

0.0.1 The Great Giving (excerpt)

64. Then, O bhikkhus, for the Bodhisatta Vipassi, gone to a lonely place in his dwelling while he was in seclusion, a reflection arose in his mind thus: “Indeed this world has fallen into difficulty, [in that] it is born, becomes old, and dies, passes away and arises, but now does not understand the stepping out of this suffering, of old age and death. When indeed will the stepping out of this suffering, of old age and death become evident?”

65. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Old age and death come to be when there is what herein, in dependence on what is there old age and death?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration,

0.0.1 mahāpadāna- suttaṃ

atha kho bhikkhave, vipassissa bodhisattassa gyāsūpagatassa rahogatassa paṭisallīnassa evaṃ cetaso parivittakko udapādi: “kiccham vatāyaṃ loko āpanno, jāyati ca jīyati mīyati ca cavati ca upapajjati ca. atha ca paṇimassa dukkhassa nissaraṇaṃ nappajjānāti jarāmaraṇassa. kudassu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaraṇassā?ti.

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: “kimhi nu kho sati jarāmaraṇaṃ hoti, kimpaccayā jarāmaraṇa’nti. atha kho bhikkhave, vipassissa bodhisattassa yoniso-

there came to be a breakthrough by wisdom: “Old age and death come to be when there is birth herein, in dependence on birth, there are old age and death.”

66. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Birth comes to be when there is what herein, in dependence on what is there birth?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Birth comes to be when there is being herein, in dependence on being, there is birth.”

67. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Being comes to be when there is what herein, in dependence on what is there being?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consid-

manasikārā ahu paññāya abhisamayo "jā-tiyā kho sati jarāmaraṇaṃ hoti, jātipaccayā jarāmaraṇa"nti.

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho sati jāti hoti kimpaccayā jāti" ti. atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "bhave kho sati jāti hoti, bhava paccayā jāti"ti.

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho sati bhavo hoti kimpaccayā bhavo"ti. atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo:

eration, there came to be a breakthrough by wisdom: “Being comes to be when there is holding herein, in dependence on holding, there is being.”

68. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Holding comes to be when there is what herein, in dependence on what is there holding?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Holding comes to be when there is thirst herein, in dependence on thirst, there is holding.”

69. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Thirst comes to be when there is what herein, in dependence on what is there thirst?” Then, O bhikkhus, from the Bodhisatta

"upādāne kho sati bhavo hoti, upādānapaccayā bhavo"ti.

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho sati upādānaṃ hoti kimpaccayā upādānanti. " atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "taṇhāya kho sati upādānaṃ hoti, taṇhāpaccayā upādānanti. "

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho sati taṇhā hoti kimpaccayā taṇhā"ti. atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu

Vipassi's root cause consideration, there came to be a breakthrough by wisdom: "Thirst comes to be when there is feeling herein, in dependence on feeling, there is thirst."

70. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: "Feeling comes to be when there is what herein, in dependence on what is there feeling?" Then, O bhikkhus, from the Bodhisatta Vipassi's root cause consideration, there came to be a breakthrough by wisdom: "Feeling comes to be when there is contact herein, in dependence on contact, there is feeling."

71. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: "Contact comes to be when there is what herein, in dependence on what is there contact?" Then, O bhik-

paññāya abhisamayo:
"vedanāya kho sati
taṇhā hoti, vedanāpac-
cayā taṇhā"ti.

atha kho bhikkhave, vi-
passissa bodhisattassa
etadahosi: "kimhi nu
kho sati vedanā hoti,
kimpaccayā vedanā"ti.
atha kho bhikkhave, vi-
passissa bodhisattassa
yonisomanasikārā ahu
paññāya abhisamayo.
"phasse kho sati ve-
danā hoti, phassapac-
cayā vedanā"ti.

atha kho bhikkhave, vi-
passissa bodhisattassa
etadahosi: "kimhi nu
kho sati phasso hoti,
kimpaccayā phasso"ti.

khus, from the Bodhisatta Vipassi's root cause consideration, there came to be a breakthrough by wisdom: "Contact comes to be when there are the six [sense] domains herein, in dependence on the six [sense] domains, there is contact."

72. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: "The six [sense] domains come to be when there is what herein, in dependence on what are there the six [sense] domains?" Then, O bhikkhus, from the Bodhisatta Vipassi's root cause consideration, there came to be a breakthrough by wisdom: "The six [sense] domains come to be when there is name-and-form herein, in dependence on name-and-form, there is the six [sense] domains."

73. Then, O bhikkhus, it

atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "saḷāyatane kho sati phasso hoti, saḷāyatanapaccayā phasso"ti.

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho sati saḷāyatanaṃ hoti, kimpaccayā saḷāyatananti" atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "nāmarūpe kho sati saḷāyatanaṃ hoti, nāmarūpapaccayā saḷāyatananti. "

atha kho bhikkhave, vi-

occurred to the Bodhisatta Vipassi: "Name-and-form comes to be when there is what herein, in dependence on what is there name-and-form?" Then, O bhikkhus, from the Bodhisatta Vipassi's root cause consideration, there came to be a breakthrough by wisdom: "Name-and-form comes to be when there is consciousness herein, in dependence on consciousness, there is name-and-form."

74. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: "Consciousness comes to be when there is what herein, in dependence on what is there consciousness?" Then, O bhikkhus, from the Bodhisatta Vipassi's root cause consideration, there came to be a breakthrough by wisdom: "Consciousness comes to be when there is name-and-form herein, in de-

passissa bodhisattassa etadahosi: "kimhi nu kho sati nāmarūpaṃ hoti, kimpaccayā nāmarūpanti" atha kho bhikkhave, vipassissa bodhisattassa yoniso-manasikārā ahu paññāya abhisamayo: "viññāṇe kho sati nāmarūpaṃ hoti, viññāṇapaccayā nāmarūpanti. "

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: kimhi nu kho sati viññāṇaṃ hoti, kimpaccayā viññāṇanti" atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "nāmarūpe kho sati viññāṇaṃ hoti, nāmarūpaccayā viññāṇanti. "

pendence on name-and-form, there is consciousness.”

75. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “This consciousness returns again to name-and-form. It does not go further [from name-and-form]. It is to that extent that all [beings] must be born, or all [beings] must [reach] old age, or all [beings] must pass away, or all [beings] must arise, that is, in dependence on name-and-form, there is consciousness; in dependence on consciousness, there is name-and-form; in dependence on name-and-form, there are the six [sense] domains; in dependence on the six [sense] domains, there is contact; in dependence on contact, there is feeling; in dependence on feeling, there is thirst; in dependence on thirst, there is holding; in dependence on holding, there is being; in

atha kho bhikkhave, vi-passissa bodhisattassa etadahosi: "paccudāvattati kho idaṃ viññāṇaṃ, nāmarūpamhā nāparaṃ gacchati. etāvatā jāyetha vā jīyetha vā cavetha vā upapajjetha vā, yadidaṃ nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhā paccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa

dependence on being, there is birth; in dependence on birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair arise. Just so, is the arising of this entire amassment of suffering.”

76. “Origination, origination,” O bhikkhus, for the Bodhisatta Vipassi, among dhammas unheard before, the eye arose, knowledge arose, wisdom arose, noble knowledge arose, light arose.

77. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Old age and death do not come to be when there is not what herein, from the cessation of what is there cessation of old age and death?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a

samudayo hotī”ti.

“samudayo, samudayo’ti kho bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: “kimhi nu kho sati jarāmaṇaṃ na hoti, kissa nirodhā jarāmaṇanirodho”ti. atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo:

breakthrough by wisdom:
 “Old age and death do not
 come to be when there is
 not birth herein, from the
 cessation of birth, there is
 the cessation of old age and
 death.”

78. Then, O bhikkhus, it
 occurred to the Bodhisatta
 Vipassi: “Birth does not come
 to be when there is not what
 herein, from the cessation
 of what is there cessation of
 birth?” Then, O bhikkhus,
 from the Bodhisatta Vipassi’s
 root cause consideration,
 there came to be a break-
 through by wisdom: “Birth
 does not come to be when
 there is not being herein,
 from the cessation of be-
 ing, there is the cessation
 of birth.”

