

anujānāmi, bhikkhave, sakāya niruttiyā buddhavacanaṃ pariyaṇṇituntī.

BUDDHAWAJANA



yo paṭiccasamuppādaṃ passati so dhammaṃ passati; yo dhammaṃ passati so paṭiccasamuppādaṃ passati.

One who sees Paṭiccasamuppāda, sees Dhamma; One who sees Dhamma, sees Paṭiccasamuppāda.

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

yo kho, vakkali, dhammaṃ passati so maṃ passati; yo maṃ passati so dhammaṃ passati.

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

Samyutta Nikāya, khandhavaggo, 1. khandhasamyuttaṃ, 9. theravaggo, 5. vakkalisuttaṃ

siyā kho panānanda, tumhākaṃ evamassa ‘aṭṭhasatthukaṃ pāvacaṇaṃ, natthi no satthā’ ti.

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

na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ.

Indeed, Ānanda, 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, mahāvaggapāli, 3. mahāparinibbānasuttaṃ, tathāgatapacchimavācā



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A sajjhāya on Paṭiccasamuppādo



ayaṃ vuccati, bhikkhave, paṭiccasamuppādo.

idha, bhikkhave, ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yoniso manasikaroti.

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

imasmim sati
This; exists;

idaṃ hoti
this; comes to exist.

imassuppādā
This arising;

idaṃ uppajjati
this; arises.

imasmim asati
This; does not exist;

idaṃ na hoti
this; does not; come to exist.

imassa nirodhā
This; cessation;

idaṃ nirujjhati
this; ceases to occur.

yadidaṃ

That is;

avijjāpaccayā
avijjā as condition;

saṅkhārā
saṅkhāra;

avijjāya tveva asesavirāganirodhā **saṅkhāranirodho**
avijjā; indeed; fades away, ceasing remainderlessly; saṅkhāra ceases;

saṅkhārapaccayā
saṅkhāra as condition;

viññāṇaṃ
viññāṇa;

saṅkhāranirodhā
saṅkhāra ceases;

viññāṇanirodho
viññāṇa ceases;

viññāṇapaccayā
viññāṇa as condition;

nāmarūpaṃ
nāmarūpa;

viññāṇanirodhā
viññāṇa ceases;

nāmarūpanirodho
nāmarūpa ceases;

nāmarūpapaccayā
nāmarūpa as condition;

saḷāyatanaṃ
saḷāyatana;

nāmarūpanirodhā
nāmarūpa ceases;

saḷāyatananirodho
saḷāyatana ceases;

saḷāyatanapaccayā
saḷāyatana as condition;

phassa
phassa;

saḷāyatananirodhā
saḷāyatana ceases;

phassanirodho
phassa ceases;

phassapaccayā
phassa as condition;

vedanā
vedanā;

phassanirodhā
phassa ceases;

vedanānirodho
vedanā ceases;

vedanāpaccayā
vedanā as condition;

taṇhā
taṇhā;

vedanānirodhā
vedanā ceases;

taṇhānirodho
taṇhā ceases;

taṇhāpaccayā
taṇhā as condition;

upādānaṃ
upādāna;

taṇhānirodhā
taṇhā ceases;

upādānanirodho
upādāna ceases;

upādānapaccayā
upādāna as condition;

bhava
bhava;

upādānanirodhā
upādāna ceases;

bhavanirodho
bhava ceases;

bhavapaccayā
bhava as condition;

jāti
jāti;

bhavanirodhā
bhava ceases;

jātinirodho
jāti ceases;

jātipaccayā

jarāmaraṇaṃ *
sokaparidevadukkhadomanassupāyāsā

jātinirodhā

jarāmaraṇaṃ **
sokaparidevadukkhadomanassupāyāsā

jāti as condition;

sambhavanti
jarā, maraṇa;
soka, parideva, dukkha (physical pain),
domanas, upāyāsā;
occur.

jāti ceases;

nirujjhanti
jarā, maraṇa;
soka, parideva, dukkha (physical pain),
domanas, upāyāsā;
cease to occur.

evametassa kevalassa dukkhakkhandhassa samudayo hoti
Thus; whole; dukkhakkhandhassa; origin; comes to exist.

evametassa kevalassa dukkhakkhandhassa nirodho hoti
Thus; whole; dukkhakkhandhassa; cessation; comes to exist.

*Samyutta Nikāya, nidānavaggo, 1. nidānasamyuttaṃ, 5. gahapativaggo, 2. dutiyapañcaverabhayasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiphol*

NB:

*jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā

**jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā

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

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