

UTPADYANANIRUDHYANASŪTRAM

THE DISCOURSE ON ARISING AND CEASING



THE FOURTH RECORDED DISCOURSE OF THE BUDDHA
FROM MAHAVASTU VOL. III PP. 443-9

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TRANSLATED BY ĀNANDAJOTI BHIKKHU

[Utpadyananirudhyanasūtram]
[The Discourse on Arising and Ceasing]
[The Fourth Recorded Discourse of the Buddha]

from Mahāvastu Vol. III pp. 443-9

Edited by Emile Senart and Translated by Ānandajoti Bhikkhu
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[Utpadyananirudhyanasūtram]¹ [The Discourse on Arising and Ceasing]

Introduction²

Atha khalu Bhagavāṃ Magadheṣu cārikāṃ caramāṇo

Then the Gracious One while walking on walking tour amongst the Magadhans

mahatā Bhikṣusaṃghena sārdham-ardhatrayodaśabhir-bhikṣuśataiḥ,

with a great Community of Monks, with one thousand two hundred and fifty monks,

yena Magadhānām Rājagṛham nagaram tad-anusāri,

entered the town of Rājagṛha of the Magadhans,

tad-anuprāpto tatraiva viharati antagirismiṃ Yaṣṭivane udyāne.

and having reached there he lived in the Sapling garden wood on the edge of the mountain.

Aśroṣīd-Rājā Śreṇiyo Bimbisāro brāhmaṇasya purohitasya Rājācāryasya:

King Śreṇiyo Bimbisāra heard from his brāhmaṇa chaplain and royal teacher:

“Bhagavāṃ kila Magadheṣu cārikāṃ caramāṇo

“The Gracious One, it seems, while walking on walking tour amongst the Magadhans

mahatā Bhikṣusaṃghena sārdham trayodaśabhikṣuśatair-

with a great Community of Monks, with one thousand two hundred and fifty monks,

yena Magadhānām Rājagṛham nagaram tad-anusāri,

has entered the town of Rājagṛha of the Magadhans,

tad-anuprāptas-tatraiva viharati antagirismiṃ udyāne Yaṣṭivane.”

and having reached there he is living in the Sapling garden wood on the edge of the mountain.”

Śrutvā punaḥ anyataram Rājāmātyam-āmantrayasi:

After hearing (it) he addressed a certain King’s Minister (saying):

“Bho bhaṇe Amātya Bhagavato Buddhasya pratyudgamanam gamiṣyāmi.

“Good Minister, I am going out to meet the Gracious One, the Awakened One.

¹ This title is given by the present translator based on the contents on the discourse. It also occurs in the Saṅghabhedavastu of the Mūlasarvāstivādins, contained in the Gilgit manuscripts, and recently Rod Bucknell informed me that it is also preserved in the Chinese in Sūtra 62 of the Sarvāstivādin Madhyamāgama, where it is called 頻鞞娑邏王迎佛 (King Bimbisāra welcomes the Buddha).

² The story in the Introduction is parallel to the story in the Pāli Mahākhandhaka, but with some extra details not found there.

Rājagṛhaṃ alaṃkāraṇi bhadrāṇi ca yānāni yojāpehi

Decorate Rājagṛha, and prepare magnificent vehicles

sarvehi ca Rājagṛhakehi brāhmaṇagṛhapatikehi,

for the brāhmaṇas and householders from Magadha,

sarvehi ca śilpāyatanehi sarvehi ca śreṇīhi,

and all the craftsmen, and all the guildsmen,

mayā saha Bhagavato Buddhasya pratyudgamaṇaṃ gantavyaṃ.”-ti

they must go together with me to meet the Gracious One, the Awakened One.”

