

0.0.1 Analysis

0. Source: Savatthi

1. “Precedent co-arising, O bhikkhus, I will teach and analyze for you. Listen to that and do mind it well. I will speak.” “Yes Bhante.” Those bhikkhus replied to the Auspicious One. The Auspicious One said this:

2. And what, O bhikkhus, is precedent co-arising? In dependence on ignorance, O bhikkhus, there are sankharas. In dependence on sankharas, there is consciousness. In dependence on consciousness, there is name-and-form. In dependence on name-and-form, there is the six-sense-domain. In dependence on the six-sense-domain, there is contact. In dependence on contact, there is feeling. In dependence on feeling, there is thirsting. In dependence on thirsting, there is undertaking. In dependence on undertaking, there is being. In dependence on being, there is birth. In dependence on birth, there are old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Thus arises this entire amassment of suffering.

3. And what, O bhikkhus, is old age and death? Of whichever beings in this or that group of beings there is old age, decrepitude, brokenness [of teeth], greyness of hair, wrinkleness of skin, dwindleness of vitality, deterioration of the faculties, this is called old age.

0.0.1 vibhaṅgasuttaṃ

0. sāvatthiya

1. paṭiccasamuppādaṃ vo bhikkhave, desissāmi. vi-bhajissāmi. taṃ suṇātha. sādhukaṃ manasikarotha. bhāsissāmi'ti. evaṃ bhante'ti kho te bhikkhū bhaga-vato paccassosum. bhagavā etadavoca:

2. katamo ca bhikkhave, paṭiccasamuppādo? avijjā-paccayā bhikkhave, saṅkhārā. saṅkhārapaccayā viñ-ñāṇaṃ. viññāṇapaccayā nāmarūpaṃ. nāmarūpapac-cayā saḷāyatanāṃ. saḷāyatanapaccayā phasso. phas-sapaccayā vedanā. vedanāpaccayā taṇhā. taṇhāpac-cayā upādānaṃ. upādānapaccayā bhavo. bhavapac-cayā jāti. jātipaccayā jarāmaraṇaṃ, sokaparidevaduk-khadomanassūpāyāsā sambhavanti. evametassa ke-valassa dukkhakkhandhassa samudayo hoti.

3. katamañca bhikkhave, jarāmaraṇaṃ? yā¹ tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni in-driyānaṃ paripāko, ayaṃ vuccati jarā.

4. katamañca bhikkhave, maraṇaṃ? yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccumaraṇaṃ kālakiriyā khandhānaṃ

¹yaṃ - sīmu, sī, 1, 2 ■

4. And what, O bhikkhus, is death? Of whichever beings in this or that group of beings there is passing away, death, breakup, disappearance, dying and death, making and end of time, breakup of the aggregates, casting aside of the carcass, cutting off of the life faculty. This is called death. Thus this old age and this death. This is called, O bhikkhus, old age and death.

5. And what, O bhikkhus, is birth? Of whichever beings in this or that group of beings there is birth, arising, descent, coming into being, actualizing, the manifestation of the aggregates, acquisition of the [sense] domains. This, O bhikkhus, is called birth.

6. And what, O bhikkhus, is being? There are, O bhikkhus, these three beings. Sensual desire being, form being and formless being. This, O bhikkhus, is called being.

7. And what, O bhikkhus is undertaking? There are, O bhikkhus, these four undertakings. The undertaking of sensual desire, the undertaking of views, the undertaking of virtue and [religious] duties, the undertaking of the doctrine of self. This, O bhikkhus, is called undertaking.

8. And what, O bhikkhus, is thirsting? There are, O bhikkhus, these six classes of thirsting. thirsting for forms, thirsting for sounds, thirsting for aromas, thirsting

bhedo kalebarassa² nikkhepo jīvitindriyassa upacchedo³. idaṃ vuccati maraṇaṃ. iti ayañca jarā idañca maraṇaṃ, idaṃ vuccati bhikkhave, jarāmarāṇaṃ.

5. katamā ca bhikkhave, jāti? yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti nibbatti abhinibbatti, khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati bhikkhave, jāti.

6. katamo ca bhikkhave, bhavo? tayome bhikkhave, bhavā: kāmabhavo, rūpabhavo, arūpabhavo. ayaṃ vuccati bhikkhave, bhavo.

7. katamañca bhikkhave upādānaṃ? cattārimāni bhikkhave, upādānāni: kāmūpadānaṃ, diṭṭhūpadānaṃ, sīlabbatūpadānaṃ, attavādūpadānaṃ. idaṃ vuccati bhikkhave upādānaṃ.

8. katamā ca bhikkhave taṇhā? chayime bhikkhave, taṇhākāyā: rūpataṇhā saddataṇhā gandhataṇhā rasa-taṇhā phoṭṭhabbataṇhā dhammataṇhā. ayaṃ vuccati bhikkhave taṇhā.

9. katamā ca bhikkhave vedanā? chayime bhikkhave, vedanākāyā: cakkhusamphassajā vedanā, sotasaṃphassa-jā vedanā, ghāṇasaṃphassajā vedanā, jivhāsaṃphas-

²kalevarassa - syā, machasaṃ ■

³jīvitindriyassa upacchedo, ayaṃ pāṭho na dissate. -sīmu. machasaṃ. ■

for flavors, thirsting for tangibles, thirsting for dhammas. This, O bhikkhus, is called thirsting.