79. Then, O bhikkhus, it
 occurred to the Bodhisatta
 Vipassi: “Being does not
 come to be when there is

"jātiyā kho asati jarā-
 maraṇaṃ na hoti, jāti
 nirodho jarāmarañani-
 rodho"ti.

atha kho bhikkhave, vi-
 passissa bodhisattassa
 etadahosi: "kimhi nu
 kho asati jāti na hoti,
 kissa nirodhā jātiniro-
 dho"ti. atha kho bhik-
 khave, vipassissa bo-
 dhisattassa yonisoma-
 nasikārā ahu paññāya
 abhisamayo: "bhave
 kho asati jāti na hoti,
 bhavanirodhā jātiniro-
 dho"ti.

atha kho bhikkhave, vi-
 passissa bodhisattassa
 etadahosi: "kimhi nu

not what herein, from the cessation of what is there cessation of being?" Then, O bhikkhus, from the Bodhisatta Vipassi's root cause consideration, there came to be a breakthrough by wisdom: "Being does not come to be when there is not holding herein, from the cessation of holding, there is the cessation of being."

80. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: "Holding does not come to be when there is not what herein, from the cessation of what is there cessation of holding?" Then, O bhikkhus, from the Bodhisatta Vipassi's root cause consideration, there came to be a breakthrough by wisdom: "Holding does not come to be when there is not thirst herein, from the cessation of thirst, there is the cessation of holding."

kho asati bhavo na hoti, kissa nirodhā bhavanirodho"ti. atha kho bhikkhave vipassissa bodhisattatassa yonisomanasikārā ahu paññāya abhisamayo: "upādāne kho asati bhavo na hoti, upādānanirodhā bhavanirodho"ti.

atha kho bhikkhave vipassissa bodhisattassa etadahosi: "kimhi nu kho asati upādānaṃ na hoti, kissa nirodhā upādānanirodho"ti. atha kho bhikkhave vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: taṇhāya kho asati upādānaṃ na hoti, taṇhānirodhā upādānanirodho"ti.

81. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Thirst does not come to be when there is not what herein, from the cessation of what is there cessation of thirst?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Thirst does not come to be when there is not feeling herein, from the cessation of feeling, there is the cessation of thirst.”

82. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Feeling does not come to be when there is not what herein, from the cessation of what is there cessation of feeling?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Feeling does not come

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho asati taṇhā na hoti, kissa nirodhā taṇhānirodho"ti. atha kho bhikkhatva vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "vedanāya kho asati taṇhā na hoti, vedanā nirodhā taṇhānirodho"ti.

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: 'kimhi nu kho asati vedanā na hoti, kissa nirodhā vedanānirodho"ti. atha kho bhikkhave vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "phasso kho asati vedanā na hoti, phassa-

to be when there is not contact herein, from the cessation of contact, there is the cessation of feeling.”

83. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Contact does not come to be when there is not what herein, from the cessation of what is there cessation of contact?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Contact does not come to be when there are not the six [sense] domains herein, from the cessation of the six [sense] domains, there is the cessation of contact.”

84. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “The six [sense] domains do not come to be when there is not what herein, from the cessation

nirodhā vedanānirodho”ti.

atha kho bhikkhave, vipassisasa bodhisattassa etadahosi: "kimhi nu kho asati phasso na hoti, kissa nirodhā phassanirodho"ti. atha kho bhikkhave vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "saḷāyatane kho asati phasso na hoti, saḷāyatana nirodhā phassanirodho"ti.

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho asati saḷāyatanaṃ na hoti, kissa nirodhā saḷāyatana nirodho?"ti.

of what is there cessation of the six [sense] domains?" Then, O bhikkhus, from the Bodhisatta Vipassi's root cause consideration, there came to be a breakthrough by wisdom: "The six [sense] domains do not come to be when there is not name-and-form herein, from the cessation of name-and-form, there is the cessation of the six [sense] domains."

85. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: "Name-and-form does not come to be when there is not what herein, from the cessation of what is there cessation of name-and-form?" Then, O bhikkhus, from the Bodhisatta Vipassi's root cause consideration, there came to be a breakthrough by wisdom: "Name-and-form does not come to be when there is not consciousness herein, from

atha kho bhikkhave vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "nāmarūpe kho asati saḷāyatanaṃ na hoti, nāmarūpanirodhā saḷāyatananirodho"ti.

