

**[UTPADYANANIRUDHYANASŪTRAM]**  
**[THE DISCOURSE ON ARISING AND CEASING]**  
**[THE FOURTH RECORDED DISCOURSE OF THE BUDDHA]**

*FROM MAHĀVASTU VOL. III PP. 443-9*

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# [UTPADYANANIRUDHYANASŪTRAM]<sup>1</sup>

## [THE DISCOURSE ON ARISING AND CEASING]

### INTRODUCTION<sup>2</sup>

**Atha khalu Bhagavān Magadheṣu cārikān caramāṇo**

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

**mahatā Bhikṣusamghena 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 antagirismiṁ Yaṣṭivane udyāne.**

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

**Asroṣid-Rājā Śreṇiyo Bimbisāro brāhmaṇasya purohitasya Rājacāryasya:**

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

**“Bhagavān kila Magadheṣu cārikān caramāṇo**

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

**mahatā Bhikṣusamghena 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 antagirismiṁ 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.

**Rājagṛham alamkāraṇi bhadraṇi ca yānāni yojāpehi**

Decorate Rājagṛha, and prepare magnificent vehicles

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<sup>1</sup> 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).

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

**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 pratyudgamanam gantavyam.”-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 ghoṣaṇām kārāpesi catvaraśṛṅgāṭaka-antarāpaṇamukheṣu:**  
and had this proclamation made in Rājagṛha at the cross-roads and entrances (to the town):

**“Buddho Bhagavām Rājagṛhe antagirismiṁ Yaṣṭīvanam udyānam 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 sārḍham Bhagavato pratyudgamanam gantavyam.”**  
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 bhadrāṇi 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-tenopasaṁkramitvā,**  
and approaching King Śreṇya Bimbisāra,

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

**“Yuktāni Mahārāja bhadrāṇi 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 bhadraṁ yānam-abhiruhitvā,**  
Then King Śreṇya Bimbisāra, after mounting a magnificent vehicle,

**Māgadhakehi brāhmaṇagr̥hapatikehi sārđhaṁ dvādaśeḥi nayutehi saṁparivṛto,**  
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

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

**Rājagr̥hāto nagarāto niryātvā yena antagirismiṁ Yaṣṭivanam-udyānam tena prayāsi.**  
went out from the town of Rajagr̥ha 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-tenopasaṁkramitvā,**  
and descending from the vehicle, approached the Gracious One by foot,

**Bhagavataḥ pādau śirasā vanditvā ekānte niṣīdet,**  
and after worshipping the Gracious One's feet with his head, he sat down on one side,

**Apy-ekatyā Bhagavatā sārđhaṁ saṁmodanīyāṁ kathāṁ saṁmodayitvā,**  
Some, after polite and courteous talk with the Gracious One,

**sārāyaṇīyāṁ kathāṁ 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-tenāṁjalim̄ 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 teṣāṁ Māgadhakānāṁ brāhmaṇagr̥hapatikānāṁ-etaḍ-abhūṣi:**  
Then this occurred to those brāhmaṇas and householders from Magadha:



**Atha khalu Bhagavān-āyusmantam-Uruvilvākāśyapaṁ gāthāye pratyabhāṣe:**

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

---|-,||-|--- Triṣṭubh

**“Eteṣu tvaṁ<sup>4</sup> na mano akāsi**  
“If your mind takes no delight

---|-|-,||-|---

**Anneṣu pāneṣu tathā raseṣu,**  
In food and drinks and also tastes,

||-||-,|-||-|---

**Aparaṁ nu taṁ devamanuṣyāśreṣṭhaṁ**  
In what other thing that is good for gods and men

||-||-,|-||-|---

**Yahiṁ rataṁ Kāśyapa tuhya cittam?”**  
Does your mind take delight, Kāśyapa?”

**Atha khalv-āyusmān-Uruvilvākāśyapo Bhagavantam gāthāye pratyabhāṣe**

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

---|-,|-||-|--- Triṣṭubh

**“Dṛṣṭvā muniṁ śāntam-anupadhīkaṁ,<sup>5</sup>**  
“Having seen the silent saint,<sup>6</sup> free of attachments,

||-||-,|-||-|---

**Akiṁcanaṁ sarvabhaveṣv-asaktaṁ,**  
(That) nothingness, unattached to the all realms of existence,<sup>7</sup>

||-||-,|-||-|---

**Ananyathābhāvam-ananyaneyam,**  
The Unchangeable, unknown to others,

---|-|-,||-|---

**Tasmān-na yaṣṭe na hute ramāmi.”**  
I therefore take no delight in offerings and sacrifices.”

**Atha khalu Bhagavān-āyusmantam-Uruvilvākāśyapaṁ gāthāye pratyabhāṣe:**

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

<sup>4</sup> We need to read *Eteṣu ca tvaṁ* to correct the metre; cf. Pāli.