“Sādhu Mahārāja” tti sa Rājāmātyo Śreṇyasya Bimbisārasya pratiśrutvā,

“Certainly, Great King”, said the King’s Minister, and after agreeing with Śreṇya Bimbisāra,

kṣipram-eva bhadrāṇi yānāni yojāpesi,

he quickly prepared the magnificent vehicles,

Rājagṛhe ghoṣaṇāṃ kāraṇi catvaraśṛṅgāṭaka-antarāpaṇamukheṣu:

and had this proclamation made in Rājagṛha at the cross-roads and entrances (to the town):

“Buddho Bhagavāṃ Rājagṛhe antagirismiṃ Yaṣṭivanaṃ udyānaṃ samanuprāpto

“The Awakened One, the Gracious One has reached the Sapling garden wood on the mountain’s edge

tatra sarvehi bhavantehi

and everyone here

Rājñā Śreṇyena Bimbisāreṇa sārddhaṃ Bhagavato pratyudgamaṇaṃ gantavyaṃ.”

must go together with King Śreṇya Bimbisāra to meet the Gracious One.”

a long paragraph describing the different classes of
people
who accompanied the King is omitted here

Atha khalu sa Rājāmātyo sannipatitam janakāyam viditvā bhadraṇi yānāni yojāpayitvā,

Then the King's Minister, after seeing that the people had assembled, the magnificent vehicles had been made ready,

yena Rājā Śreṇyo Bimbisāras-tenopasamkramitvā,
and approaching King Śreṇya Bimbisāra,

Rājānam Śreṇyam Bimbisāram-etad-avocat:
said this to King Śreṇya Bimbisāra:

“Yuktāni Mahārāja bhadraṇi yānāni mahājanakāyam ca sannipatitam,
“The magnificent vehicles have been made ready, Great King, and a great body of people have assembled,

yasyedāni Deva kālam manyasi.”
now is the time, your Majesty, for whatever you are thinking.”

Atha khalu Rājā Śreṇyo Bimbisāraḥ bhadram yānam-abhiruhitvā,
Then King Śreṇya Bimbisāra, after mounting a magnificent vehicle,

Māgadhakehi brāhmaṇagrhapatikehi sārdham dvādaśeḥi nayuteḥi samparivṛto,
surrounded by twelve myriads of brāhmaṇas and householders from Magadha,

mahatā Rāja-ṛddhīye mahato janakāyasya
with great Royal power and a great body of people

hakkārahikkārabherimṛdamgamarupaṭahaśamkhasamninādena,
who were calling and shouting, with the collective noise of drums great and small, and conches,

Rājagrḥāto nagarāto niryātvā yena antagirismim Yaṣṭīvanam-udyānam tena prayāsi.
went out from the town of Rajagrha and to the Sapling garden wood on the edge of the mountain.

Atha khalu Rājā Śreṇyo Bimbisāro yāvad-eva yānabhūmis-tāvad-eva yānena yātvā,
Then the King Śreṇya Bimbisāra, having gone as far as the ground for vehicles (would allow),

yānāto pratyoruhya padasā yeva yena Bhagavāms-tenopasamkramitvā,
and descending from the vehicle, approached the Gracious One by foot,

Bhagavataḥ pādaḥ śirasā vanditvā ekānte niṣīdet,

and after worshipping the Gracious One's feet with his head, he sat down on one side,

Apy-ekatyā Bhagavatā sārdham saṁmodanīyām kathām saṁmodayitvā,

Some, after polite and courteous talk with the Gracious One,

sārāyaṇīyām kathām vyatisārayitvā ekānte niṣīdensuḥ.

and exchanging greetings, sat down on one side.

Apy-ekatyā Bhagavato svakasvakāni mātāpitṛkāni nāmagotrāṇi anuśrāvayitvā

Some, after announcing to the Gracious One their very own Mother's and Father's name and lineage,

ekamante niṣīdensuḥ.

sat down on one side.

Apy-ekatyā yena Bhagavāms-tenāmjalim praṇāmayitvā ekānte niṣīdensuḥ.

Some, after raising their hands in respectful salutation to the Gracious One, sat down on one side.

Apy-ekatyā Māgadhakā brāhmaṇagr̥hapatikā tūṣṇībhūtā ekānte niṣīdensuḥ.

Some of the brāhmaṇas and householders from Magadha, while keeping silent, sat down on one side.

Tena khalu punaḥ samayena Uruvilvākāśyapo Bhagavato avidūre saṁniṣaṅṅo abhūṣi.

Then at that time Uruvilvā Kāśyapa was sat not far away from the Gracious One.

Atha khalu teṣām Māgadhakānām brāhmaṇagr̥hapatikānām-etad-abhūṣi:

Then this occurred to those brāhmaṇas and householders from Magadha:

“Kiṁ nu khalūruvilvākāśyapo śramaṇe Gautame brahmacaryam carati,

“How is it: does Uruvilvākāśyapa live the spiritual life under the ascetic Gautama,

utāho Mahāśramaṇo Gautamo Uruvilvākāśyape brahmacaryam carati?”

or does the Great Ascetic Gautama live the spiritual life under Uruvilvākāśyapa?”

