**NAMO BUDDAYA!**

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !..

**Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !.**

2. Analysis - Vibhaṅgasutta

At Sāvatthī.

“Mendicants, I will teach and analyze for you dependent origination.

Listen and pay close attention, I will speak.” “Yes, sir,” they replied. The Buddha said this:

*“Katamo ca, bhikkhave, paṭiccasamuppādo?* - “And what is dependent origination?

*Avijjāpaccayā, bhikkhave, saṅkhārā;* -Ignorance is a condition for volitional formation.

*saṅkhārapaccayā viññāṇaṃ; -* volitional formations are a condition for consciousness.

*viññāṇapaccayā nāmarūpaṃ;* - Consciousness is a condition for name and form.

*nāmarūpapaccayā saḷāyatanaṃ; -* Name and form are conditions for the six sense fields.

*saḷāyatanapaccayā phasso;* - The six sense fields are conditions for contact.

*phassapaccayā vedanā;* - Contact is a condition for feeling.

*vedanāpaccayā taṇhā;* - Feeling is a condition for craving.

*taṇhāpaccayā upādānaṃ;* - Craving is a condition for clinging.

*upādānapaccayā bhavo;* - clinging is a condition for (arranging of karma) continued existence.

*bhavapaccayā jāti;* - Continued existence (arranging of karma) is a condition for birth.

*jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.*

birth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

That is how this entire mass of suffering originates.

*1. Katamañca, bhikkhave, jarāmaraṇaṃ?* - And what is old age and death?

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

This is called old age.

The passing away, perishing, disintegration, demise, mortality, death, deceased, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death.

*2. Katamā ca, bhikkhave, jāti?* And what is birth?

The birth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called birth.

*3. Katamo ca, bhikkhave, bhavo?* And what is continued existence?

There are these three states of existence.

Existence in 1. the sensual realm, 2. the realm of form, 3. and the formless realm. This is called continued existence.

*1.kāmabhavo, 2.rūpabhavo, 3.arūpabhavo.*

*4. Katamañca, bhikkhave, upādānaṃ?* And what is clinging?

There are these four kinds of clinging.

clinging at 1. sensual pleasures, 2. views, 3. precepts and observances, 4. and theories of a self. This is called clinging.

*1.kāmupādānaṃ, 2.diṭṭhupādānaṃ, 3.sīlabbatupādānaṃ, 4.attavādupādānaṃ.*

*5. Katamā ca, bhikkhave, taṇhā?* And what is craving?

There are these six classes of craving.

1. Craving for sights, 2.sounds, 3.smells, 4.tastes, 5.touches, 6.and thoughts. This is called craving.

*1. rūpataṇhā, 2.saddataṇhā, 3.gandhataṇhā, 4.rasataṇhā, 5.phoṭṭhabbataṇhā, 6.dhammataṇhā.*

*6. Katamā ca, bhikkhave, vedanā?* And what is feeling?

There are these six classes of feeling.

Feeling born of contact through the eye, ear, nose, tongue, body, and mind. This is called feeling.

*cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā.*

*7. Katamo ca, bhikkhave, phasso?* And what is contact?

There are these six classes of contact.

Contact through the eye, ear, nose, tongue, body, and mind. This is called contact.

*cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso*.

*8. Katamañca, bhikkhave, saḷāyatanaṃ?* And what are the six sense fields?

The sense fields of the eye, ear, nose, tongue, body, and mind. These are called the six sense fields.

*Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ—*

*9. Katamañca, bhikkhave, nāmarūpaṃ? -* And what are name and form?

Feeling, perception, intention, contact, and attention. This is called name.

*Vedanā, saññā, cetanā, phasso, manasikāro—*

The four primary elements, and form derived from the four primary elements.

This is called form. Such is name and such is form. These are called name and form.

*10. Katamañca, bhikkhave, viññāṇaṃ?* And what is consciousness?

There are these six classes of consciousness.

Eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness.

*cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.*

"And why, monks, do you call it consciousness? ‘It cognizes, ’monks, therefore it is called consciousness. And what does it cognize? It cognizes sour, it cognizes bitter, it cognizes pungent, it cognizes sweet, it cognizes sharp, it cognizes mild, it cognizes salty, it cognizes bland. ‘It cognizes,’ monks, therefore it is called consciousness.

*11. Katame ca, bhikkhave, saṅkhārā?* “And what, monks, are the volitional formations?

There are three kinds of volitional formation: The bodily volitional formation, the verbal volitional formation, the mental volitional formation. These are called volitional formation.

*kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.*

*12. Katamā ca, bhikkhave, avijjā?* And what is ignorance?

Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.

*Yaṃ kho, bhikkhave, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ.*

And so, ignorance is a condition for volitional formation.

Volitional formations are a condition for consciousness. …

That is how this entire mass of suffering originates.

When ignorance fades away and ceases with nothing left over, volitional formation cease.

When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.”

**Noble Theory** - A noble disciple carefully and properly attends to dependent origination itself:

*‘iti imasmiṃ sati idaṃ hoti* **‘When this exists, ~~that~~ this is;,**

*imasmiṃ asati idaṃ na hoti;* **when this doesn’t exist, ~~that~~ this is not.**

*imassuppādā idaṃ uppajjati,* **Due to the arising of this, ~~that~~ this arises;**

*imassa nirodhā idaṃ nirujjhati.* **due to the cessation of this, ~~that~~ this ceases.**

**77. Continued Existence (2nd)**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, they speak of this thing called ‘continued existence’. How is continued existence defined?”

“If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?” “No, sir.” “So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a lower realm. That’s how there is rebirth into a new state of existence in the future.

If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?” “No, sir.” “So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a middle realm. That’s how there is rebirth into a new state of existence in the future.

If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?” “No, sir.” “So, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—hindered by ignorance and fettered by craving—is established in a higher realm. That’s how there is rebirth into a new state of existence in the future. That’s how continued existence is defined.”

What is the reason for suffering? Birth is the reason.

What is the reason for birth? Arranging of karma is the reason.

What is the reason for arranging of karma? Clinging is the reason.

What is the reason for clinging? Craving is the reason.

What is the reason for craving? The feeling is the reason.

What is the reason for feelings? Contact is the reason.

What is the reason for contact? Six sense bases are the reason.

What is the reason for six sense bases? Name and form is the reason.

What is the reason for name and forms? Consciousness is the reason.

What is the reason for consciousness? The formation is the reason.

What is the reason for formations? Ignorance is the reason.

