### 0.0.1 Of a nature to arise

**0.** At Savatthi

**1.** Then a certain bhikkhu visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, that bhikkhu said this to the Auspicious One: "Ignorance, ignorance" O Bhante, it is said. What, O Bhante, is ignorance? To what extent is one entrenched in ignorance?

**2.** "Here O Bhikkhu, the Dhamma-deaf puthujjana does not wisely understand as it has come to be "form is of a nature to arise as form is of a nature to arise." He does not wisely understand as it has come to be "form is of a nature to vanish as form is of a nature to vanish." He does not wisely understand as it has come to be "form is of a nature to arise and vanish as form is of a nature to arise and vanish." He does not wisely understand as it has come to be "feeling is of a nature to arise as feeling is of a nature to arise." He does not wisely understand as it has come to be "feeling is of a nature to vanish as feeling is of a nature to vanish." He does not wisely understand as it has come to be "feeling is of a nature to arise and vanish as feeling is of a nature to arise and vanish." He does not wisely understand as it has come to be "perception is of a nature to arise as perception is of a nature to arise." He does not wisely understand as

### 0.0.1 samudayadhamma suttaṃ

**0.** sāvatthiyaṃ

**1.** atha kho aññataro bhikkhu yena bhagavā tenupasaṃkami. upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca: "avijjā, avijjā"ti bhantena, vuccati. katamā nu kho bhante, avijjā? kittāvatā ca avijjāgato hotiti.

**2.** idha bhikkhu, assutavā puthujjano samudayadhammaṃ rūpaṃ samudayadhammaṃ rūpanti yathābhūtaṃ nappajānāti. vayadhammaṃ rūpaṃ vayadhammaṃ rūpanti yathābhūtaṃ nappajānāti. samudayavayadhammaṃ rūpaṃ samudayavayadhammaṃ rūpanti yathābhūtaṃ nappajānāti. samudayadhammaṃ vedanaṃ, 'samudayadhammaṃ vedanāti' yathābhūtaṃ nappajānāti 'vayadhammaṃ vedanaṃ vayadhammaṃ vedanāti' yathābhūtaṃ nappajānāti. samudayavayadhammaṃ vedanaṃ, samudayavayadhammā vedanāti, yathābhūtaṃ nappajānāti. samudayadhammaṃ saññaṃ samudayadhammaṃ saññāti' yathābhūtaṃ nappajānāti 'vayadhammaṃ saññaṃ vayadhammaṃ saññāti' yathābhūtaṃ nappajānāti. samudayavayadhammaṃ saññaṃ, samudayavayadhammā saññāti, yathābhūtaṃ nappajānāti. samudayadhammaṃ saṃkhāre samudayadhammaṃ saṃkhārāti' yathābhūtaṃ nappajānāti 'vayadhamme saṃkhāre vayadhammā saṃkhārāti'yathābhūtaṃ nappajānāti. samudayavayadhamme saṃkhāre, samuda-

it has come to be “perception is of a nature to vanish as perception is of a nature to vanish.” He does not wisely understand as it has come to be “perception is of a nature to arise and vanish as perception is of a nature to arise and vanish.” He does not wisely understand as it has come to be “sankharas are of a nature to arise as sankharas are of a nature to arise.” He does not wisely understand as it has come to be “sankharas are of a nature to vanish as sankharas are of a nature to vanish.” He does not wisely understand as it has come to be “sankharas are of a nature to arise and vanish as sankharas are of a nature to arise and vanish.” He does not wisely understand as it has come to be “consciousness is of a nature to arise as consciousness is of a nature to arise.” He does not wisely understand as it has come to be “consciousness is of a nature to vanish as consciousness is of a nature to vanish.” He does not wisely understand as it has come to be “consciousness is of a nature to arise and vanish as consciousness is of a nature to arise and vanish.” This, O Bhikkhu, is called ignorance. It is to this extent that one is entrenched in ignorance.”

**3.** When thus was said, that bhikkhu said this to the Auspicious One. “noble knowledge, noble knowledge,” O Bhante, it is said. What, O Bhante, is noble knowledge? To what extent is one well settled in noble knowledge?