Atha khalu Bhagavān-teṣām brāhmaṇagr̥hapatikānām-idam-evarūpaṁ cetasaḥ

° Then the Gracious One knowing that such a thought had arisen in the minds

parivitar-kam-ājñāya āyusmantam Uruvilvākāśyapam gāthāye adhyabhāṣe:

of the brāhmaṇas and householders addressed the venerable Uruvilvākāśyapa with a verse:

Atha khalu Bhagavān-āyuṣmantam-Uruvilvākāśyapaṁ gāthāye pratyabhāṣe:

When that was said the Gracious One replied to the venerable Uruvilvākāśyapa with a verse:

---|-,00|-0--- Triṣṭubh
“Eteṣu tvam⁴ na mano akāsi
“If your mind takes no delight

---0-|-0,0|-0---
Anneṣu pāneṣu tathā raseṣu,
In food and drinks and also tastes,

00-0-,|-00|-0---
Aparaṁ nu taṁ devamanuṣyāśreṣṭhaṁ
In what other thing that is good for gods and men

0-0-,|-00|-0---
Yahiṁ rataṁ Kāśyapa tuhya cittam?”
Does your mind take delight, Kāśyapa?”

Atha khalv-āyuṣmān-Uruvilvākāśyapo Bhagavantam gāthāye pratyabhāṣe

When that was said venerable Uruvilvākāśyapa replied to the Gracious One with a verse:

---0-,|-00|00--- Triṣṭubh
“Dṛṣṭvā munim śāntam-anupadhīkam,⁵
“Having seen the silent saint,⁶ free of attachments,

0-0-,|-00|-0---
Akiṁcanaṁ sarvabhaveṣv-asaktaṁ,
(That) nothingness, unattached to the all realms of existence,⁷

0-0-|-0,0|-0---
Ananyathābhāvam-ananyaneyam,
The Unchangeable, unknown to others,

---0-|-,00|-0---
Tasmān-na yaṣṭe na hute ramāmi.”
I therefore take no delight in offerings and sacrifices.”

⁴ We need to read *Eteṣu ca tvam* to correct the metre; cf. Pāli.

⁵ We should read: *anū-*, m.c.

⁶ Pāli: Having seen the state of peace (*padam santam*).

⁷ Pāli: unattached to the sensual realm (*kāmabhava asattaṁ*).

Atha khalu Bhagavān-āyusmantam-Uruvilvākāśyapaṃ gāthāye pratyabhāṣe:

When that was said the Gracious One replied to the venerable Uruvilvākāśyapa with a verse:⁸

---o|o---||---o|o--- pathyā

“Mohan-te juhito agni, mohan-te so tapo kṛto,

“Deluded you lit the fire, deluded you performed austerity,

---o|o---||---oo|o--- pathyā

Yam jahe paścime kāle jīrṇām va urago tvacaṃ.”

In the end you gave that up as a snake (gave up) his skin.”

Atha khalv-āyusmān-Uruvilvākāśyapo Bhagavantam gāthāye pratyabhāṣe:

When that was said the venerable Uruvilvākāśyapa replied to the Gracious One with a verse:

---o|o---||---o|o--- pathyā

“Mohaṃ no juhito agni mohaṃ me so tapo kṛto

“Deluded I lit the fire, deluded I performed austerity,

---o|o---||---oo|o--- pathyā

Yam jahe paścime kāle jīrṇām va urago tvacaṃ.

In the end I gave that up as a snake (gave up) his skin.

---o,--|---oo|---o|o--- Jagatī

‘Agnīhi yajñeṣu ca vipramuccati,’

‘Through fire sacrifices he is freed,’

o|o|o,|---oo|---o|o---

Iti sma me āsi pure ajānato,

Understanding like this in former times,

---o|o|o,oo|---o|o---

Andhasya jātīmaraṇānusāriṇo,

Blinded, I followed after birth and death,

o|o|o,|---oo|---o|o---

Apaśyato Uttamam-acyutaṃ Padaṃ.

