

# 4 Nagara Sutta, Mahā Sakya, muni Gotama Sutta & Nagara Sūtra (Sanskrit)

S 12.10/2:10 f, S 12.65/2:104-107 & the Sanskrit version  
Pali ed Leon Feer (1888) and Skt ed Tripathi (1962) & Fukita (1982)

Theme: How the Buddha awakened  
A comparative translation by Piya Tan, ©2005

## Introduction

### Versions of the Sanskrit text

The Sanskrit text of the Nagara Sūtra, also called Nidāna Sūtra (by Levi) and Nagaropama Vyākaraṇa (by Fukita), has been edited by Sylvain Levi (1910, incomplete); by Chandrabhal Tripathi (1962), and revised by FUKITA Takamichi (1982, 1988b), and further minor corrections made by Piya Tan (in the text below). The same Sanskrit text has also been discussed by John M Cooper (1980).

Five Chinese translations are found in the Taishō Tripiṭaka, two in **the Āgama section**—the Saṃyukta and the Ekottara—and three as individual translations:

- |         |   |   |
|---------|---|---|
| SĀ 287  | = | T2.80b-81a. Tr Guṇabhadra 求那跋陀羅 (Qiúnàbátuólúó), 435-443 CE.                      |
| EĀ 38.4 | = | T2.718. Tr Gautama Saṅghadeva 瞿曇僧伽提婆, 397-398 CE.                                 |
| T713    | = | T26.826. Full title: 貝多樹下思惟十二因緣經 (亦名闍城十二因緣經), tr Zhīqiān 吳月氏優婆塞支謙譯                |
| T714    | = | T26.827. Full title: 緣起聖道經, tr Sānzàng 三藏 (Xuánzàng玄奘) 大唐三藏法師玄奘奉 詔譯               |
| T715    | = | T26.829. Full title: 佛說舊城喻經, tr Sānzàng 三藏 (Xuánzàng玄奘) 西天譯經三藏朝奉大夫試光祿卿明教大師臣法賢奉 詔譯 |

From the comparative table of the Sanskrit text of the Nagara Sūtra and the Saṃyukta Āgama (Chinese translation by Guṇabhadra), it is clear from their almost full concordance that the latter is translated from the former. Guṇabhadra's Chinese translation however is much more abridged than the original Sanskrit text.

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## Nagara Sūtra

(Sanskrit ed Tripathi, 1962; Fukita, 1982)<sup>1</sup>

**5.1a Siddham [astu] |**  
May you prosper!

**5.1b Evaṃ mayā śrutam eka(smin samaye bhagavān śrā)vastyām viharati sma jet(avane ‘nāthapiṇḍadasy’ārāme | )**

Thus have I heard. At one time the Blessed One was residing near Śrāvastī in Jeta’s forest in Anāthapiṇḍada’s park.

### Before the awakening

**5.1c (Tatra) bhagavān bhikṣūn āmantray(ati |)**

There the Blessed One addressed the monks, thus:

**5.2 “Pūrvam me bhikṣavo ’nuttarām samyak,sambodhim anabhisambuddhasy-aikākino rahasiगतasya pratisaml(ṭ)nasy-aivam cetasi cetaḥ,parivitarka udapādi |**

“Bhikshus, before my full self-awakening when I was not yet a supreme self-awakened Buddha, a thought arose in me when I was alone on solitary retreat. This thought arose in me, thus:

**5.3a ‘Kṛcchram batāyam loka āpanno yad uta jāyate ’pi (jīrya)te ’pi mriyate ’pi (cya)vate ’py (u)papadyat(e) ’pi’ |**

‘Alas! What difficulty this world has fallen into! One is born, and decays, and dies, and falls (from the heavens), and is reborn.

<sup>1</sup> Additional corrections by Piya Tan. Para 5.12-17 revised by Fukita, 1982.