**4.** “Here O Bhikkhu, the Dhamma-hearer, the noble disciple, wisely understands as it has come to be “form

yavayadhammā saṃkhārāti, yathābhūtaṃ nappajānāti. samudayadhammaṃ viññāṇaṃ samudayadhammaṃ viñ-ñāṇanti yathābhūtaṃ nappajānāti 'vayadhammaṃ viñ-ñāṇaṃ vayadhammaṃ viññāṇanti' yathābhūtaṃ nap-pajānāti. ayaṃ vuccati bhikkhu, aviŋjā. ettāvatā ca aviŋjāgato hotīti.

**3.** evaṃ vutte so bhikkhu bhagavantaṃ etadavoca: "viŋjā viŋjā"ti bhante vuccati. katamā nu kho bhante, viŋjā? kittāvatā ca viŋjāgato hoti?

**4.** idha bhikkhu, sutavā ariyasāvako samudayadham-maṃ rūpaṃ samudayadhammaṃ rūpanti yathābhūtaṃ pajānāti. vayadhammaṃ rūpaṃ vayadhammaṃ rūpanti yathābhūtaṃ pajānāti. samudayavayadhammaṃ rū-paṃ samudayavayadhammaṃ rūpanti yathābhūtaṃ pa-jānāti. samudayadhammaṃ vedanaṃ, 'samudayadham-maṃ vedanāti' yathābhūtaṃ pajānāti 'vayadhammaṃ vedanaṃ vayadhammaṃ vedanāti' yathābhūtaṃ pa-jānāti. samudayavayadhammaṃ vedanaṃ, samuda-yavayadhammā vedanāti, yathābhūtaṃ pajānāti. sa-mudayadhammaṃ saññaṃ samudayadhammaṃ sañ-ñāti' yathābhūtaṃ pajānāti 'vayadhammaṃ saññaṃ vayadhammaṃ saññāti' yathābhūtaṃ pajānāti. samu-dayavayadhammaṃ saññaṃ, samudayavayadhammā saññāti, yathābhūtaṃ pajānāti. samudayadhammaṃ saṃkhāre samudayadhammaṃ saṃkhārāti' yathābhū-taṃ pajānāti 'vayadhammaṃ saṃkhāre vayadhammā saṃkhārāti'yathābhūtaṃ pajānāti. samudayavayadham-maṃ saṃkhāre, samudayavayadhammā saṃkhārāti,

is of a nature to arise as form is of a nature to arise." He wisely understands as it has come to be "form is of a nature to vanish as form is of a nature to vanish." He wisely understands as it has come to be "form is of a nature to arise and vanish as form is of a nature to arise and vanish." He wisely understands as it has come to be "feeling is of a nature to arise as feeling is of a nature to arise." He wisely understands as it has come to be "feeling is of a nature to vanish as feeling is of a nature to vanish." He wisely understands as it has come to be "feeling is of a nature to arise and vanish as feeling is of a nature to arise and vanish." He wisely understands as it has come to be "perception is of a nature to arise as perception is of a nature to arise." He wisely understands as it has come to be "perception is of a nature to vanish as perception is of a nature to vanish." He wisely understands as it has come to be "perception is of a nature to arise and vanish as perception is of a nature to arise and vanish." He wisely understands as it has come to be "sankharas are of a nature to arise as sankharas are of a nature to arise." He wisely understands as it has come to be "sankharas are of a nature to vanish as sankharas are of a nature to vanish." He wisely understands as it has come to be "sankharas are of a nature to arise and vanish as sankharas are of a nature to arise and vanish." He wisely understands as it has come to be "consciousness is of a nature to arise as consciousness is of a nature to arise." He wisely understands as it has come to be "consciousness is of a nature to vanish as consciousness is of a nature to vanish." He wisely understands as it

yathābhūtaṃ pajānāti. samudayavayadhammaṃ viñ-
ñāṇaṃ, samudayavayadhammaṃ viññāṇanti, yathābhū-
taṃ pajānāti. vayadhammaṃ viññāṇaṃ vayadhammaṃ
viññāṇanti yathābhūtaṃ pajānāti. samudayavayadham-
maṃ viññāṇaṃ samudayavayadhammaṃ viññāṇanti
yathābhūtaṃ pajānāti. ayaṃ vuccati bhikkhu, vijjā.
ettāvatā ca vijjāgato hotīti.

has come to be “consciousness is of a nature to arise and vanish as consciousness is of a nature to arise and vanish.” This, O Bhikkhu, is called noble knowledge. It is to this extent that one is well settled in noble knowledge.”