Not seeing the Supreme State which does not pass away.

⁸ The following verses are not found in the Pāli version of the story.

--o-|-o,o|-o-o- Jagatī
So dāni paśyāmi Anāvilam Padam,
But now I see the Undisturbed State,

o-o-;|-oo|-o-o-
Sudeśitam Nāgavareṇa Tāyinā.
Well-taught by the Such-like One, the noble Dragon.

--o-|-,oo|-o-o-
Atyantaniṣṭhāpadam-āsprśe aham
I have attained that Perfect State

--o-|-,oo|-o-o- Triṣṭubh
Saṃsārajātīmaraṇam prahāya.
After giving up the round of birth and death.

o---|o---||o---o|o-o- pathyā
Bahū satvā vihanyanti karontā vividhām tapām,
Many beings are being destroyed while performing various austerities,

--oo|o---||oo-o|o-o- pathyā
Niṣṭhām anadhigacchantā avitṛṇakathamkathā,
Not having attained Perfection, not having crossed over doubt,

-o---|o---||-o---|o-o- pathyā
Dirgharātram kiliṣṭo smi dṛṣṭisamdānasamdito,
For a long time I was defiled, bound by the bonds of (wrong) view,

---|o-oo-||oo---|o-o- pathyā
Sarvagranteṣu me Bhagavām parimocesi Cakṣumām.
The Visionary, the Gracious One has set me free from all of my chains.

Śāstā me Bhagavām, śrāvako haṃ asmi Sugate.”
The Gracious One is my Teacher, I am a disciple of the Fortunate One.”

Atha khilv-āyuṣmān Uruvilvākāśyapo utthāyāsanāto,
Then the venerable Uruvilvākāśyapa, after rising from his seat,

**ekāṃśam-uttarāsaṃgam kṛtvā, dakṣiṇam jānumaṇḍalam pṛthivyām
pratiṣṭhāpya,**
arranging his robe over one shoulder, placing his right kneecap on the ground,

Bhagavataḥ pādaḥ śirasā vanditvā, Bhagavantaṃ trikhuttaṃ pradakṣiṇīkṛtvā,
worshipping the Gracious One's feet with his head, circumambulating him three
times,

Bhagavato prṣṭhato asthāsi Bhagavantam morahastena vijayamāno.
stood behind the Gracious One fanning the Gracious One with peacock feathers.

Atha khalu teṣāṃ Māgadhakānām brāhmaṇagr̥hapatikānām etad-abhūṣi:
Then this occurred to those brāhmaṇas and householders from Magadha:

“Uruvilvākāśyapo śramaṇe Gautame brahmacaryaṃ carati.”
“Uruvilvākāśyapa lives the spiritual life under the ascetic Gautama.”

The Discourse

Atha khalu Bhagavām teṣāṃ Māgadhakānām brāhmaṇagr̥hapatikānām
° Then the Gracious One presented⁹ this Dharma talk to the

Dhārmyām kathām praṇāmaye:
brāhmaṇas and householders from Magadha:

“Rūpaṃ brāhmaṇagr̥hapataye utpadyati pi nirudhyati pi,
“Bodily form, brāhmaṇas and householders, arises and ceases,

vedanā utpadyati pi nirudhyati pi,
feeling arises and ceases,

saṃjñā utpadyati pi nirudhyati pi,
perception arises and ceases,

saṃskārā utpadyanti pi nirudhyanti pi,
(volitional) processes arise and cease,

vijñānaṃ utpadyati pi nirudhyati pi.
consciousness arises and ceases.

Āryaśrāvako ca brāhmaṇagr̥hapatayo,
The Noble Disciple, brāhmaṇas and householders,

‘rūpaṃ utpādavyayadharmo’ ti samanupaśyanto,
contemplating ‘bodily form has the nature to arise and dissolve’,

‘vedanā saṃjñā saṃskārā vijñānam-anityan’-ti samanupaśyati,
contemplates ‘feeling, perception, (volitional) processes, and consciousness are impermanent’,

‘rūpaṃ-anityan’-ti samanupaśyanto’,
contemplating ‘bodily form is impermanent’,

⁹ See BHSD, s.v. *praṇāmayati* for this meaning.