## Nagara Sutta

S 12.65/2:104-107  
(ed Leon Feer, PTS, 1888)

[104]

**1 [Evaṃ me sutam. Ekaṃ samayam Bhagavā] Sāvattiyam viharati [Jetavane Anathapiṇḍikassa ārāme].**

[Thus have I heard. At one time, the Blessed One] was residing [in Anāthapiṇḍika’s monastery in Jeta’s forest] near Sāvattī.

### Before the awakening

[None]

**2.1 “Pubbe me, bhikkhave, sambodhā anabhisambuddhassa bodhisattass’ eva sato etad ahoṣi—**

“Bhikshus, before my self-awakening, when I was still a bodhisattva, it occurred to me:

**2.2 ‘Kicchaṃ vatāyam loka āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati<sup>2</sup> ca.**

‘Alas! What difficulty this world has come to! One is born, and decays, and dies, and falls (from the heavens), and is reborn.

<sup>2</sup> Be PTS Se *upapajjati*; Ce *uppajjati* always. While the former usu refers to rebirth, the latter has a general sense of birth: see CPD & DP.

## Mahā Sakya,muni Gotama Sutta

S 12.10/2:10 f  
(ed Leon Feer, PTS, 1888)

[10]

**1 ... Sāvattiyam viharati ...pe...  
[...He was staying near Sāvattī.]**

### Before the awakening

**2.1 “Pubbe me, bhikkhave, sambodhā anabhisambuddhassa bodhisattass’eva sato etad ahoṣi—**

“Bhikshus, before my self-awakening, when I was still a bodhisattva, it occurred to me:

**2.2 ‘Kicchaṃ vatāyam loka āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca.**

‘Alas! What difficulty this world has come to! One is born, and decays, and dies, and falls (from the heavens), and is reborn.

## Nagara Sūtra (Sanskrit)

**5.3b** Atha ca punar ime sattvā jarā,-  
maraṇasyô(ttare) niḥsaraṇam yathā,bhūtam  
na prajānan(ti )’

Furthermore, these beings know not according to reality, the escape out of this decay-and-death.’

[None]

### Dependent arising of suffering

**5.4a** (Ta)sya mam-ai(tad abha)vat |  
‘Ka(smin nu) sati jarā,mara(nam  
bha)vati | kiṁ,pratyayañ ca punar jarā,-  
maraṇam’ |

Then it occurred to me:

‘Now, when what is, does decay-and-death occur? And what is the condition for further decay-and-death?’

**5.4b** Tasya mama yoniśo ma(nas)i  
k(u)rva(ta) evaṁ yathā,bhūtasyaâbhisamaya  
u(dapādi |

‘Jātyāṁ) satyāṁ jarā,maraṇam bhavati  
| jāti,pratyaya(ñ ca punar jarā,ma)raṇam’ |

Then through wise attention, there arose in me penetration into reality thus:

‘When there is birth, decay-and-death occurs, and with birth as condition, there is further decay-and-death.’

**5.5a** Tasya mam-aita(d a)bha(vat |

‘Kasmin) nu sati jātir bha(vati |  
kiṁ,pratyayā ca punar jātiḥ’ |)

Then this occurred to me:

‘Now when what is, does birth occur?’

And what is the condition for further birth?’

## Nagara Sutta S 12.65/2:104-107

**2.3** Atha ca pan’imassa dukkhassa  
nissaraṇam na-p,pajānāti jarā,maraṇassa.

Furthermore, they know not the escape from this suffering, from decay-and-death.

**2.4** Kudassu nāma imassa dukkhassa  
nissaraṇam paññāyissati jarā,maraṇassā ’ti

Now, when will an escape be known from this suffering of decay-and-death (and so on)?’

### Dependent arising of suffering

**3** Tassa mayhaṁ, bhikkhave, etad  
ahosi—

‘Kimhi nu kho sati jarā,maraṇam hoti,  
kiṁ paccayā jarā,maraṇan ’ti

Bhikshus, then it occurred to me:

‘Now, when what is, does decay-and-death occur?’

What is the condition for decay-and-death?’