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho asati nāmarūpaṃ na hoti, kissa nirodhā nāmarūpanirodho?"ti. atha kho bhikkhave vipassassa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo: "viññāṇe kho asati nāmarūpaṃ na hoti, viññāṇanirodhā nāmarūpanirodho"ti.

the cessation of consciousness, there is the cessation of name-and-form.”

86. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Consciousness does not come to be when there is not what herein, from the cessation of what is there cessation of consciousness?” Then, O bhikkhus, from the Bodhisatta Vipassi’s root cause consideration, there came to be a breakthrough by wisdom: “Consciousness does not come to be when there is not name-and-form herein, from the cessation of name-and-form, there is the cessation of consciousness.”

87. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “This path for self-awakening has been attained by me. That is, from the cessation of name-and-form, there is the cessation of con-

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: 'kimhi nu kho asati viññāṇaṃ na hoti, kissa nirodhā viññāṇanirodho?'ti. atha kho bhikkhave vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "nāmarūpe kho asati viññāṇaṃ na hoti. nāmarūpanirodhā viññāṇanirodho"ti.

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "adhigato kho myāyaṃ¹ maggo

¹ me ayaṃ vipassanāmaggo, pts. ■

sciousness; from the cessation of consciousness, there is the cessation of name-and-form; from the cessation of name-and-form, there is the cessation of the six [sense] domains, from the cessation of the six [sense] domains, there is the cessation of contact; from the cessation of contact, there is the cessation of feeling; from the cessation of feeling, there is the cessation of thirst; from the cessation of thirst, there is the cessation of holding; from the cessation of holding, there is the cessation of being; from the cessation of being, there is the cessation of birth; from the cessation of birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair cease. Just so, is the cessation of this entire stock of suffering.” “Cessation, cessation,” O bhikkhus, for the Bodhisatta Vipassi, among dhammas unheard before, the

sambodhāya² yadidaṃ nāmarūpanirodhāya viññāṇanirodho' viññāṇanirodhā nāmarūpanirodho. nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokapari-devadukkhadomanas-supāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hoti"ti. "nirodho, nirodho"ti kho bhikkhave vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā

²bodhāya, syā. ■

eye arose, knowledge arose,
wisdom arose, noble knowl-
edge arose, light arose.

88. “So then, O bhikkhus,
on another occasion, the Bod-
hisatta Vipassi dwelled as
one who perceives in accor-
dance with the arising and
vanishing in the five stocks of
appropriation: [thus]: “Such
is form, such is form’s aris-
ing, such is form’s disappear-
ance, such is feeling, such is
feeling’s arising, such is feel-
ing’s disappearance, such is
perception, such is percep-
tion’s arising, such is percep-
tion’s disappearance, such are
sankharas, such are sankha-
ras’ arising, such are sankha-
ras’ disappearance, such is
consciousness, such is con-
sciousness’s arising, such is
consciousness’s disappear-
ance.” Of him dwelling as
one who perceives in accor-
dance with the arising and
vanishing in the five stocks

udapādi, āloko uda-
pādi:

atha kho bhikkhave,
vipassī bodhisatto apa-
rena samayena pañca-
sūpādānakkhandhesu
udayabbayānupassī vi-
hāsi: "iti rūpaṃ, iti rū-
passa samudayo, iti rū-
passa atthaṅgamo. iti
vedanā, iti vedanāya
samudayo, iti veda-
nāya atthaṅgamo. iti
saññā, iti saññāya sa-
mudayo, iti saññāya
atthaṅgamo. iti saṅ-
khārā, iti saṅkhārā-
naṃ samudayo, iti
saṅkhārānaṃ atthaṅ-
gamo. iti viññāṇaṃ,
iti viññāṇassa samu-
dayo, iti viññāṇassa
atthaṅgamo"ti. tassa
pañcasu upādānak-
khandhesu udayabba-
yānupassinno viharato
na cirasseva anupā-

of appropriation, in just no long [time], by not having appropriated, his mind was liberated from the asavas.”

dāya āsavehi cittaṃ
vimucci"ti.