‘vedanā saṃjñā saṃskārā vijñānam-anityan’-ti samanupaśyanto,
contemplating ‘feeling, perception, (volitional) processes, and consciousness are impermanent’,

‘rūpaṃ duḥkhaṃ’ ti samanupaśyanto,
contemplating ‘bodily form is suffering’

‘vedanā saṃjñā saṃskārā vijñānaṃ duḥkhaṃ’ ti samanupaśyanto,
contemplating ‘feeling, perception, (volitional) processes, and consciousness are suffering’,

‘rūpaṃ-anātme’-ti samanupaśyati,
contemplates ‘bodily form is not-self’,

‘vedanā saṃjñā saṃskārā vijñānaṃ anātme’-ti samanupaśyati,
he contemplates ‘feeling, perception, (volitional) processes, and consciousness are not-self’,

so ‘rūpaṃ anātme’-ti samanupaśyanto,
contemplating ‘bodily form is not-self’,

‘vedanā saṃjñā saṃskārā vijñānaṃ anātme’-ti samanupaśyanto,
contemplating ‘feeling, perception, (volitional) processes, and consciousness are not-self’,

‘rūpaṃ-udayavyayaṃ’ ti prajānāti,
he knows ‘bodily form arises and dissolves’,

‘rūpaṃ-udayavyayaṃ’ [ti]¹⁰ prajānanto
knowing ‘bodily form arises and dissolves’

‘vedanā saṃjñā saṃskārā vijñānam-udayavyayan’-ti prajānāti,
he knows ‘feeling, perception, (volitional) processes, and consciousness arise and dissolve’,

prajānanto ‘rūpaṃ-anityan’-ti prajānāti,
knowing ‘bodily form is impermanent’ he knows,

prajānanto vedanā saṃjñā saṃskārā vijñānam-anityan-ti prajānāti,
knowing (thus), he knows ‘feeling, perception, (volitional) processes, and consciousness are impermanent’,

prajānanto ‘rūpaṃ duḥkhaṃ’-ti prajānāti,
knowing (thus), he knows ‘bodily form is suffering’,

¹⁰ Text omits *ti* here, which is clearly needed.

prajānanto ‘vedanā samjñā saṃskārā vijñānam duḥkham’ ti prajānāti,
knowing (thus), he knows ‘feeling, perception, (volitional) processes, and consciousness are suffering’,

prajānanto ‘rūpam-anātme’-ti prajānāti,
knowing (thus), he knows ‘bodily form is not-self’,

prajānanto ‘vedanā samjñā saṃskārā vijñānam anātme’-ti prajānāti,
knowing (thus), he knows ‘feeling, perception, (volitional) processes, and consciousness are not-self’,

prajānanto kimcil-loke na upādīyati,
knowing (thus) he is not attached to anything in the world,

anupādīyanto pratyātmam-eva parinirvāyati,
being without attachment he personally is emancipated,

‘Kṣīṇā me jātir-uṣitam brahmacaryam
‘Destroyed is (re)birth, accomplished is the spiritual life

kṛtam karaṇīyam
done is what ought to be done

noparim-ityatvam-iti prajānāti.’
there is no more of this mundane state’- this he knows.

Atha khalu teṣāṃ Māgadhakānāṃ brāhmaṇagrhapatikānāṃ etad-abhūṣi:
Then this occurred to those brāhmaṇas and householders:

‘Yato kila bho rūpam-anātmā,
“Since bodily form, it seems, is surely not-self,

vedanā samjñā saṃskārā vijñānam-anātmā,
(since) feeling, perception, (volitional) processes, and consciousness are not-self,

atha ko tarhi kārako vā kārāpako vā,
then who is the maker, or the one who makes,

utthāpako vā samutthāpako vā nikṣepako vā,
who is the animator, or the originator, or the one who puts (them) down,

yo imāṃ saṃskārāṃ ādīyati vā nikṣipati vā,
who takes up these processes or puts them down,

yasyime saṃskārā śūnyā anātmanīyā,
for whom are these processes empty, not capable of being self,

ātmena vā ātmanīyena vā?
or having a self or with a capability of being self?

