

PRATĪYASAMUTPĀDĀDIVIBHAṄGANIRDEŚASŪTRAM
PAṬICCASAMUPPĀDĀDIVIBHAṄGANIDDESASUTTAM
THE DISCOURSE GIVING THE EXPLANATION AND ANALYSIS
OF CONDITIONAL ORIGINATION FROM THE BEGINNING

TEXT EDITED BY P.L. VAIDYA
PĀLI AND ENGLISH TRANSLATION BY
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Evaṃ mayā śrutam:

Evaṃ me sutam:

This I heard:

ekasmin samaye Bhagavān Śrāvastyām viharati sma,
ekam samayaṃ Bhagavā Sāvattiyam viharati,
at one time the Gracious One was dwelling near Śrāvastī,³

Jetavane Anāthapiṇḍadasyārāme,
Jetavane Anāthapiṇḍakassa ārāme,
in Jeta's Wood, at Anāthapiṇḍada's⁴ monastery,

mahatā bhikṣusaṃghena sārdham-ardhatrayodaśabhir-bhikṣuśataiḥ.⁵
mahatā bhikkhusaṃghena saddhim aḍḍhatelasehi⁶ bhikkhusatehi.
together with a great Community of monks, with twelve-hundred and fifty monks.

Tatra Bhagavān-āmantrayate sma:
Tatra (kho) Bhagavā (bhikkhū) āmantesi:
There the Gracious One addressed (the monks, saying):

“Pratītyasamutpādasya vo bhikṣavaḥ ādim vo deśayiṣyāmi vibhaṅgaṃ ca,
“Paṭiccasamuppādassa vo bhikkhave ādi vo desayissāmi vibhaṅgaṃ ca,
“I will teach you, monks, about conditional origination from the beginning, and its analysis,

tac-chṛṇuta sādhu ca suṣṭhu ca manasikuruta, bhāṣiṣye.
taṃ suṇātha sādhuca ca suṭṭha ca manasikarotha, bhāsissāmi.
listen to it, apply your minds thoroughly and well, and I will speak.

¹ The text is a transliteration of Buddhist Sanskrit Texts No. 17 Mahāyāna-sūtra-saṃgrahaḥ (part 1), edited by P.L. Vaidya (Darbhanga, 1961), retrieved from <http://www.uwest.edu/sanskritcanon/dp/index.php?q=node%2F35&textID=363f52ec9f41670f0e>. Used by permission.

² With this discourse should be compared and contrasted Vibhaṅgasuttam from Nidānasamyyuttam (SN 12.2), which is similar but takes the factors in reverse order to the one adopted here, and is somewhat less elaborate.

³ Pāli: *Sāvattī*; in the translation I use the Sanskrit form of the words.

⁴ Pāli: *Anāthapiṇḍika*.

⁵ Cf. Pāli (Vin PTS 1.243): *mahatā bhikkhusaṃghena saddhim aḍḍhatelasehi bhikkhusatehi*.

⁶ Sometimes I don't give a direct translation of the text, but have taken into account the idiom that is found in the texts themselves.

Pratītyasamutpādasya ādiḥ katamaḥ?

Paṭiccasamuppādassa ādi katamaṃ?

What is conditional origination from the beginning?

Yad-uta asmin sati idaṃ bhavati, asyotpādādidam-utpadyate,
Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati,
This being so that is, beginning with the arising of this that arises,

yad-uta: avidyāpratyayāḥ saṃskārāḥ,
yad-idaṃ: avijjāpaccayā saṃkhārā,
thus: because of ignorance there are (volitional) processes,

saṃskārapratyayaṃ vijñānam,
saṃkhārapaccayā viññāṇaṃ,
because of (volitional) processes: consciousness,

vijñānapratyayaṃ nāmarūpam,
viññāṇapaccayā nāmarūpaṃ,
because of consciousness: mind and body,

nāmarūpapratyayaṃ ṣaḍāyatanam,
nāmarūpapaccayā saḍāyatanam,
because of mind and body: the six sense-spheres,

