

SN. 2.1.5.4. (12.44) – Lokasuttam

Discourse on The World (of conditions)

Sāvattthiyam- Lokassa bhikkhave samudayam ca atthaṅgamam ca desissāmi taṃ suṇātha. Sādhukam manasikarotha bhāsissāmi'ti. Evaṃ bhante'ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca:

Katamo ca bhikkhave, lokassa samudayo? Cakkhuñca paṭicca rūpe ca uppajjati cakkhaviññānam. Tiṇṇam saṅgati phasso. Phassapaccayā vedanā vedanāpaccayā taṇhā. Taṇhāpaccayā upādānam. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmarañam, sokaparidevadukkhadomanassupāyāsā sambhavanti. Ayam kho bhikkhave lokassa samudayo.

At Sāvattthi: “Bhikkhus, I will teach you the arising and falling of conditions. Listen well and pay close attention, I will speak.”

“Yes, venerable sir” The bhikkhus replied.

Then the Sublime One said:

“And what, bhikkhus, is the arising of conditions? Dependant on the eye and forms, eye-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving, craving is the supportive condition for grasping, grasping is the supportive condition for becoming, becoming is the supportive condition for birth and birth is the supportive condition for aging and death, sorrow, grief, weeping, pain and mental distress. This, bhikkhus, is the arising of conditions.”

Sotañca paṭicca sadde ca uppajjati sotaviññānam. Tiṇṇam saṅgati phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānam. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmarañam, sokaparidevadukkhadomanassupāyāsā sambhavanti. Ayam kho bhikkhave lokassa samudayo.

“Dependant on the ear and sound, ear-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving, craving is the supportive condition for grasping, grasping is the supportive condition for becoming, becoming is the supportive condition for birth and birth is the supportive condition for aging and death, sorrow, grief, weeping, pain and mental distress. This, bhikkhus, is the arising of conditions.”

Ghāṇaṇca paṭicca gandhe ca uppajjati ghāṇaviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.
Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ.
Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaṇaṃ,
sokaparidevadukkhadomanassupāyāsā sambhavanti. Ayaṃ kho bhikkhave lokassa
samudayo.

“Dependant on the nose and smells, nose-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving, craving is the supportive condition for grasping, grasping is the supportive condition for becoming, becoming is the supportive condition for birth and birth is the supportive condition for aging and death, sorrow, grief, weeping, pain and mental distress. This, bhikkhus, is the arising of conditions.”

Jivhaṇca paṭicca rase ca uppajjati jivhāviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaṇaṃ, sokaparidevadukkhadomanassupāyāsā sambhavanti. Ayaṃ kho bhikkhave lokassa samudayo.

“Dependant on the tongue and tastes, tongue-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving, craving is the supportive condition for grasping, grasping is the supportive condition for becoming, becoming is the supportive condition for birth and birth is the supportive condition for aging and death, sorrow, grief, weeping, pain and mental distress. This, bhikkhus, is the arising of conditions.”

Kāyaṇca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.
Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ.
Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaṇaṃ,
sokaparidevadukkhadomanassupāyāsā sambhavanti. Ayaṃ kho bhikkhave lokassa
samudayo.

“Dependant on the body and sensation of touch, body-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving, craving is the supportive condition for grasping, grasping is the supportive condition for becoming, becoming is the supportive condition for birth and birth is the supportive condition for aging and death, sorrow, grief, weeping, pain and mental distress. This, bhikkhus, is the arising of conditions.”

Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.
Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ.
Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaṇaṃ,
sokaparidevadukkhadomanassupāyāsā sambhavanti. Ayaṃ kho bhikkhave lokassa
samudayo.

“Dependant on the mind and phenomena, mind-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving, craving is the supportive condition for grasping, grasping is the supportive condition for becoming, becoming is the supportive condition for birth and birth is the supportive condition for aging and death, sorrow, grief, weeping, pain and mental distress. This, bhikkhus, is the arising of conditions.”

Katamo ca bhikkhave, lokassa atthaṅgamo? Cakkhuñca paṭicca rūpe ca uppajjati
cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā.
Tassāyeva taṇhāya asesavirāgaṇirodhā upādānaṇirodho. Upādānaṇirodhā bhavaṇirodho.
Bhavaṇirodhā jātiṇirodho. Jātiṇirodhā jarāmaṇaṃ
sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa
dukkhakkhandhassa nirodho hoti. Ayaṃ kho bhikkhave lokassa atthaṅgamo.

