

(Paţiccasamuppāda)-Vibhangasuttam (SN 12.2)1

The Discourse giving the Analysis (of Conditional Origination)

Edited & Translated by Ānandajoti Bhikkhu

Evam me sutam:

Thus I heard:

ekam samayam Bhagavā Sāvatthiyam viharati,

at one time the Fortunate One was dwelling near Savatthī,

Jetavane Anāthapiņdikassa ārāme.

in Jeta's Wood, at Anāthapindika's monastery.

Tatra kho Bhagavā bhikkhū āmantesi:²

There it was that the Fortunate One addressed the monks, (saying):

"Paţiccasamuppādam vo bhikkhave desissāmi vibhajissāmi.

"I will teach and analyse conditional origination, monks, for you.

Tam suņātha sādhukam manasi karotha bhāsissāmī" ti

Apply your minds thoroughly to it and I will speak."

"Evam bhante" ti kho te bhikkhū Bhagavato paccassosum.

"Yes, reverend Sir", those monks replied to the Fortunate One.

Bhagavā etad-avoca:

The Fortunate One said this:

Katamo ca bhikkhave paţiccasamuppādo?

And what, monks, is conditional origination?

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¹ The text is a transliteration of the text as found in the Sri Lankan Buddha Jayanti Tripiṭaka Series, Vol 14 (Colombo, 1962, reprinted with corrections, 2005).

² In BJT only Sāvatthiyam is printed.

Avijjāpaccayā bhikkhave sankhārā,

With ignorance as condition, monks, there are (volitional) processes,

sankhārapaccayā viñnāņam,

with (volitional) processes as condition: consciousness,

viññāṇapaccayā nāmarūpam,

with consciousness as condition: mind and bodily form,

nāmarūpapaccayā saļāyatanam,

with mind and bodily form as condition: the six sense spheres,

saļāyatanapaccayā phasso,

with the six sense spheres as condition: contact,

phassapaccayā vedanā,

with contact as condition: feeling,

vedanāpaccayā taņhā,

with feeling as condition: craving,

tanhāpaccayā upādānam,

with craving as condition: attachment,

upādānapaccayā bhavo,

with attachment as condition: continuation,

bhavapaccayā jāti,

with continuation as condition: birth,

jātipaccayā jarāmaraņam,

with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,

grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

and so there is an origination of this whole mass of suffering.

Katamañ-ca bhikkhave jarāmaraṇam?

And what, monks, is old-age and death?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jarā, jīraņatā, khandiccam, pāliccam, valittacatā;

there is aging, agedness, broken teeth, greying hair, and wrinkled skin;

āyuno samhāni, indriyānam paripāko.

the dwindling away of the life span, the decay of the sense faculties.

Ayam vuccati jarā.³

This is called old age.

Yā tesam tesam sattānam tamhā tamhā sattanikāyā

For the various beings in the various classes of beings

cuti, cavanatā, bhedo, antaradhānam, maccu, maraṇam, kālakiriyā;

there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time;

khandhānam bhedo, kalebarassa nikkhepo,

the break up of the constituent groups (of mind and bodily form), the throwing off of the body,

jīvitindriyassa upacchedo.

a cutting off of the life-faculty.

Idam vuccati maranam.

This is called death.

Iti ayañ-ca jarā, idañ-ca maraṇam.

This is old-age, and this is death.

Idam vuccati bhikkhave jarāmaraņam.

This, monks, is called old-age and death.

³ BJT adds here: katamañ-ca bhikkhave maraṇam.

Katamā ca bhikkhave jāti?

And what, monks, is birth?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jāti, sañjāti, okkanti, nibbatti, abhinibbatti;

there is birth, being born, appearing, arising, turning up,

khandhānam pātubhāvo, āyatanānam paţilābho:

the manifestation of the constituent groups (of mind and bodily form), the acquisition of the sense spheres.

Ayam vuccati bhikkhave jāti.

This, monks, is called birth.

Katamo ca bhikkhave bhavo?

And what, monks, is continuation?

Tayo me bhikkhave bhavā:

There are three continuations, monks:

kāmabhavo, rūpabhavo, arūpabhavo.

continuation in the sense worlds, continuation in the form worlds, continuation in the formless worlds.

Ayam vuccati bhikkhave bhavo.

this, monks, is called continuation.

Katamañ-ca bhikkhave upādānam?

And what, monks, is attachment?

Cattārimāni bhikkhave upādānāni: kāmupādānam, diţţhupādānam,

There are, monks, these four attachments: attachment to sense pleasures, attachment to views,

sīlabbatupādānam, attavādupādānam.

attachment to virtue and practice, attachment to self-theories.

Idam vuccati bhikkhave upādānam.

This, monks, is called attachment.

Katamā ca bhikkhave taņhā?

And what, monks, is craving?

Chayime bhikkhave tanhākāyā:

There are these six cravings, monks:

rūpataņhā, saddataņhā, gandhataņhā,

craving for forms, craving for sounds, craving for odours,

rasataņhā, photthabbataņhā, dhammataņhā.

craving for tastes, craving for touches, craving for thoughts.

Ayam vuccati bhikkhave tanhā.

This is called, monks, craving.

Katamā ca bhikkhave vedanā?

And what, monks, is feeling?

Chayime bhikkhave vedanākāyā:

There are these six feelings, monks:

cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā,

feeling arising from eye-contact, feeling arising from ear-contact, feeling arising from nose-contact,

jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā.

feeling arising from tongue-contact, feeling arising from body-contact, feeling arising from mind-contact.