ṣaḍāyatanapratyayaḥ sparśaḥ,
saḍāyatanapaccayā phassa,
because of the six sense-spheres: contact,

sparsāpratyaḥ vedanā,
phassapaccayā vedanā,
because of contact: feeling,

vedanāpratyaḥ tṛṣṇā,
vedanāpaccayā taṇhā,
because of feeling: craving,

tṛṣṇāpratyaḥ upādānam,
taṇhāpaccayā upādānaṃ,
because of craving: attachment,

upādānapratyaḥ bhavaḥ,
upādānapaccayā bhavo,
because of attachment: continuation,

bhavapratyaḥ jātiḥ,
bhavapaccayā jāti,
because of continuation: birth,

jātipratyaḥ jarāmaṇasokaparidevaduḥkhadaurmanasyopāyāsāḥ sambhavanti,
jātipaccayā jarāmaṇaṃ, sokaparidevaduḥkhadomanassupāyāsā sambhavanti,
because of birth: old age, death, grief, lamentation, pain, sorrow, and despair (all) arise,

evam-asya kevalasya mahato dukkhaskandhasya samudayo bhavati.

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

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

Ayam-ucyate pratītyasamutpādasyādīḥ.

Ayaṃ vuccati paṭiccasamuppādassa ādi.

This is called conditional origination from the beginning.

Vibhaṅgaḥ katamaḥ?

Vibhaṅgaṃ katamaṃ?

What is its analysis?

‘Avidyāpratīyayāḥ saṃskārāḥ’ ityavidyā katamā?

‘Avijjāpaccayā saṅkhārā’ iti avijjā katamā?

‘Because of ignorance there are (volitional) processes’, what is ignorance?

Yat pūrvānte ’jñānam, aparānte ’jñānam, pūrvāntāparānte ’jñānam,

Yaṃ pubbante aññāṇaṃ, aparante aññāṇaṃ, pubbāparante aññāṇaṃ,

Not knowing the past, not knowing the future, not knowing the past and the future,

adhyātmam-ajñānam, bahirdhājñānam, adhyātmabahirdhājñānam,

ajjhataññāṇaṃ, bahiddhaññāṇaṃ, ajjhatabhiddhaññāṇaṃ,

not knowing the internal, not knowing the external, not knowing the internal and the external,

karmaṇyajñānam, vipāke ’jñānam, karmavipāke ’jñānam,

kammaṇi-aññāṇaṃ, vipākaññāṇaṃ, kammavipākaññāṇaṃ,

not knowing what are (volitional) actions, not knowing results, not knowing (volitional) actions and their results,

Buddhe ’jñānam, Dharme ’jñānam, Saṅghe ’jñānam,

Buddhaññāṇaṃ, Dhammaññāṇaṃ, Saṅghaññāṇaṃ,

not knowing the Buddha, not knowing the Teaching, not knowing the Community,

duḥkhe ’jñānam, samudaye ’jñānam, nirodhe ’jñānam, mārge ’jñānam,

dukkhaññāṇaṃ, samudayaññāṇaṃ, nirodhaññāṇaṃ, maggaññāṇaṃ,

not knowing suffering, not knowing origination, not knowing cessation, not knowing the path,

hetāvajñānam, hetusamutpanneṣu dharmeṣvajñānam,

hetaññāṇaṃ, hetusamuppannesu dhammesu aññāṇaṃ,

not knowing causes, not knowing the origination of causes in things,

kuśalākuśaleṣu sāvadyānavadyeṣu sevitavyāsevitavyeṣu,

kusalākusalesu sāvajjānavajjesu sevitabbāsevitabbesu,

(not knowing what is) wholesome and unwholesome, blameworthy and blameless, what should be practiced and what should not be practiced,

hīnapraṇītakṛṣṇaśuklasapratibhāgapratītyasamutpanneṣu dharmeṣvajñānam,

hīnapraṇītakāṇhasukkasapaṭibhāgapāṭiccasamuppannesu dharmesu aññāṇaṃ,

not knowing the despicable and the excellent, the black and the white, those things that are a part of conditional origination,

ṣaṭsu vā punaḥ sparśāyataneṣu yathābhūtasampravedhaḥ iti,

chasa vā puna phassāyatanesu yathābhūtasampravedhaṃ iti,

again (not knowing) the comprehending of the six spheres of contact as they really are,

yad-atra tatra yathābhūtasajñānam,

yad-atra tatra yathābhūtasajñānaṃ,

not knowing here and now (things) as they really are,

adarśanam, anabhisamayaḥ, tamaḥ, sammohaḥ, avidyāndhakāram.

adassanaṃ, anabhisamayaṃ, tamaṃ, sammohaṃ, avijjandhakāraṃ.

not seeing, not penetrating, darkness, complete delusion, blind ignorance.