**4** Tassa mayhaṁ, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—

‘Jātiyā kho sati jarā,maraṇam hoti,  
jāti,paccayā jarā,maraṇan ’ti.

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

‘When there is birth, decay-and-death occurs;

with birth as condition, there is decay-and-death.’

**5.1** Tassa mayhaṁ, bhikkhave, etad  
ahosi—

‘Kimhi nu kho sati jāti hoti,  
kiṁ paccayā jāti hoti.

Then, bhikshus, this occurred to me:

‘Now when what is, does birth occur?’

What is the condition for birth?’

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f

**2.3** Atha ca pan’imassa dukkhassa  
nissaraṇam na-p,pajānāti jarā,maraṇassa.

Furthermore, they know not the escape from this suffering, from decay-and-death.

**2.4** Kudāssu nāma imassa dukkhassa  
nissaraṇam paññāyissati jarā,maraṇassā ‘ti?’

Now when will an escape be known from this suffering of decay-and-death (and so on)?’

### Dependent arising of suffering

**3.1** Tassa mayhaṁ, bhikkhave, etad  
ahosi—

‘Kimhi nu kho sati jarā,maraṇam hoti,  
kiṁ paccayā jarā,maraṇan ’ti

Then, bhikshus, it occurred to me:

‘Now, when what is, does decay-and-death occur?’

What is the condition for decay-and-death?’

**3.2** Tassa mayhaṁ, bhikkhave, yoniso  
manasi-kārā ahu paññāya abhisamayo—

‘Jātiyā kho sati jarā,maraṇam hoti,  
jāti,paccayā jarā,maraṇan ’ti.

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

‘When there is birth, decay-and-death occurs;

with birth as condition, there is decay-and-death.’

**4.1** Tassa mayhaṁ, bhikkhave, etad  
ahosi—

‘Kimhi nu kho sati jāti hoti,  
kiṁ paccayā jāti hoti.

Then this occurred to me:

‘Now when what is, does birth occur?’

What is the condition for birth?’

## Nagara Sūtra (Sanskrit)

**5.5b (Tasya ma)ma yoniśo (manasi kurvata evaṃ yathā,bhūṭasyābhisa)maya (udapādi |**

**‘Bhave sati jātir bhavati bhava,pratyayā ca punar jātiḥ’ |)**

Then through wise attention, there arose in me penetration into reality thus:

‘When there is existence, birth occurs, and with existence as condition, there is further birth.’

**5.6a (Tasya mam-aitad abhavat**

**‘Kasmin nu sati bhavo bhavati | kim,pratyayaś ca punar bhavaḥ’)**

Then this occurred to me:

‘Now when what is, does existence occur?’

And what is the condition for further existence?’

**5.6b (Tasya mama yoniśo manasi kurvata evaṃ yathā,bhūṭasyābhisamaya udapādi |**

**‘Upādāne sati bhavo bhavati | upādāna,pratyayaś ca punar bhavaḥ’)**

Then through wise attention, there arose in me penetration into reality thus:

‘When there is clinging, existence occurs, and with clinging as condition, there is further existence.’

**5.7a (Tasya mam-aitad abhavat |**

**‘Kasmin nu saty upādānaṃ bhavati | kim,prat)yayañ ca (punar upādānaṃ’ |)**

Then this occurred to me:

‘Now when what is, does clinging occur?’

And what is the condition for further clinging?’

## Nagara Sutta

S 12.65/2:104-107

**5.2 Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**

**‘Bhave kho sati jāti hoti, bhava,paccayā jātin’ ti.**

Then, bhikshus, this through wise attention, there was in me penetration into wisdom thus:

‘When there is existence, birth occurs; with existence as condition, there is birth.’

**5.3 Tassa mayhaṃ, bhikkhave, etad ahoṣi—**

**‘Kimhi nu kho sati bhavo hoti, kim paccayā bhavo ‘ti?’**

Then, bhikshus, this this occurred to me:

‘Now when what is, does existence occur? What is the condition for existence?’

