

SN.4.1.8.7 (35.63) – Dutiya avijjāsuttam (dutiyaavijjāpahānasuttam)

Second Discourse on the Abandoning of Ignorance

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca: atthi nu kho bhante, eko dhammo yassa pahāṇā bhikkhuno avijjā pahīyati vijjā uppajjatīti. Atthi kho bhikkhu eko dhammo yassa pahāṇā bhikkhuno avijjā pahīyati vijjā uppajjatīti. Katamo pana bhante, eko dhammo yassa pahāṇā bhikkhuno avijjā pahīyati vijjā uppajjatīti. Avijjā kho bhikkhu eko dhammo yassa pahāṇā bhikkhuno avijjā pahīyati vijjā uppajjatīti.

Then a certain bhikkhu approached the Sublime One. And having approached the Sublime One, saluted him and sat to one side. Sitting to one side the bhikkhu said this to the Sublime One:

“Venerable sir, is there one thing abandoned by which ignorance is abandoned by a bhikkhu and knowledge arises?”

“There is, bhikkhu, one thing abandoned by which ignorance is abandoned by a bhikkhu and knowledge arises.”

“Venerable sir, what is that one thing abandoned by which ignorance is abandoned by a bhikkhu and knowledge arises?”

“Bhikkhu, ignorance is that one thing abandoned by which ignorance is abandoned by a bhikkhu and knowledge arises.”

Kathampana bhante, jānato kathaṃ passato bhikkhuno avijjā pahīyati vijjā uppajjatīti?

“But venerable sir, how can a bhikkhu know and see ignorance to be abandoned and knowledge arise?”

Idha bhikkhu, bhikkhuno sutaṃ hoti sabbe dhammā nālaṃ abhinivesāyāti, evañcetaṃ bhikkhu, bhikkhuno sutaṃ hoti sabbe dhammā nālaṃ abhinivesāyāti; so sabbaṃ dhammaṃ abhijānāti. Sabbaṃ dhammaṃ abhiññāya, sabbaṃ dhammaṃ pariānāti. Sabbaṃ dhammaṃ pariññāya sabbanimittāni aññato passati. Cakkhuṃ aññato passati, rūpe aññato passati, cakkhuvīññāṇaṃ aññato passati, cakkhusamphassaṃ aññato passati, yampidaṃ cakkhusamphassapaccayā uppajjati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aññato passati.

“Bhikkhu, here a bhikkhu has heard ‘all-things are not to be inclined to’. That bhikkhu, upon hearing ‘all-things are not to be inclined to’, he directly knows all-things. With direct knowing of all-things, he completely understands all-things. With complete understanding of all-things, he sees all signs differently; he sees the eye differently, sees forms differently, sees eye-consciousness differently, sees eye-contact differently,

whatever feeling arises interdependent with eye-contact whether pleasing, displeasing, neither pleasing nor displeasing; that also is seen differently.

... pe ... Sotaṃ aññato passati, sadde aññato passati, sotaviññāṇaṃ aññato passati, sotasaṃphassaṃ aññato passati, yampidaṃ sotasaṃphassapaccayā uppajjati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aññato passati.

“He sees the ear differently, sees sounds differently, sees ear-consciousness differently, sees ear-contact differently, whatever feeling arises interdependent with ear-contact whether pleasing, displeasing, neither pleasing nor displeasing; that also is seen differently.

... pe ... Ghānaṃ aññato passati, gandhe aññato passati, ghānaviññāṇaṃ aññato passati, ghānasamphassaṃ aññato passati, yampidaṃ ghānasamphassapaccayā uppajjati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aññato passati.

“He sees the nose differently, sees smell differently, sees nose-consciousness differently, sees nose-contact differently, whatever feeling arises interdependent with nose-contact whether pleasing, displeasing, neither pleasing nor displeasing; that also is seen differently.

... pe ... Jivhā aññato passati, rase aññato passati, jivhāviññāṇaṃ aññato passati, jivhāsaṃphassaṃ aññato passati, yampidaṃ jivhāsaṃphassapaccayā uppajjati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aññato passati.

“He sees the tongue differently, sees taste differently, sees tongue-consciousness differently, sees tongue-contact differently, whatever feeling arises interdependent with tongue-contact whether pleasing, displeasing, neither pleasing nor displeasing; that also is seen differently.

... pe ... Kāyo aññato passati, phoṭṭhabbe aññato passati, kāyaviññāṇaṃ aññato passati, kāyasamphassaṃ aññato passati, yampidaṃ kāyasamphassapaccayā uppajjati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aññato passati.

“He sees the body differently, sees smell differently, sees body-consciousness differently, sees body-contact differently, whatever feeling arises interdependent with body-contact whether pleasing, displeasing, neither pleasing nor displeasing; that also is seen differently.

... pe ... Mano aññato passati, dhamme aññato passati, manoviññāṇaṃ aññato passati, manosamphassaṃ aññato passati, yampidaṃ mano saṃphassapaccayā uppajjati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aññato passati.

“He sees the mind differently, sees thoughts differently, sees mind-consciousness differently, sees mind-contact differently, whatever feeling arises interdependent with

mind-contact whether pleasing, displeasing, neither pleasing nor displeasing; that also is seen differently.

Evam kho bhikkhu jānato evaṃ passato bhikkhuno avijjā pahīyati vijjā uppajjātīti.

“So it is, bhikkhu, that a bhikkhu knows and sees, ignorance is abandoned and knowledge arises.



[Khantijayo – 2011]