9. And what, O bhikkhus, is feeling? There are, O bhikkhus, six classes of feelings. Feeling born of eye contact, feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, feeling born of mind contact. This, O bhikkhus, is called feeling.

10. And what, O bhikkhus, is contact? There are, O bhikkhus, these six classes of contact. Eye contact, ear contact, nose contact, tongue contact, body contact, mind contact. This, O bhikkhus, is called contact.

11. And what, O bhikkhus, is the six [sense] domain? Eye domain, ear domain, nose domain, tongue domain, body domain, mind domain. This, O bhikkhus, is called the six [sense] domain.

12. And what, O bhikkhus, is name-and-form? Feeling, perception, intention, contact and attention. This, is called name. The four great elements and form undertaken by the four great element. This is called form. Thus this name and this form, this, O bhikkhus, is called name-and-form.

sajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. ayaṃ vuccati bhikkhave vedanā.

10. katamo ca bhikkhave phasso? chayime bhikkhave, phassakāyā: cakkhusamphasso, sotasamphasso, ghāṇasamphasso jivhāsamphasso, kāyasamphasso, manosamphasso. ayaṃ vuccati bhikkhave, phasso.

11. katamañca bhikkhave saḷāyatanam? cakkhāyatanaṃ sotāyatanam ghāṇāyatanam jivhāyatanam kāyāyatanam manāyatanam. idaṃ vuccati bhikkhave, saḷāyatanam.

12. katamañca bhikkhave nāmarūpaṃ? vedanā saññā cetanā phasso manasikāro, idaṃ vuccati nāmaṃ. cat-tāro ca mahābhūtā, catunnaṃ ca mahābhūtānaṃ upā-dāyarūpaṃ, idaṃ vuccati rūpaṃ. iti idañca nāmaṃ, idañca rūpaṃ, idaṃ vuccati bhikkhave, nāmarūpaṃ.

13. katamañca bhikkhave viññāṇam? chayime bhikkhave, viññāṇakāyā: cakkhuvīññāṇam sotavīññāṇam ghāṇavīññāṇam jivhāvīññāṇam kāyavīññāṇam manovīññāṇam. idaṃ vuccati bhikkhave, viññāṇam.

14. katame ca bhikkhave saṅkhārā? tayome bhikkhave, saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro citta-saṅkhāro. ime vuccanti bhikkhave, saṅkhārā.

13. And what, O bhikkhus, is consciousness? There are, O bhikkhus, these six classes of consciousness. Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This, O bhikkhus, is called consciousness.

14. And what, O bhikkhus, are sankharas? There are, O bhikkhus, these three sankharas: bodily sankhara, verbal sankhara and mental sankhara. These, O bhikkhus, are called sankharas.

15. And what, O bhikkhus, is ignorance? That, O bhikkhus, which is the not knowing of suffering, the not knowing of the origination of suffering, the not knowing of the cessation of suffering, the not knowing of the path leading to the cessation of suffering. This, O bhikkhus, is called ignorance.

16. Thus, O bhikkhus, in dependence on ignorance, there are sankharas. In dependence on sankharas, there is consciousness. In dependence on consciousness, there is name-and-form. In dependence on name-and-form, there is the six-sense-domain. In dependence on the six-sense-domain, there is contact. In dependence on contact, there is feeling. In dependence on feeling, there is thirsting. In dependence on thirsting, there is undertaking. In dependence on undertaking, there is being. In dependence on being, there is birth. In dependence on birth, there are old age and death, sorrow, lamentation,

15. katamā ca bhikkhave avijjā? yaṃ kho bhikkhave dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, ayaṃ vuccati bhikkhave, avijjā.

16. iti kho bhikkhave avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ. viññāṇapaccayā nāmarūpaṃ. nāmarūpapaccayā saḷāyatanaṃ. saḷāyatanapaccayā phasso. phassapaccayā vedanā vedanāpaccayā taṇhā. taṇhāpaccayā upādānaṃ. upādānapaccayā bhavo. bhavapaccayā jāti. jātipaccayā jarāmarāṇaṃ, sokapari-devadukkhadomanassūpāyāsā sambhavanti. evame-tassa kevalassa dukkhakkhandhassa samudayo hoti.

17. avijjāya tveva asesavirāganirodhā saṅkhāranirodho. saṅkhāranirodhā viññāṇanirodho. viññāṇanirodhā nāmarūpanirodho. nāmarūpanirodhā saḷāyatana-nirodho. saḷāyatananirodhā phassanirodho. phassanirodhā vedanānirodho. vedanānirodhā taṇhānirodho. taṇhānirodhā upādānanirodho. upādānanirodhā bhavanirodho. bhavanirodhā jātinirodho. jātinirodhā jarāmarāṇaṃ, sokaparidevadukkhadomanassupāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.

physical suffering, mental suffering and despair. Thus arises this entire amassment of suffering.

17. “From the complete fading away and cessation of this very ignorance, there is the cessation of sankharas. From the cessation of sankharas, there is the cessation of consciousness. 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 domain. From the cessation of the six-sense domain, 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 thirsting. From the cessation of thirsting, there is the cessation of undertaking. From the cessation of undertaking, there is the cessation of being. From the cessation of being, there is the cessation of birth. From the cessation of birth, there is the cessation of old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. Just so, is the cessation of this entire stock of suffering.”