**5.4 Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**

**‘Upādāne kho sati bhavaṃ hoti, upādāna,paccayā bhavan’ ti.**

Then, bhikshus, this through wise attention, there was in me penetration into wisdom thus:

‘When there is clinging, existence occurs; with clinging as condition, there is existence.’

**5.5 Tassa mayhaṃ, bhikkhave, etad ahoṣi—**

**‘Kimhi nu kho sati upādānaṃ hoti, kim paccayā upādānaṃ ‘ti?’**

Then, bhikshus, this occurred to me:

‘Now when what is, does clinging occur? What is the condition for clinging?’

## Mahā Sakya,muni Gotama Sutta

S 12.10/2:10 f

**4.2 Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**

**‘Bhave kho sati jātim hoti, bhava,-paccayā jātin’ ti.**

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

‘When there is existence, birth occurs; with existence as condition, there is birth.’

**5.1 Tassa mayhaṃ, bhikkhave, etad ahoṣi—**

**‘Kimhi nu kho sati bhavo hoti, kim paccayā bhavo ‘ti?’**

Then, bhikshus, this occurred to me:

‘Now when what is, does existence occur? What is the condition for existence?’

**5.2 Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**

**‘Upādāne kho sati bhavaṃ hoti, upādāna,paccayā bhavan’ ti.**

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

‘When there is clinging, existence occurs; with clinging as condition, there is existence.’

**6.1 Tassa mayhaṃ, bhikkhave, etad ahoṣi—**

**‘Kimhi nu kho sati upādānaṃ hoti, kim paccayā upādānaṃ ‘ti?’**

Then, bhikshus, this occurred to me:

‘Now when what is, does clinging occur? What is the condition for clinging?’

## Nagara Sūtra (Sanskrit)

5.7b (Tasya mama yoniśo mana)si kurvata e(vam yathā,bhūtasyābhisamaya udapādi |)

‘T(r)ṣṇāyām sat(yā)m (upādānam bhavati | trṣṇā,pratyayañ ca punar upādānam’ | )  
Then through wise attention, there arose in me penetration into reality thus:  
‘When there is craving, clinging occurs, and with craving as condition, there is further clinging.’

5.8a (Tasya mam-aitad abhavat | ‘Kasmin nu sati trṣṇā bhavati | kim,pratyayā ca punas trṣṇā’ | )  
Then this occurred to me:  
‘Now when what is, does craving occur? And what is the condition for further craving?’

5.8b (Tasya mama yoniśo manasi kurvata evam yathā,bhūtasyābhi)samaya udapādi |  
‘Vedanāyām satyām tṣṇā bhavati | vedanā,pratyayā ca punas trṣṇā’ | )  
Then through wise attention, there arose in me penetration into reality thus:  
‘When there is feeling, craving occurs, and with feeling as condition, there is further craving.’

5.9a Ta(sya) mam(ai)tad abhavat |  
‘Kasmin nu sati vedanā bhavati | kim,pratyayā ca punar vedanā’ | )  
Then this occurred to me:  
‘Now when what is, does feeling occur? And what is the condition for further feeling?’

## Nagara Sutta S 12.65/2:104-107

5.6 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—  
‘Taṇhāyaṁ kho sati upadānam hoti, taṇhā,paccayā upādānan ’ti.  
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:  
‘When there is craving, clinging occurs; with craving as condition, there is existence.’

5.7 Tassa mayham, bhikkhave, etad ahosi—  
‘Kimhi nu kho sati taṇhā hoti, kim paccayā taṇhā ’ti?  
Then, bhikshus, this occurred to me:  
‘Now when what is, does craving occur? What is the condition for craving?’

5.8 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—  
‘Vedanāyaṁ kho sati taṇham hoti, vedanā,paccayā taṇhan ’ti.  
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:  
‘When there is feeling, craving occurs; with feeling as condition, there is craving.’

5.9 Tassa mayham, bhikkhave, etad ahosi—  
‘Kimhi nu kho sati vedanā hoti, kim paccayā vedanā ’ti?  
Then, bhikshus, this occurred to me:  
‘Now when what is, does feeling occur? What is the condition for feeling?’