Iyam-ucyate 'vidyā.

Idaṃ vuccati avijjā.

This is called ignorance.

Saṃskārāḥ⁷ katame?

Saṃkhārā katamā?

What are (volitional) processes?

Trayaḥ saṃskārāḥ: kāyasaṃskārāḥ vāksaṃskārāḥ manaḥsaṃskārā iti.

Tayo saṃkhārā: kāyasaṃkhāro vacīsaṃkhāro manosaṃkhāro iti.

There are these three (volitional) processes: bodily (volitional) processes, verbal (volitional) processes, mental (volitional) processes.

'Saṃskārapratyayaṃ vijñānam-iti', vijñānaṃ katamat?

'Saṃkhārapaccayā viññānaṃ'-ti, viññānaṃ katamaṃ?

'Because of (volitional) processes: consciousness', what is consciousness?

Ṣaḍ vijñānakāyāḥ: cakṣurvijñānaṃ śrotraghrāṇajihvākāyamanovijñānam.

Cha viññānakāyā: cakkhuvijñānaṃ sotaghāṇajihvākāyamanovijñānaṃ.

There is a group of six consciousnesses: eye-consciousness, ear-, nose-, tongue-, body-, and mind-consciousness.

'Vijñānapratyayaṃ nāmarūpam-iti', nāma katamat?

'Viññānapaccayā nāmarūpaṃ'-ti, nāmaṃ katamaṃ?

'Because of consciousness: mind and bodily form', what is mind?

Catvāra arūpiṇaḥ skandhāḥ.

Cattāro arūpakkhandhā.

The four formless constituent groups.

Katame catvāraḥ?

Katame cattāro?

Which four?

⁷ This sentence reads: *Avidyāpratyayāḥ saṃskārāḥ katame* in the original, but this seems to be a scribal error. Another possibility is that it should read: *Avidyāpratyayāḥ saṃskārāḥ iti saṃskārāḥ katame*.

Vedanāskandhaḥ saññāskandhaḥ saṃskāraśkaṇḍhaḥ vijñānaśkaṇḍhaḥ.

Vedanākkhandho saññākkhandho saṅkhārakkhandho viññānakkhandho.

The feelings constituent group, the perceptions constituent group, the (volitional) processes constituent group, the consciousness constituent group.

Rūpaṃ katamat?

Rūpaṃ katamaṃ?

What is bodily form?

Yat kiṃcid-rūpaṃ, sarvaṃ tat catvāri mahābhūtāni.

Yaṃ kiṃci rūpaṃ, sabbaṃ taṃ cattāri mahābhūtāni.

Whatever bodily form there is, all of that is (made of) the four great elements.

Catvāri ca mahābhūtānyupādāya itīdaṃ ca rūpaṃ.⁸

Cattāri ca mahābhūtā upādāyaṃ iti-idaṃ ca rūpaṃ.

Attachment to the four great elements this is bodily form.

Tad-aikadhyam-abhisamkṣipya nāmarūpaṃ-ityucyate.

Tad ekadhā abhisamkhippaṃ nāmarūpaṃ-ti vuccati.

This simply and in short is what is called mind and bodily form.

‘Nāmarūpapratyayaṃ ṣaḍāyatanam-iti’, ṣaḍāyatanam katamat?

‘Nāmarūpapaccayā ṣaḍāyatanan’-ti, ṣaḍāyatanam katamaṃ?

‘Because of mind and body: the six sense-spheres’, what are the six sense-spheres?

Ṣaḍādhyātmikānyāyatanāni: cakṣurādhyātmikam-āyatanam,

Cha ajjhattikāyatanāni: cakkhu-ajjhattikam āyatanam,

The six internal sense-spheres: the internal eye-sense-sphere,

śrotagrāṇajihvākāyamaṇa-ādhyātmikamāyatanam.

sotaghāṇajihvākāyamaṇo ajjhattikam āyatanam.

the internal ear-, nose-, tongue-, body-, and mind-sense-spheres.

‘Ṣaḍāyatanapratyayaḥ sparśa itī’ sparśaḥ katamaḥ?

‘Ṣaḍāyatanapaccayā phasso’ ti, phasso katamo?