<sup>5</sup> We should read: *anū-*, m.c.

<sup>6</sup> Pāli: Having seen the state of peace (*padam santam*).

<sup>7</sup> Pāli: unattached to the sensual realm (*kāmahave asattam*).

<sup>8</sup> The following verses are not found in the Pāli version of the story.

---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--o pathyā

**Yaṁ jahe paścime kāle jīrṇāṁ va urago tvacaṁ.”**  
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

**“Mohaṁ no juhito agni mohaṁ me so tapo kṛto**  
“Deluded I lit the fire, deluded I performed austerity,

o---|o---||---oo|o--o pathyā

**Yaṁ jahe paścime kāle jīrṇāṁ va urago tvacaṁ.**  
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,|oo|o--o

**Iti sma me āsi pure ajānato,**  
Understanding like this in former times,

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

**Andhasya jātīmaraṇānusāriṇo,**  
Blinded, I followed after birth and death,

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

**Apāśyato Uttamam-acyutaṁ Padaṁ.**  
Not seeing the Supreme State which does not pass away.

---o|o,oo|o--o Jagatī

**So dāni paśyāmi Anāvilaṁ Padaṁ,**  
But now I see the Undisturbed State,

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

**Sudeśitaṁ Nāgavareṇa Tāyinā.**  
Well-taught by the Such-like One, the noble Dragon.

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

**Atyantaniṣṭhāpadam-āsprṣe ahaṁ**  
I have attained that Perfect State

---o|,oo|o--o Triṣṭubh

**Saṁsārajātīmaraṇaṁ prahāya.**  
After giving up the round of birth and death.

ᳵ---|ᳵ---||ᳵ---ᳵ--- pathyā

**Bahū satvā vihanyanti karontā vividhām tapām,**

Many beings are being destroyed while performing various austerities,

---ᳵ|ᳵ---||ᳵ---ᳵ--- pathyā

**Niṣṭhām anadhigacchantā avitīrṇakathamkathā,**

Not having attained Perfection, not having crossed over doubt,

ᳵ---|ᳵ---||ᳵ---|ᳵ--- pathyā

**Dīrgharātram kiliṣṭo smi dṛṣṭisamdānasamdito,**

For a long time I was defiled, bound by the bonds of (wrong) view,

----|ᳵ-ᳵᳵ-||ᳵ---|ᳵ--- pathyā

**Sarvagrantheṣu me Bhagavām parimocesi Cakṣumām.**

The Visionary, the Gracious One has set me free from all of my chains.

**Śāstā me Bhagavām, śrāvako haṁ asmi Sugate.”**

The Gracious One is my Teacher, I am a disciple of the Fortunate One.”

**Atha khalv-āyusmān Uruvilvākāśyapo utthāyāsanāto,**

Then the venerable Uruvilvākāśyapa, after rising from his seat,

**ekāmśam-uttarāsaṅgam kṛtvā, dakṣiṇam jānumaṅḍalam pṛthivyām pratiṣṭhāpya,**  
arranging his robe over one shoulder, placing his right kneecap on the ground,

**Bhagavataḥ pādau śirasā vanditvā, Bhagavantaṁ trikhuttaṁ pradakṣiṇīkṛtvā,**  
worshipping the Gracious One’s feet with his head, circumambulating him three times,

**Bhagavato pṛṣṭhato asthāsi Bhagavantaṁ morahastena vījayamāno.**  
stood behind the Gracious One fanning the Gracious One with peacock feathers.

**Atha khalu teṣāṁ Māgadhakānām brāhmaṇagr̥hapatikānām etad-abhūṣi:**

Then this occurred to those brāhmaṇas and householders from Magadha:

**“Uruvilvākāśyapo śramaṇe Gautame brahmacaryaṁ carati.”**

“Uruvilvākāśyapa lives the spiritual life under the ascetic Gautama.”