Ayam vuccati bhikkhave vedanā.

This is called, monks, feeling.

Katamo ca bhikkhave phasso?

And what, monks, is contact?

Chayime bhikkhave phassakāyā:

There is a group of these six contacts, monks:

cakkhusamphasso, sotasamphasso, ghānasamphasso,

eye-contact, ear-contact, nose-contact,

jivhāsamphasso, kāyasamphasso, manosamphasso.

tongue-contact, body-contact, mind-contact.

Ayam vuccati bhikkhave phasso.

This is called, monks, contact.

The Analysis (of Conditional Origination) - 6

Katamañ-ca bhikkhave saļāyatanam?

And what, monks, are the six sense-spheres?

Cakkhāyatanam, sotāyatanam, ghāņāyatanam,

eye sense-sphere, ear sense-sphere, nose sense-sphere,

jivhāyatanam, kāyāyatanam, manāyatanam.

tongue sense-sphere, body sense-sphere, mind sense-sphere.

Idam vuccati bhikkhave saļāyatanam.

This is called, monks, the six sense-spheres.

Katamañ-ca bhikkhave nāmarūpam?

And what, monks, is mind and bodily form?

Vedanā, saññā, cetanā, phasso, manasikāro.

Feeling, perception, intention, contact, application of mind.

Idam vuccati nāmam.

This is called mind.

Cattāro ca mahābhūtā, catunnañ-ca mahābhūtānam upādāyarūpam.

The four great elementals, and the form attached to the four great elementals.

Idam vuccati rūpam.

This is called bodily form.

Iti idañ-ca nāmam, idañ-ca rūpam.

This is mind, and this is bodily form.

Idam vuccati bhikkhave nāmarūpam.

This is called, monks, mind and bodily form.

Katamañ-ca bhikkhave viññāṇaṁ?

And what, monks, is consciousness?

Chayime bhikkhave viññaṇakāyā:

There are these six consciousnesses, monks:

cakkhuviññāṇam, sotaviññāṇam, ghāṇaviññāṇam,

eye-consciousness, ear-consciousness, nose-consciousness,

jivhāviññāṇam, kāyaviññāṇam, manoviññāṇam.

tongue-consciousness, body-consciousness, mind-consciousness.

Idam vuccati bhikkhave viññāṇam.

This, monks, is called consciousness.

Katame ca bhikkhave sankhārā?

And what, monks, are (volitional) processes?

Tayome bhikkhave sankhārā:

There are these three (volitional) processes, monks:

kāyasankhāro, vacīsankhāro, cittasankhāro.

(volitional) processes expressed by way of body, (volitional) processes expressed by way of speech, (volitional) processes expressed by way of mind.

Ime vuccanti bhikkhave sankhārā.

These, monks, are called (volitional) processes.

Katamā ca bhikkhave avijjā?

And what, monks, is ignorance?

Yam kho bhikkhaye dukkhe aññānam, dukkhasamudaye aññānam,

Whatever, monks, is not knowing suffering, not knowing the origination of suffering,

dukkhanirodhe aññānam, dukkhanirodhagāminiyā patipadāya aññānam.

not knowing the cessation of suffering, not knowing the path leading to the cessation of suffering.

Ayam vuccati bhikkhave avijjā.

This, monks, is called ignorance.

Iti kho bhikkhave avijjāpaccayā sankhārā,

Thus, monks, with ignorance as condition there are (volitional) processes,

sankhārapaccayā vinnāņam,

with (volitional) processes as condition: consciousness,

viññāṇapaccayā nāmarūpam,

with consciousness as condition: mind and bodily form,

nāmarūpapaccayā saļāyatanam,

with mind and bodily form as condition: the six sense spheres,

saļāyatanapaccayā phasso,

with the six sense spheres as condition: contact,

phassapaccayā vedanā,

with contact as condition: feeling,

vedanāpaccayā taņhā,

with feeling as condition: craving,

tanhāpaccayā upādānam,

with craving as condition: attachment,

upādānapaccayā bhavo,

with attachment as condition: continuation,

bhavapaccayā jāti,

with continuation as condition: birth,

jātipaccayā jarāmaraņam,

with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,

grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

and so there is an origination of this whole mass of suffering.

The Analysis (of Conditional Origination) - 9

Avijjāya tveva asesavirāganirodhā sankhāranirodho,

But from the complete fading away and cessation of ignorance, there is the cessation of (volitional) processes,

sankhāranirodhā vinnānanirodho,

from the cessation of (volitional) processes, the cessation of consciousness,

viññāṇanirodhā nāmarūpanirodho,

from the cessation of consciousness, the cessation of mind and bodily form,

nāmarūpanirodhā saļāyatananirodho,

from the cessation of mind and bodily form, the cessation of the six sense spheres,

saļāyatananirodhā phassanirodho,

from the cessation of the six sense spheres, the cessation of contact,

phassanirodhā vedanānirodho,

from the cessation of contact, the cessation of feeling,

vedanānirodhā tanhānirodho,

from the cessation of feeling, the cessation of craving,

tanhānirodhā upādānanirodho,

from the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,

from the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,

from the cessation of continuation, the cessation of birth,

jātinirodhā jarāmaraņam,

from the cessation of birth, old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,

grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hotī" ti.

and so there is a cessation of this whole mass of suffering."