

0.0.1 Noble Disciple

0. At Savatthi

1. O bhikkhus, for the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, it does not occur to him thus: “When there is what within does what come to be, from the arising of what does what arises? When there is what within does name and form come to be? When there is what within does the six sense domains come to be? When there is what within does contact come to be? When there is what within does feeling come to be? When there is what within does thirst come to be? When there is what within does holding come to be? When there is what within does being come to be? When there is what within does birth come to be? When there is what within does old age and death come to be?”

2. Rather, O bhikkhus, for the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, indeed, his knowledge of this is independent of others: “This comes to be when there is this within. This arises with the arising of this. Name and form comes to be when there is consciousness within. The six sense domains come to be when there is name and form within. Contact comes to be when there is the six sense domains within. Feeling comes to be when there is contact within. Thirst comes to be when there is feeling within. Holding comes

to be when there is thirst within. Being comes to be when there is holding within. Birth comes to be when there is being within. Old age and death comes to be when there is birth within.” He wisely understands thus: “Just so is the arising of this world.”

3. O bhikkhus, for the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, it does not occur to him thus: “When there is not what within does what not come to be, from the cessation of what does what ceases? When there is not what within does name and form not come to be? When there is not what within does the six sense domains not come to be? When there is not what within does contact not come to be? When there is not what within does feeling not come to be? When there is not what within does thirst not come to be? When there is not what within does holding not come to be? When there is not what within does being not come to be? When there is not what within does birth not come to be? When there is not what within does old age and death not come to be?”

4. Rather, O bhikkhus, for the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, his knowledge of this is independent of others: “This does not come to be when there is not this within. This ceases with the cessation of this. Name and form do not come to be when there is not consciousness within. The six sense domains do not come to be when there is not name and

form within. Contact does not come to be when there is not six sense domains within. Feeling does not come to be when there is not contact within. Thirst does not come to be when there is not feeling within. Holding does not come to be when there is not thirst within. Being does not come to be when there is not holding within. Birth does not come to be when there is not being within. Old age and death do not come to be when there is not birth within.” He wisely understands thus: “Just so is the cessation of this world.”

5. “From when, O bhikkhus, a noble disciple wisely understands the arising and the extinguishing of the world thus as it has come to be, he is called, O bhikkhus, a noble disciple excelling in view proper, one excelling in vision proper, having arrived at this true Dhamma proper, one who sees this true Dhamma proper, one endowed with a sekha’s knowledge proper, one endowed with a sekha’s noble knowledge proper, one who has entered upon stream of Dhamma proper, a noble one with penetrative wisdom proper, one who stands knocking on the door of the deathless proper.”