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f

6.2 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—  
‘Taṇhāyaṁ kho sati upadānam hoti, taṇhā,paccayā upādānan ’ti.  
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:  
‘When there is craving, clinging occurs; with craving as condition, there is existence.’

7.1 Tassa mayham, bhikkhave, etad ahosi—  
‘Kimhi nu kho sati taṇhā hoti, kim paccayā taṇhā ’ti?  
Then, bhikshus, this occurred to me:  
‘Now when what is, does craving occur? What is the condition for craving?’

7.2 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—  
‘Vedanāyaṁ kho sati taṇham hoti, vedanā,paccayā taṇhan ’ti.  
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:  
‘When there is feeling, craving occurs; with feeling as condition, there is craving.’

8.1 Tassa mayham, bhikkhave, etad ahosi—  
‘Kimhi nu kho sati vedanā hoti, kim paccayā vedanā ’ti?  
Then, bhikshus, this occurred to me:  
‘Now when what is, does feeling occur? What is the condition for feeling?’

## Nagara Sūtra (Sanskrit)

**5.9b Tasya mama yo(niśo ma)nasi kurvata evaṃ yathā,bhūtasyaābhisamaya udapādi |**  
‘Sparśe sati veda(nā bha)vati |  
**sparśa,pratyayā ca punar vedanā’ |**  
Then through wise attention, there arose in me penetration into reality thus:  
‘When there is contact, feeling occurs, and with contact as condition, there is further feeling.’

**5.10a (Tasya mam-aitad a)bhavat |**  
‘Kasmin nu sati sparśo bhavati |  
**(kiṃ,pratyaya)ś (ca) punaḥ sparśaḥ’**  
Then this occurred to me:  
‘Now when what is, does contact occur?  
And what is the condition for further contact?’

**5.10b Tasya mama yoniśo (ma)nasi kurvata evaṃ yathā,bhūtasyaābhisamaya udapādi**  
‘**Ṣaḍ-āyatane sati sparśo bhavati |**  
**ṣaḍ-āyatana,pratyayañ ca punaḥ sparśaḥ’**  
[Then through wise attention, there arose in me penetration into reality thus:  
‘When there is the sixfold sense-base, contact occurs,  
and with the sixfold sense-base as condition, there is further contact.’

**5.11a (Tasya mam-aitad a)bhavat |**  
‘Kasmin nu sati ṣaḍ-āyatanam bhavati |  
**kiṃ,pratyayañ ca (p)u(naḥ ṣaḍ-āyatanam’ |)**  
Then this occurred to me:  
Now when what is, does the sixfold sense-base occur?  
And what is the condition for further sixfold sense-base?’

## Nagara Sutta S 12.65/2:104-107

**5.10 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**  
‘Phasse kho sati vedanam hoti,  
**phassa,paccayā vedanan ‘ti.**  
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:  
‘When there is contact, feeling occurs; with contact as condition, there is feeling.’

**5.11 Tassa mayham, bhikkhave, etad ahosi—**  
‘Kimhi nu kho sati phasso hoti,  
**kiṃ paccayā phasso ‘ti?**  
Then, bhikshus, this occurred to me:  
‘Now when what is, does contact occur?  
What is the condition for contact?’

**5.12 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**  
‘Saḷ-āyatane kho sati phassam hoti,  
**saḷ-āyatana,paccayā phassan ‘ti**  
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:  
‘When there is the sixfold sense-base, contact occurs;  
with the sixfold sense-base as condition, there is contact.’

**5.13 Tassa mayham, bhikkhave, etad ahosi—**  
‘Kimhi nu kho sati saḷ-āyatanam hoti,  
**kiṃ paccayā saḷ-āyatanan ti?**  
Then, bhikshus, this occurred to me:  
‘Now when what is, does the sixfold sense-base occur?  
What is the condition for sixfold sense-base?’