“And what, bhikkhus, is the falling of conditions? Dependant on the eye and forms, eye-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving. But with the cessation and fading without remainder of that craving is the cessation of grasping, with the cessation of grasping is the cessation of becoming, with the cessation of becoming is the cessation of birth and with the cessation of birth is the cessation of aging and death, sorrow, grief, weeping, pain and mental distress. Such is the cessation of this entire mass of suffering. This, bhikkhus, is the falling of conditions.”

Sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā
vedanā. Vedanāpaccayā taṇhā. Tassāyeva taṇhāya asesavirāgaṇirodhā upādānaṇirodho.
Upādānaṇirodhā bhavaṇirodho. Bhavaṇirodhā jātiṇirodho. Jātiṇirodhā jarāmaṇaṃ
sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa
dukkhakkhandhassa nirodho hoti. Ayaṃ kho bhikkhave lokassa atthaṅgamo.

“Dependant on the ear and sounds, ear-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving. But with the cessation and fading without remainder of that craving is the cessation of grasping, with the cessation of grasping is the cessation of becoming, with the cessation of becoming is the cessation of birth and with the cessation of birth is the cessation of aging and death, sorrow, grief, weeping, pain and mental distress. Such is the cessation of this entire mass of suffering. This, bhikkhus, is the falling of conditions.”

Ghāṇaṇca paṭicca gandhe ca uppajjati ghāṇaviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho. Upādānanirodhā bhavanirodho. Bhavanirodhā jātinirodho. Jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Ayaṃ kho bhikkhave lokassa atthaṅgamo.

“Dependant on the nose and smells, nose-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving. But with the cessation and fading without remainder of that craving is the cessation of grasping, with the cessation of grasping is the cessation of becoming, with the cessation of becoming is the cessation of birth and with the cessation of birth is the cessation of aging and death, sorrow, grief, weeping, pain and mental distress. Such is the cessation of this entire mass of suffering. This, bhikkhus, is the falling of conditions.”

Jivhaṇca paṭicca rase ca jivhāviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho. Upādānanirodhā bhavanirodho. Bhavanirodhā jātinirodho. Jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Ayaṃ kho bhikkhave lokassa atthaṅgamo.

“Dependant on the tongue and tastes, tongue-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving. But with the cessation and fading without remainder of that craving is the cessation of grasping, with the cessation of grasping is the cessation of becoming, with the cessation of becoming is the cessation of birth and with the cessation of birth is the cessation of aging and death, sorrow, grief, weeping, pain and mental distress. Such is the cessation of this entire mass of suffering. This, bhikkhus, is the falling of conditions.”

Kāyaṇca paṭicca phoṭṭabbe ca kāyaviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho. Upādānanirodhā bhavanirodho. Bhavanirodhā jātinirodho. Jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Ayaṃ kho bhikkhave lokassa atthaṅgamo.

“Dependant on the body and sensation of touch, body-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving. But with the cessation and fading without remainder of that craving is the cessation of grasping, with the cessation of grasping is the cessation of becoming, with the cessation of becoming is the cessation of birth and with the cessation of birth is the cessation of aging and death, sorrow, grief, weeping, pain and mental distress. Such is the cessation of this entire mass of suffering. This, bhikkhus, is the falling of conditions.”

Manañca pañicca dhamme ca uppajjati mano viññāṇaṃ. Tiṇṇaṃ saṅgati phasso.
Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Tassāyeva taṇhāya asesavirāganirodhā
upādānanirodho. Upādānanirodhā bhavanirodho. Bhavanirodhā jātinirodho. Jātinirodhā
jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa
dukkhakkhandhassa nirodho hoti. Ayaṃ kho bhikkhave lokassa atthaṅgamo'ti.

“Dependant on the mind and phenomena, mind-consciousness arises. With the union of these three is contact. Contact is the supportive condition for the sensation of feeling, the sensation of feeling is the supportive condition for craving. But with the cessation and fading without remainder of that craving is the cessation of grasping, with the cessation of grasping is the cessation of becoming, with the cessation of becoming is the cessation of birth and with the cessation of birth is the cessation of aging and death, sorrow, grief, weeping, pain and mental distress. Such is the cessation of this entire mass of suffering. This, bhikkhus, is the falling of conditions.”



[Khantijayo Bhikkhu – 2004]