THE DISCOURSE

**Atha khalu Bhagavāṁ teṣāṁ Māgadhakānāṁ brāhmaṇagr̥hapatikānāṁ**

° Then the Gracious One presented<sup>9</sup> this Dharma talk to the

**Dhārmīyāṁ kathāṁ praṇāmaye:**

brāhmaṇas and householders from Magadha:

**“Rūpaṁ brāhmaṇagr̥hapataye utpadyati pi nirudhyati pi,**

“Bodily form, brāhmaṇas and householders, arises and ceases,

**vedanā utpadyati pi nirudhyati pi,**

feeling arises and ceases,

**saṁjñā utpadyati pi nirudhyati pi,**

perception arises and ceases,

**saṁskārā utpadyanti pi nirudhyanti pi,**

(volitional) processes arise and cease,

**viññānaṁ utpadyati pi nirudhyati pi.**

consciousness arises and ceases.

**Āryaśrāvako ca brāhmaṇagr̥hapatayo,**

The Noble Disciple, brāhmaṇas and householders,

**‘rūpaṁ utpādavyayadharmo’ ti samanupaśyanto,**

contemplating ‘bodily form has the nature to arise and dissolve’,

**‘vedanā saṁjñā saṁskārā viññānam-anityan’-ti samanupaśyati,**

contemplates ‘feeling, perception, (volitional) processes, and consciousness are impermanent’,

**‘rūpam-anityan’-ti samanupaśyanto’,**

contemplating ‘bodily form is impermanent’,

**‘vedanā saṁjñā saṁskārā viññānam-anityan’-ti samanupaśyanto,**

contemplating ‘feeling, perception, (volitional) processes, and consciousness are impermanent’,

**‘rūpaṁ duḥkhaṁ’ ti samanupaśyanto,**

contemplating ‘bodily form is suffering’

**‘vedanā saṁjñā saṁskārā viññānaṁ duḥkhaṁ’ ti samanupaśyanto,**

contemplating ‘feeling, perception, (volitional) processes, and consciousness are suffering’,

**‘rūpam-anātme’-ti samanupaśyati,**

contemplates ‘bodily form is not-self’,

**‘vedanā saṁjñā saṁskārā viññānaṁ anātme’-ti samanupaśyati,**

he contemplates ‘feeling, perception, (volitional) processes, and consciousness are not-self’,

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<sup>9</sup> See BHSD, s.v. *praṇāmayati* for this meaning.

**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’,

**‘rūpam-udayavyayaṃ’ ti prajānāti,**

he knows ‘bodily form arises and dissolves’,

**‘rūpam-udayavyayaṃ’ [ti]<sup>10</sup> prajānanto**

knowing ‘bodily form arises and dissolves’

**‘vedanā saṃjñā saṃskārā vijñānam-udayavyayaṃ’-ti prajānāti,**

he knows ‘feeling, perception, (volitional) processes, and consciousness arise and dissolve’,

**prajānanto ‘rūpam-anityaṃ’-ti prajānāti,**

knowing ‘bodily form is impermanent’ he knows,

**prajānanto vedanā saṃjñā saṃskārā vijñānam-anityaṃ-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’,

**prajānanto ‘vedanā saṃjñā saṃskārā vijñānaṃ duḥkhaṃ’ 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 saṃjñā saṃskārā vijñānaṃ anātme’-ti prajānāti,**

knowing (thus), he knows ‘feeling, perception, (volitional) processes, and consciousness are not-self’,

**prajānanto kiṃcil-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-uṣitaṃ brahmacaryaṃ**

‘Destroyed is (re)birth, accomplished is the spiritual life

**kṛtaṃ karaṇīyaṃ**

done is what ought to be done

**noparim-ityatvam-iti prajānāti.’**

there is no more of this mundane state’ - this he knows.

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<sup>10</sup> Text omits *ti* here, which is clearly needed.

**Atha khalu teṣāṃ Māgadhakānāṃ brāhmaṇagr̥hapatikānāṃ 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 saṃjñā saṃskārā vijñānam-anātmā,**

(since) feeling, perception, (volitional) processes, and consciousness are not-self,

**atha ko tarhi kāraḥ vā kārapako 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 ādiyati 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 Bhagavāṃ teṣāṃ Māgadhakānāṃ brāhmaṇagr̥hapatikānāṃ**

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):

**“Prajñāpeti 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 kāraḥ vā kārapako vā,**

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

**utthāpako vā ādiyako vā nikṣepako vā,**

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

**yo imāṃ ca saṃskārān-nikṣipati anyāṃ 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 saṃskārapratīsamādhīr-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 up of beings.

