0.0.1 The Great Giving (excerpt)

mahāpadānasuttaṃ

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?”

atha kho bhikkhave, vipassissa bodhisattassa vāsūpagatassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: "kicchaṃ vatāyaṃ loko āpanno, jāyati ca jīyati mīyati ca cavati ca upapajjati ca. atha ca panimassa dukkhassa nissaraṇaṃ nappajānāti jarāmaraṇassa. kudassu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaraṇassā?ti.

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, 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."

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho sati jarāmaraṇaṃ hoti, kimpaccayā jarāmaraṇa'nti. atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo "jātiyā kho sati jarāmaraṇaṃ hoti, jātipaccayā jarāmaraṇa"nti.

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."

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

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 consideration, there came to be a breakthrough by wisdom:

“Being comes to be when there is undertaking herein, in dependence on undertaking, there is being.”

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

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

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. "

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 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.”

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

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.”

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

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 bhikkhus, 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."

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

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."

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 saḷāyata-

naṃ hoti, nāmarūpapaccayā saḷāyatananti. "

73. Then, O bhikkhus, it 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.”

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

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

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: kimhi nu kho sati viññāṇaṃ hoti, kim-

paccayā viññāṇanti" atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "nāmarūpe kho sati viññāṇaṃ hoti, nāmarūpapaccayā viññāṇanti. "

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 undertaking; in dependence on undertaking, there is being; in 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.”

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "paccudāvattati kho idaṃ viññāṇaṃ, nāmarūpamhā nāparaṃ gacchati. ettāvatā jāyetha vā jīyetha vā cavetha vā upapajjetha vā, yadidaṃ nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nā-

marūpaṃ, nāmarūpaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhā paccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassūpāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hotī"ti.

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.

"samudayo, samudayo'ti kho bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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 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.”

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pts page 033

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho sati jarāmaraṇaṃ na hoti, kissa nirodhā jarāmaraṇanirodho"ti. atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "jātiyā kho asati jarāmaraṇaṃ na hoti, jāti nirodho jarāmaraṇanirodho"ti.

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 breakthrough by wisdom: “Birth does not come to be when there is not being herein, from the cessation of being, there is the cessation of birth.”

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho asati jāti na hoti, kissa nirodhā jātinirodho"ti. atha kho bhikkhave, vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "bhave kho asati jāti na hoti, bhavanirodhā jātinirodho"ti.

79. Then, O bhikkhus, it occurred to the Bodhisatta Vipassi: “Being does not come to be when there is 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 undertaking herein, from the cessation of undertaking, there is the cessation of being."

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu 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.

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

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.”

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.

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

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, phassanirodhā vedanānirodho"ti.

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.”

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.

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 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.”

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "kimhi nu kho asati saḷāyatanaṃ na hoti, kissa nirodhā saḷāyatana nirodho?"ti. atha kho bhikkhave vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: "nāmarūpe kho asati saḷāyatanaṃ na hoti, nāmarūpanirodhā saḷāyatananirodho"ti.

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

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.

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bjt page 052

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.”

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.

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 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] 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 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, 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 eye arose, knowledge arose, wisdom arose, noble knowledge arose, light arose.

atha kho bhikkhave, vipassissa bodhisattassa etadahosi: "adhigato kho myāyaṃ[1] maggo sambodhāya[2] yadidaṃ nāmarūpanirodhāya viññāṇanirodho' viññāṇanirodhā nāmarūpanirodho. nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti. "nirodho, nirodho"ti kho bhikkhave vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi:

[1]me ayaṃ vipassanāmaggo, pts.
[2]bodhāya, syā.
pts page 035

88. “So then, O bhikkhus, on another occasion, the Bodhisatta Vipassi dwelled as one who perceives in accordance with the arising and vanishing in the five appropriable khandhas [thus]: “Such is form, such is form’s arising, such is form’s disappearance, such is feeling, such is feeling’s arising, such is feeling’s disappearance, such is perception, such is perception’s arising, such is perception’s disappearance, such are sankharas, such are sankharas’ arising, such are sankharas’ disappearance, such is consciousness, such is consciousness’s arising, such is consciousness’s disappearance.” Of him dwelling as one who perceives in accordance with the arising and vanishing in the five appropriable khandhas, in just no long [time], by not having appropriated, his mind was liberated from the asavas.”

atha kho bhikkhave, vipassī bodhisatto aparena samayena pañcasūpādānakkhandhesu udayabbayānupassī vihāsi: "iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo. iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo. iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo. iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo. iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo"ti. tassa pañcasu upādānakkhandhesu udayabbayānupassino viharato na cirasseva anupādāya āsavehi cittaṃ vimucci"ti.