0.0.1 Not Yours

0. At Savatthi.

1. This body, O bhikkhus, is not for you. It is also not for another. This, O bhikkhus, is old kamma, especially conditioned, especially intended. It is to be seen as something to be felt.

2. Therein, O bhikkhus, the Dhamma-hearer, the noble disciple, carefully considers the root cause thus: "This comes to be when there is this herein. This arises with the arising of this. This does not come to be when there is not this herein. This ceases with the cessation of this." That is: " 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, together with sorrow, lamentation, physical suffering, mental suffering, and despair. Thus arises this entire amassment of suffering.

0.0.1 natumhasuttaṃ

0. sāvatthiyaṃ

1. nāyaṃ bhikkhave, kāyo tumhākaṃ. nāpi[1] aññesaṃ. purāṇamidaṃ bhikkhave kammaṃ abhisaṅkhataṃ abhisañcetayitaṃ vedayitaṃ[2] daṭṭhabbaṃ.

2. tatra kho bhikkhave sutavā ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yoniso manasikaroti: iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti, imassanirodhā idaṃ nirujjhati, yadidaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ. viññāṇapaccayā nāmarūpaṃ. nāmarūpapaccayā saḷāyatanaṃ. saḷāyatanapaccayā phasso. phassapaccayā vedanā. vedanāpaccayā taṇhā. taṇhāpaccayā upādānaṃ. upādānapaccayā bhavo. bhavapaccayā jāti. jātipaccayā jarāmaraṇaṃ, sokaparidevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

3. avijjāyatveva asesavirāganirodhā saṅkhāranirodho. saṅkhāranirodhā viññāṇanirodho. viññāṇanirodhā nāmarūpanirodho. nāmarūpanirodhā saḷāyatananirodho. saḷāyatananirodhā phassanirodho. phassanirodhā vedanānirodho. vedanānirodhā taṇhānirodho. taṇhānirodhā upādānanirodho. upādānanirodhā bhavanirodho. bhavanirodhā jātinirodho. jātinirodhā jarāmara-

[1] napi - machasaṃ, pts.
[2] vedanīyaṃ - machasaṃ, syā, pts.

3. 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."

ṇaṃ, sokaparidevadukkhadomanassupāyāsā nirujjhanti.
evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.