‘Because of the six sense-spheres: contact’, what is contact?

Ṣaṭ sparśakāyāḥ: cakṣuḥsaṃsparśaḥ,

Cha phassa-kāyā: cakkhusamphasso,

There is a group of six contacts: eye-contact,

śrotagrāṇajihvākāyamaṇaḥsaṃsparśaḥ.

sotaghāṇajihvākāyamaṇosamphasso.

ear-, nose-, tongue-, body-, and mind-contact.

⁸ Text reads: *nāma*, but this must be a mistake.

‘Sparsāpratyayā vedaneti’ vedanā katamā?

‘Phassapaccayā vedanā’ ti, vedanā katamā?
‘Because of contact: feeling’, what is feeling?

Tisro vedanāḥ: sukhā duḥkhā aduḥkhāsukhā ca.

Tisso vedanā: sukhā dukkhā adukkhamasukhā ca.

There are three feelings, pleasant, unpleasant, and neither-pleasant-nor-unpleasant.

‘Vedanāpratyayā tṛṣṇeti’, tṛṣṇā katamā?

‘Vedanāpaccayā taṇhā’ ti, taṇhā katamā?
‘Because of feeling: craving’, what is craving?

Tisrastrṣṇāḥ: kāmātrṣṇā rūpatṛṣṇā arūpyatrṣṇā ca.

Tisso taṇhā: kāmataṇhā rūpataṇhā arūpataṇhā ca.

There are three cravings: craving for the sense-realm, craving for the form-realm, and craving for the formless-realm.

‘Tṛṣṇāpratyayam-upādānam-iti’ upādānaṃ katamaṃ?

‘Taṇhāpaccayā upādānaṃ’-ti, upādānaṃ katamaṃ?
‘Because of craving: attachment’, what is attachment?

Catvāryupādānāni: kāmopādānaṃ dṛṣṭyupādānaṃ,

Cattāro upādānāni: kāmupādānaṃ diṭṭhupādānaṃ,

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

śīlavratopādānam-ātmavādupādānam.

sīlabbatupādānaṃ attavādūpādānaṃ.

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

‘Upādānapratyayo bhava iti’ bhavaḥ katamaḥ?

‘Upādānapaccayā bhavo’ ti, bhavo katamo?
‘Because of attachment: continuation’, what is continuation?

Trayo bhavāḥ: kāmabhavaḥ rūpabhavaḥ arūpyabhavaḥ.

Tayo bhavā: kāmabhavo rūpabhavo arūpyabhavo.

There are three continuations: continuation in the sense-realm, continuation in the form-realm, continuation in the formless-realm.

‘Bhavapratyayā jātir-iti’ jātiḥ katamā?

‘Bhavapaccayā jāti’ ti, jāti katamā?
‘Because of continuation: birth’, what is birth?

Yā teṣāṃ teṣāṃ sattvānāṃ tasmīṃs-tasmin sattvanikāye

Yā tesāṃ tesāṃ sattānāṃ tasmīṃ tasmīṃ sattvanikāye

For the various beings in the various classes of beings

jātiḥ samjātir-avakrāntir-abhinirvṛttiḥ prādurbhavaḥ,

jāti samjāti okkanti abhinibbatti pātubhāvo,

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

skandhapratilambho dhātupratilambhaḥ,

khandhapatiḷābhō dhātupatiḷābhō,

the acquisition of the constituent parts (of mind and body), the acquisition of the elements,

āyatanapratilambhaḥ skandhānām-abhinirvṛttiḥ jīvitendriyasya prādurbhāvaḥ.

āyatanapatiḷābhō, khandhānām abhinibbatti, jīvindriyassa pātubhāvo.

the acquisition of the sense-spheres, the turning up of the constituents (of mind and matter), the manifestation of the life faculty.

‘Jātipratyayaṃ jarāmarāṇam-iti’ jarā katamā?

‘Jātipaccayā jarāmarāṇan’-ti, jarā katamā?

‘Because of birth: old age and death’, what is old age?

