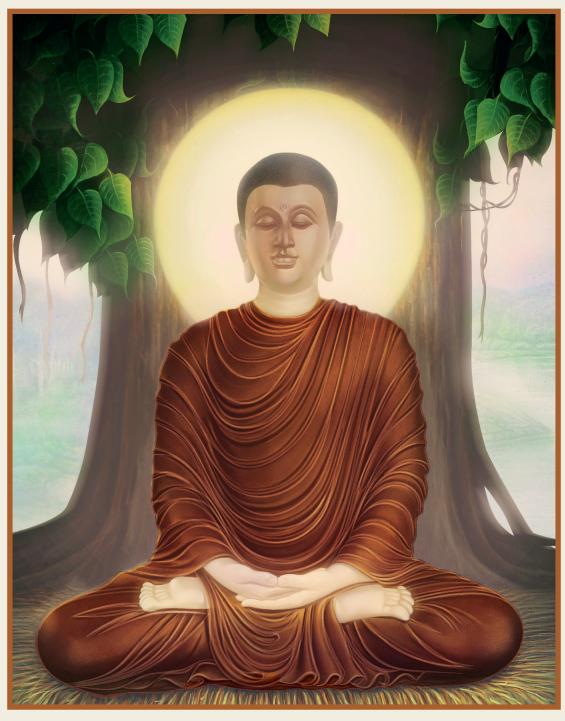
anujānāmi, bhikkhave, sakāya niruttiyā buddhavacanam pariyāpuņitunti.

## IAWAJAN



yo paticcasamuppādam passati so dhammam passati; yo dhammam passati so paticcasamuppādam passati. One who sees Paţiccasamuppāda, sees Dhamma; One who sees Dhamma, sees Paţiccasamuppāda.

Majjhima Nikāya, mūlapaṇṇāsapāḷi, 3. opammavaggo, 8. Mahāhatthipadopamasutta

yo kho, vakkali, dhammam passati so mam passati; yo mam passati so dhammam passati.

Indeed, Vakkali, one who sees Dhamma, sees me; One who sees me, sees Dhamma.

Saṃyutta Nikāya, khandhavaggo, 1. khandhasaṃyuttaṃ, 9. theravagg, 5. vakkalisuttaṃ

siyā kho panānanda, tumhākam evamassa 'atītasatthukam pāvacanam, natthi no satthā'ti.

Perhaps, Ananda, some of you will think, 'The teachings of a bygone teacher are no longer relevant; there is no teacher for us.'

na kho panetam, ānanda, evam datthabbam.

Indeed, Ananda, this however should not be perceived in this way.

yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā. To you all, Ānanda, for whatever Dhamma and Vinaya I have pointed out and formulated,

## that Dhamma and Vinaya will be your teacher

For you all, after when I am gone.

Dīgha Nikāya, mahāvaggapāļi, 3. mahāparinibbānasuttam, tathāgatapacchimavācā







## A sajjhāya on Paţiccasamuppādo ⊚



ayam vuccati, bhikkhave, paticcasamuppādo.

## idha, bhikkhave, ariyasāvako paţiccasamuppādaññeva sādhukaṃ yoniso manasikaroti.

Here; bhikkhus; an ariyasāvaka; understands Paţiccasamuppāda; properly; and wisely; attends with his mind.

imasmim sati

idam hoti this: comes to exist. This: exists;

imassuppādā

This arising;

idam na hoti imasmim

This: does not exist; this; does not; come to exist.

this;

imassa nirodhā idam nirujjhati This; cessation; this; ceases to arise.

yadidam That is;

sankhārā avijjāpaccayā

avijjā as condition; sankhāra; avijjā; indeed; fades away, ceasing remainderlessly; sankhāra ceases;

sankhārapaccayā

viññāṇaṃ sankhāra as condition; viññāṇa;

viññāṇapaccayā nāmarūpam

viññāṇa as condition; nāmarūpa;

saļāyatanam nāmarūpapaccayā

nāmarūpa as condition; saļāyatana;

saļāyatanapaccayā phasso saļāyatana as condition; phassa;

phassapaccayā vedanā

phassa as condition; vedanā;

vedanāpaccayā taṇhā vedanā as condition; tanhā;

upādānam tanhāpaccayā tanhā as condition; upādāna;

upādānapaccayā

evametassa

Thus:

upādāna as condition; bhava;

jāti bhavapaccayā bhava as condition; jāti;

jātipaccayā jarāmaranam

sokaparidevadukkhadomanassupāyāsā

sambhavanti

comes to exists.

jāti as condition; jarā, marana;

whole;

kevalassa

soka, parideva, dukkha (physical pain),domanas, upāyāsā;

dukkhakkhandhassa

aggregates of dukkha;

bhavo

avijjāya tveva asesavirāganirodhā saṅkhāranirodho

idam uppajjati

arises.

sankhāranirodhā

sankhāra ceases;

viññāṇanirodhā viññāṇa ceases;

nāmarūpanirodhā

nāmarūpa ceases;

saļāyatananirodhā

saļāyatana ceases;

phassanirodhā

phassa ceases;

vedanānirodhā

vedanā ceases;

tanhānirodhā

tanhā ceases;

upādānanirodhā

upādāna ceases;

bhavanirodhā

bhava ceases:

\* jātinirodhā

evametassa

Thus:

jāti ceases;

jarāmaranam

viññāṇanirodho

nāmarūpanirodho

saļāyatananirodho

viññāṇa ceases;

nāmarūpa ceases;

saļāyatana ceases;

phassanirodho

vedanānirodho

phassa ceases;

vedanā ceases;

taṇhānirodho

upādāna ceases;

bhavanirodho

bhava ceases;

jātinirodho

jāti ceases;

upādānanirodho

tanhā ceases;

sokaparidevadukkhadomanassupāyāsā

nirujjhanti

jarā, marana;

soka, parideva, dukkha (physical pain),domanas, upāyāsā; cease to arise.

dukkhakkhandhassa

aggregates of dukkha;

samudayo hoti nirodho hoti

cessation; comes to exists.

Saṃyutta Nikāya, nidānavaggo, 1. nidānasaṃyuttam, 5. gahapativaggo, 2. dutiyapañcaverabhayasuttam Translated under the supervision of Bhikkhu Kukrit Savasdiphol

kevalassa

whole:

NB: \* sokaparidevadukkhadomanassupāyāsā soka, parideva, dukkha (physical pain), domanas, upāyāsā;

\*\* sokaparidevadukkhadomanassupāyāsā soka, parideva, dukkha (physical pain), domanas, upāyāsā;

origin;