

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 Śrāvastyaṃ viharati sma,
ekam samayaṃ Bhagavā Sāvasthiyaṃ 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 saddhiṃ 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 ādiṃ 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, bhāṣissāmi.
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 Nidānasaṃyuttaṃ (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: *Sāvasthī*; in the translation I use the Sanskrit form of the words.

⁴ Pāli: *Anāthapiṇḍika*.

⁵ Cf. Pāli (Vin PTS 1.243): *mahatā bhikkhusaṃghena saddhiṃ 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 duḥkhaskandhasya samudayo bhavati.
evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.
and so there is an origination of this whole great mass of suffering.

Ayam-ucyate pratītyasamutpādasyādiḥ.

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 saṃkhārā’ 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, Saṃghe ’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 yathābhūtasampravedhaṁ iti,
again (not knowing) the comprehending of the six spheres of contact as they really are,

yad-atra tatra yathābhūtasajñānam,
yad-atra tatra yathābhūtasajñānaṁ,
not knowing here and now (things) as they really are,

adarśanam, anabhisamayaḥ, tamaḥ, sammohaḥ, avidyāndhakāram.
adassanaṁ, anabhisamayaṁ, tamaṁ, sammohaṁ, avijjandhakāraṁ.
not seeing, not penetrating, darkness, complete delusion, blind ignorance.

Iyam-ucyate 'vidyā.
Idaṁ vuccati avijjā.
This is called ignorance.

Saṁskārāḥ⁷ katame?
Saṁkhārā katamā?
What are (volitional) processes?

Trayaḥ saṁskārāḥ: kāyasaṁskārāḥ vāksaṁskārāḥ manaḥsaṁskārā iti.
Tayo saṁkhārā: kāyasaṁkhāro vacīsaṁkhāro manosaṁkhāro iti.
There are these three (volitional) processes: bodily (volitional) processes, verbal
(volitional) processes, mental (volitional) processes.

'Saṁskārapratyayaṁ vijñānam-iti', vijñānaṁ katamat?
'Saṁkhārapaccayā viññānaṁ'-ti, viññānaṁ katamaṁ?
'Because of (volitional) processes: consciousness', what is consciousness?

Ṣaḍ vijñānakāyāḥ: cakṣurvijñānaṁ śrotraghrāṇajihvākāyamanovijñānam.
Cha viññānakāyā: cakkhuvijñānaṁ sotaghāṇajihvākāyamanovijñānaṁ.
There is a group of six consciousnesses: eye-consciousness, ear-, nose-, tongue-, body-, and mind-
consciousness.

'Vijñānapratyayaṁ nāmarūpam-iti', nāma katamat?
'Viññānapaccayā nāmarūpaṁ'-ti, nāmaṁ katamaṁ?
'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 saṁskārāḥ katame* in the original, but this seems to be a scribal error. Another possibility is that it should read: *Avidyāpratyayāḥ saṁskārāḥ iti saṁskārāḥ katame*.

Vedanāskandhaḥ saññāskandhaḥ saṃskāraskandhaḥ vijñānaskandhaḥ.

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-ajjhattikaṃ āyatanam,

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

śrotagrāṇajihvākāyamaṇa-ādhyātmikamāyatanam.

sotaghāṇajihvākāyamaṇo ajjhattikaṃ 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 phassakāyā: 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 to the sense-realm, craving the form-realm, and craving to the formless-realm.

‘Tṛṣṇāpratyayam-upādānam-iti’ upādānaṁ katamaṁ?

‘Taṇhāpaccayā upādānaṁ’-ti, upādānaṁ katamaṁ?
‘Because of craving: attachment’, what is attachment?

Catvāryupādānāni: kāmopādānaṁ dṛṣṭyupādānaṁ,

Cattāro upādānāni: kāmupādānaṁ diṭṭhupādānaṁ,

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

śīlavratopādānaṁ-ātmavādupādānaṁ.

sīlabbatupādānaṁ attavādūpādānaṁ.

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 teṣāṁ teṣāṁ sattvānāṁ tasmīṁs-tasmin sattvanikāye

Yā tesāṁ tesāṁ sattānāṁ tasmīṁ tasmīṁ 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,

khandhapatiḷābho dhātupatiḷābho,

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

āyatanapratilambhaḥ skandhānām-abhinirvṛttiḥ jīvitendriyasya prādurbhāvaḥ.

āyatanapatiḷābho, 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,

khuḍakhuḍapassāsakāyatā 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 antaradhānaṁ āyuso hāṇiṁ,

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

uṣmaṇo hāṇiḥ jīvitendriyasya nirodhaḥ,

uṣhaṁ hāṇiṁ jīvitendriyassa nirodho,

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

skandhānāṁ nikṣepaḥ maraṇaṁ kālakriyā.

khandhānaṁ nikkhepo maraṇaṁ kālakiriyaṁ.

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

Idam-ucyate maraṇam-iti.

Idaṁ vuccati maraṇan-ti.

This is called death.

Idaṁ ca maraṇa pūrvikā ca jarā,

Idaṁ ca maraṇaṁ pubbikā ca jarā,

This death together with the former old-age,

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

tad-ubhayaṁ ekajjhaṁ abhisamkhippaṁ jarāmaraṇam-iti vuccati.

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

Ayam-ucyate pratīyasamutpādasya vibhaṅgaḥ.

Ayaṁ vuccati paṭiccasamuppādassa vibhaṅgaṁ.

This is what is called the analysis of conditional origination.

‘Pratīyasamutpādasyādiṁ vo deśayiṣyāmi iti vibhaṅgaṁ ca iti’ vo yad-uktam,

‘Paṭiccasamuppādassa ādi vo desayissāmi iti vibhaṅgaṁ ca iti’ vo yaṁ vuttaṁ,

‘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 paṭivuttaṁ.

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 bhāṣitaṁ abhinandaṁ.

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