Atha khalu Bhagavām teṣām Māgadhakānām brāhmaṇagr̥hapatikānām

Then the Gracious One, knowing with his mind the reflection

imam-evarūpaṃ cetaso parivitarkam-ājñāya, bhikṣūn-āmantrayati:

that had arisen in the minds of those brāhmaṇas and householders, addressed the monks (saying):

“Prajñapeti bhikṣavo bālo abhyupagato anātmā

“The fool, monks, though he declares he has arrived at (the view of) not-self

vedanā saṃjñā saṃskārā vijñāno ‘me ātmā’;

(thinks) his feelings, perceptions, (volitional) processes, or consciousness are ‘my self’;

na ca punar-ahaṃ evaṃ vademi:

but again I do not say thus:

‘Ahaṃ so atra kārako vā kārāpako vā,

‘I am the maker here, or the one who makes,

utthāpako vā ādīyako vā nikṣepako vā,

the animator, or the originator, or the one who puts (them) down,

yo imām ca saṃskārān-nikṣipati anyām ca upādīyati anyatra.’

he who puts down these processes here and takes (them) up elsewhere.’

Atha khalu saṃskārā eva utpadyanti saṃskārā eva nirudhyanti,

The processes arise and the processes cease,

te ca sahetukā utpadyanti sahetukā eva nirudhyanti,

they arise with causes, and they cease with causes,

sahetukā saṃskārapratisaṃdhir-bhikṣavas-tathāgato ‘ātmā’ ti ‘ādīyako’ ti.

with causes for the process of rebirth, (thus) monks, does the Realised One [explain] ‘self’ and ‘the one who takes up’.

Satvānām cyutopapādam prañāpayāmi.

I declare there is a falling away and a rearing of beings.

Paśyāmy-ahaṃ bhikṣavaḥ divyena cakṣuṣā

I see, monks, with my divine eye

viśuddhenātīkrāntamānuṣyakena satvām cyavantām upapadyantām:

which is purified and surpasses that of (normal) men beings falling away and rearing:

suvarṇām durvavarṇām,¹¹ sugatām durgatām,
beautiful and ugly, well born and low born,

hīnām praṇītām, yathākarmopagām satvām prajānāmi,
base and excellent, I know that beings are born according to their actions,

na ca punaḥ ahaṁ evaṁ vadāmi:
but again I do not say thus:

‘Ahaṁ so atra kāraṅko vā kārapako vā,
‘I am the maker, or the one who makes,

utthāpako vā samutthāpako vā ādīyako vā nikṣepako vā,
the animator, or the activator,¹² or the originator, or the one who puts (them) down,

yo imāṁ ca saṁskārā nikṣipati anyāṁ ca upādīyati anyatra.’
who puts down these processes here and takes (them) up elsewhere.’

Atha khalu saṁskārā eva utpadyanti saṁskārā eva nirudhyanti,
The processes arise and the processes cease,

te ca sahetupratyayā utpadyanti sahetupratyayā nirudhyanti.
they arise with causes and conditions, and they cease with causes and conditions.

Sahetudrṣṭiḥ bhavābhavadrṣṭiḥ,
There is the view about causes, and the view about continuity in existence,

‘sahetusāṁskārasamudayaṁ’ bhikṣavo yathābhūtaṁ samyakprajñayā paśyato
‘with causes processes arise’, monks, seeing this with right wisdom as it really is

yā bhavadrṣṭiḥ śāśvatadrṣṭiḥ sā na bhavati;
there will be no existence-view or eternity-view;

‘sahetusāṁskāranirodhaṁ’ ca bhikṣavaḥ yathābhūtaṁ samyakprajñayā paśyato
‘with causes processes cease’, monks, seeing this with right wisdom as it really is

yā vibhavadrṣṭiḥ, ucchedadrṣṭiḥ sāpi na bhavati.
there will be no extinction view, or annihilation view.

Tena bhikṣavo ubhau antau anugamya madhyena Tathāgato Dharmaṁ deśayati:
So not having approached either of these two extremes, monks, the Realised One teaches the Dhamma which is a middle practice (thus):

¹¹ We should take the v.l. here and read: *durvarṇām*.

¹² This is additional to the formulas above.