**Paśyāmy-ahaṃ bhikṣavaḥ divyena cakṣuṣā**

I see, monks, with my divine eye

**viśuddhenātikrāntamānuṣyakena satvām cyavantām upapadyantām:**

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

**suvarṇām durvarṇām,<sup>11</sup> sugatām durgatām,**

beautiful and ugly, well born and low born,

**hīnām prañītām, yathākarmopagām satvām prañānāmi,**

base and excellent, I know that beings are born according to their actions,

**na ca punaḥ ahaṃ evaṃ vadāmi:**

but again I do not say thus:

**‘Ahaṃ so atra kāraṇo 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,<sup>12</sup> or the originator, or the one who puts (them) down,

**yo imāṃ ca saṃskārā nikṣipati anyāṃ ca upādīyati anyatra.’**

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 sahetupratyayā utpadyanti sahetupratyayā nirudhyanti.**

they arise with causes and conditions, and they cease with causes and conditions.

**Sahetudṛṣṭī bhavābhavadṛṣṭī,**

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

**‘sahetusāṃskārasamudayaṃ’ bhikṣavo yathābhūtaṃ samyakprañāyā paśyato**

‘with causes processes arise’, monks, seeing this with right wisdom as it really is

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<sup>11</sup> We should take the v.l. here and read: *durvarṇām*.

<sup>12</sup> This is additional to the formulas above.

**yā bhavadṛṣṭi śāśvatadṛṣṭi sā na bhavati;**  
there will be no existence-view or eternity-view;

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

**yā vibhavadṛṣṭi, ucchedadṛṣṭi 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):

**Avidyāpratyayā samskārā,**  
Because of ignorance there are (volitional) processes,

**samskārapratyayaṁ vijñānaṁ,**  
because of (volitional) processes: consciousness,

**vijñānapratyayaṁ nāmarūpaṁ,**  
because of consciousness: mind and body,

**nāmarūpapratyayaṁ ṣaḍāyatanaṁ,**  
because of mind and body: the six sense spheres,

**ṣaḍāyatanapratyayaṁ sparśaḥ,**  
because of the six sense spheres: contact,

**sparsāpratyayā vedanā,**  
because of contact: feeling,

**vedanāpratyayā tṛṣṇā,**  
because of feeling: craving,

**tṛṣṇāpratyayaṁ-upādānaṁ,**  
because of craving: attachment,

**upādānapratyayo bhavo,**  
because of attachment: continuation,

**bhavapratyayā jātir-**  
because of continuation: birth,

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

**Evam-asya [kevalasya]<sup>13</sup> mahato duḥkhaskandhasya samudayo bhavati.**  
And so there is an origination of this [whole] great mass of suffering.

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<sup>13</sup> 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 ṣaḍāyatānanirodhaḥ,**

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

**ṣaḍāyatānanirodhāt-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,

**upādānanirodhād-bhavanirodhāḥ,**

from the cessation of attachment, the cessation of continuation,

**bhavanirodhaj-jātinirodho,**

from the cessation of continuation, the cessation of birth,

**jātinirodhaj-jarāmaraṇanirodho,**

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

**jarāmaraṇanirodho śokaparidevaduḥkhadaurmanasyopayāsā nirodhyante,**

from the cessation of old age and death,<sup>14</sup> 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.

**Idam-avocad-Bhagavān Rājagṛhe viharanto antagirismiṃ 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,

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<sup>14</sup> 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.*

**virajaṃ vigatamalaṃ 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 vigatamalaṃ Dharmeṣu Dharmacakṣuṃ viśuddhaṃ.**

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

**Ye pi te dvādaśānayatā 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, Saṅghaṃ śaraṇaṃ gatā,**

went for refuge to the Dhamma, went for refuge to the Saṅgha,

**āttamanā te bhikṣu Rājā Śreṇyo Bimbisāro,**

and those monks, King Śreṇya Bimbisāra,

**Māgadhakā ca brāhmaṇagrhapatikā Bhagavato bhāṣitam-abhinande.**

and the brāhmaṇas and householders from Magadha were uplifted and greatly rejoiced in what was said by the Gracious One.