṃ rūpanti yathābhūtaṃ pajānāti. samudaya-vayadhammaṃ rūpaṃ samudaya-vayadhammaṃ rūpanti yathābhūtaṃ pajānāti. samudayadhammaṃ vedanaṃ, 'samudayadhammaṃ vedanāti' yathābhūtaṃ pajānāti 'vayadhammaṃ vedanaṃ vayadhammaṃ vedanāti' yathābhūtaṃ pajānāti. samudaya-vayadhammaṃ vedanaṃ, samudaya-vayadhammā vedanāti, yathābhūtaṃ pajānāti. samudayadhammaṃ saññaṃ samudayadhammaṃ saññaṃ yathābhūtaṃ pajānāti 'vayadhammaṃ sañ-

ñaṃ vayadhammaṃ saññāti' yathābhūtaṃ pajā-
 nāti. samudayavayadhammaṃ saññāṃ, samuda-
 yavayadhammā saññāti, yathābhūtaṃ pajānāti. sa-
 mudayadhammaṃ saṃkhāre samudayadhammaṃ
 saṃkhārāti' yathābhūtaṃ pajānāti 'vayadhammaṃ
 saṃkhāre vayadhammā saṃkhārāti'yathābhūtaṃ
 pajānāti. samudayavayadhammaṃ saṃkhāre, sa-
 mudayavayadhammā saṃkhārāti, yathābhūtaṃ pa-
 jānāti. samudayavayadhammaṃ viññāṇaṃ, sa-
 mudayavayadhammaṃ viññāṇanti, yathābhūtaṃ
 pajānāti. vayadhammaṃ viññāṇaṃ vayadhammaṃ
 viññāṇanti yathābhūtaṃ pajānāti. samudayava-
 yadhammaṃ viññāṇaṃ samudayavayadhammaṃ
 viññāṇanti yathābhūtaṃ pajānāti. ayaṃ vuccati
 bhikkhu, vijjā. ettāvatā ca vijjāgato hotīti.