Yat-tat khālatyaṃ pālityaṃ valīpracuratā jīrṇatā bhugnatā,

Yan-taṃ khallātiyaṃ pāliccaṃ valittacatā jīraṇatā bhoggatā,

Whatever baldness, greying hair, wrinkled skin, agedness, bentness,

kubja-gopānasī-vaṅkatā tilakāla-kācita-gātratā,

kujja-gopānasī-vaṅkatā tilakakāla-kācita-gattatā,

crooked-, warped-, twisted-, aging-, hanging-bodiliness,

khulakhulaprasāvāsakāyatā purataḥ prāgbhāarakāyatā,

khudākhudāpassāsakāyatā purato pabbhāarakāyatā,

rheumatic pains in the body, forward bending of the body,

daṇḍaviṣkambhaṇatā dhandhatvaṃ mandatvaḥ,

daṇḍavikkhambhaṇatā thaddatā mandatā,

propping up on crutches, indisposition, slowness,

hāniḥ parihāṇiḥ indriyāṇāṃ paripākaḥ,

hāni parihāni indriyāṇāṃ paripāko,

dwindling away, complete dwindling away, decay of the sense faculties,

paribhedāḥ saṃskārāṇāṃ purāṇībhāvaḥ jarjarībhāvaḥ.

paribhedo saṅkhārāṇāṃ, purāṇabhāvo jajjarabhāvo.

breaking up of the processes, elderliness, decrepitude.

Iyam-ucyate jarā.

Ayaṃ vuccati jarā.

This is called old-age.

Maraṇaṃ katamat?

Maraṇaṃ katamaṃ?

What is death?

Yā teṣāṃ teṣāṃ sattvānāṃ tasmāt-tasmāt sattvanikāyāt,

Yā teṣāṃ teṣāṃ sattānaṃ tamhā tamhā sattanikāye,

For the various beings in the various classes of beings,

cyutiḥ cyavanato bhedaḥ antarahāṇiḥ āyuso hāṇiḥ,

cuti cavanatā bhedo antaradhānaṃ āyuso hāṇiṃ,

there is a fall, a falling away, an internal dwindling away, a dwindling away of the lifespan,

uṣmaṇo hāṇiḥ jīvitendriyasya nirodhaḥ,

uṣhaṃ hāṇiṃ jīvitendriyassa nirodho,

a dwindling away of the vital heat, a cessation of the life-faculty,

skandhānāṃ nikṣepaḥ maraṇaṃ kālakriyā.

khandhānaṃ nikkhepo maraṇaṃ kālakiriyaṃ.

a throwing off of the constituent parts, a death, a making of time.

Idam-ucyate maraṇam-iti.

Idaṃ vuccati maraṇan-ti.

This is called death.

Idaṃ ca maraṇa pūrvikā ca jarā,

Idaṃ ca maraṇaṃ pubbikā ca jarā,

This death together with the former old-age,

tad-ubhayam-aikadhyam-abhisamkṣīpya jarāmaraṇam-ity-ucyate.

tad-ubhayaṃ ekajjhaṃ abhisamkhippaṃ jarāmaraṇam-iti vuccati.

these two together are in short what is called old-age and death.

Ayam-ucyate pratīyasamutpādasya vibhaṅgaḥ.

Ayaṃ vuccati paṭiccasamuppādassa vibhaṅgaṃ.

This is what is called the analysis of conditional origination.

‘Pratīyasamutpādasyādiṃ vo deśayiṣyāmi iti vibhaṅgaṃ ca iti’ vo yad-uktam,

‘Paṭiccasamuppādassa ādi vo desayissāmi iti vibhaṅgaṃ ca iti’ vo yaṃ vuttaṃ,

‘I will teach you, monks, about conditional origination from the beginning, and its analysis’, is what was said to you,

tad-etat pratyuktam.

tam-etam paṭivuttaṃ.

and this is what was said in reply.

Idam-avocad-Bhagavān,

Idam-avoca Bhagavā,

The Gracious One said this,

āttamanasas-te bhikṣavo Bhagavato bhāṣitam-abhyanandan.

attamanā te bhikkhavo Bhagavato bhāṣitaṃ abhinandaṃ.

and those monks were uplifted and greatly rejoiced in the Gracious One’s words.

PRATĪYASAMUTPĀDĀDIVIBHAṄGANIRDEŚASŪTRAM SAMĀPTAM
PAṬICCASAMUPPĀDĀDIVIBHAṄGANIDDESASUTTAM SAMATTAM
THE DISCOURSE GIVING THE EXPLANATION AND ANALYSIS
OF CONDITIONAL ORIGATION FROM THE BEGINNING IS COMPLETE