Avidyāpratyayā saṃskārā,

Because of ignorance there are (volitional) processes,

saṃskārapratyayaṃ vijñānaṃ,

because of (volitional) processes: consciousness,

vijñānapratyayaṃ nāmarūpaṃ,

because of consciousness: mind and body,

nāmarūpapatyayaṃ ṣaḍāyatanaṃ,

because of mind and body: the six sense spheres,

ṣaḍāyatanapatyayaṃ sparśaḥ,

because of the six sense spheres: contact,

sparśapatyayā vedanā,

because of contact: feeling,

vedanāpratyayā tṛṣṇā,

because of feeling: craving,

tṛṣṇāpratyayam-upādānaṃ,

because of craving: attachment,

upādānapratyayo bhavo,

because of attachment: continuation,

bhavapatyayā jātir-,

because of continuation: birth,

jātipratyayā jarāmaraṇaśokaparidevaduḥkhadaurmanasyopayāsā.

because of birth: old age, death, grief, lamentation, pain, sorrow, and despair.

Evam-asya [kevalasya]¹³ mahato duḥkhakaṃdhasya samudayo bhavati.

And so there is an origination of this [whole] great mass of suffering.

¹³ Omitted by mistake, it is included below.

Iti pi avidyānirodhāt-saṃskāranirodhaḥ,

From the cessation of ignorance, there is the cessation of (volitional) processes,

saṃskāranirodhād-vijñānanirodho,

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

vijñānanirodhān-nāmarūpanirodho,

from the cessation of consciousness, the cessation of mind and body,

nāmarūpanirodhāt ṣaḍāyatanirodhaḥ,

from the cessation of mind and body, the cessation of the six sense spheres,

ṣaḍāyatanirodhāt-sparśanirodhaḥ,

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

sparśanirodhād-vedanānirodho,

from the cessation of contact, the cessation of feeling,

vedanānirodhāt-tṛṣṇānirodhaḥ,

from the cessation of feeling, the cessation of craving,

tṛṣṇānirodhād-upādānanirodhaḥ,

from the cessation of craving, the cessation of attachment,

upādānanirodhad-bhavanirodhāḥ,

from the cessation of attachment, the cessation of continuation,

bhavanirodhaj-jātinirodho,

from the cessation of continuation, the cessation of birth,

jātinirodhaj-jarāmaṇanirodho,

from the cessation of birth, the cessation of old age and death,

**jarāmaṇanirodho śokaparidevaduḥkhadaurmanasyopayāsā
nirodhyante,**

from the cessation of old age and death,¹⁴ grief, lamentation, pain, sorrow,
and despair (all) cease,

evam-asya kevalasya mahato duḥkhaskandhasya nirodho bhavati.

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

¹⁴ This differs from the standard formula, which reads: *from the cessation of birth, old age and death, grief, lamentation, pain, sorrow, and despair (all) cease.*

Idam-avocad-Bhagavān Rājagṛhe viharanto antagirismim Yaṣṭivane udyāne,
The Gracious One said this while living near Rājagṛha on the side of the mountain in
the Sapling garden wood,

imasmiṃś-ca punar-vyākaraṇe bhāṣyamāṇe,
moreover, as this sermon was being given,

rājño Śreṇyasya Bimbisārasya tatraivāsane niṣaṇṇasya,
as King Śreṇya Bimbisāra was sitting right there on the seat,

virajaṃ vigatamaḷaṃ dharmeṣu Dharmacakṣurviśuddhaṃ.
the dust-free, stainless, Vision-of-the-Dhamma regarding (all) things arose.

Ekādaśānāṃ ca nayutānāṃ
Also to eleven thousand (of the brāhmaṇas and householders)

virajaṃ vigatamaḷaṃ Dharmeṣu Dharmacakṣuṃ viśuddhaṃ.
the dust-free, stainless, Vision-of-the-Dhamma regarding (all) things arose.

Ye pi te dvādaśanayutā yugyapālā yānapālā
Also the twelve thousand coachman and drivers

te pi tato paścād-Buddhaṃ śaraṇaṃ gatā,
at the back went for refuge to the Buddha,

Dharmaṃ śaraṇaṃ gatāḥ, Saṃghaṃ śaraṇaṃ gatā,
went for refuge to the Dhamma, went for refuge to the Saṅgha,

āttamanā te bhikṣū Rājā Śreṇyo Bimbisāro,
and those monks, King Śreṇya Bimbisāra,

Māgadhakā ca brāhmaṇagṛhapatikā Bhagavato bhāṣitam-abhinande.
and the brāhmaṇas and householders from Magadha were uplifted and greatly
rejoiced in what was said by the Gracious One.