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f

**8.2 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**  
‘Phasse kho sati vedanam hoti,  
**phassa,paccayā vedanan ‘ti.**  
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:  
‘When there is contact, feeling occurs; with contact as condition, there is feeling.’

**9.1 Tassa mayham, bhikkhave, etad ahosi—**  
‘Kimhi nu kho sati phasso hoti,  
**kiṃ paccayā phasso ‘ti?**  
Then, bhikshus, this occurred to me:  
‘Now when what is, does contact occur?  
What is the condition for contact?’

**9.2 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**  
‘Saḷ-āyatane kho sati phassam hoti,  
**saḷ-āyatana,paccayā phassan ‘ti**  
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:  
‘When there is the sixfold sense-base, contact occurs;  
with the sixfold sense-base as condition, there is contact.’

**10.1 Tassa mayham, etad ahosi—**  
‘Kimhi nu kho sati saḷ-āyatanam hoti,  
**kiṃ paccayā saḷ-āyatanan ti?**  
Then, bhikshus, this occurred to me:  
‘Now when what is, does the sixfold sense-base occur?  
What is the condition for sixfold sense-base?’

## Nagara Sūtra (Sanskrit)

5.11b (Ta)sya mama yoniśo manasi  
kurvata evaṃ yathā, bhūtasya bhīsamaya  
udapādi |

‘Nāma, rūpe sati ṣaḍ-āyatanaṃ bhavati |  
nāma, rūpa, pratyayaṃ ca punaḥ ṣaḍ-  
āyatanaṃ’ |

Then through wise attention, there arose in  
me penetration into reality thus:

‘When there is name-and-form, the sixfold  
sense-base occurs,  
and with name-and-form as condition,  
there is further sixfold sense-base.’

5.12a Tasya mam-aitad abhavat |

‘Kasmin nu sat(i, nāma), rūpaṃ bhavati |  
kiṃ, pratyayaṃ ca punar nāma, rūpaṃ’ |

Then this occurred to me:

‘Now when what is, does name-and-form  
occur?’

And what is the condition for further  
name-and-form?’

5.12b Tasya mama yoniśo manasi  
(kurva)ta evaṃ yathā, bhūtasya bhīsamaya  
uda(pādi |

‘Viññāne sati nā)marūpaṃ bhavati |  
viññāna, pra(tyayaṃ ca punar  
nāma, rūpaṃ’ |)

Then through wise attention, there arose in  
me penetration into reality thus:

‘When there is consciousness, name-and-  
form occurs,  
and with consciousness as condition, there  
is further name-and-form.’

## Nagara Sutta

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5.14 Tassa mayhaṃ, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—

‘Nāma, rūpe kho sati ṣaḍ-āyatanaṃ hoti,  
nāma, rūpa, paccayā ṣaḍ-āyatanaṃ ‘ti  
Then, bhikkhus, through wise attention,  
there was in me penetration into reality thus:

‘When there is name-and-form, the sixfold  
sense-base occurs;  
with name-and-form as condition, there is  
the sixfold sense-base.’

5.15 Tassa mayhaṃ, bhikkhave, etad  
ahosi—

‘Kimhi nu kho sati nāma, rūpaṃ hoti,  
kiṃ paccayā nāma, rūpaṃ ti?’

Then, bhikkhus, this occurred to me:

‘Now when what is, does name-and-form  
occur?’

What is the condition for name-and-form?’

6 Tassa mayhaṃ, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—

‘Viññāṇe kho sati nāma, rūpaṃ hoti,  
viññāna, paccayā nāma, rūpaṃ ‘ti.

Then, bhikkhus, through wise attention,  
there is in me the penetration thus:

‘When there is consciousness, name-and-  
form occurs;  
with consciousness as condition, there is  
name-and-form.’

## Mahā Sakya, muni Gotama Sutta

S 12.10/2:10 f

10.2 Tassa mayhaṃ, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—

‘Nāma, rūpe kho sati ṣaḍ-āyatanaṃ hoti,  
nāma, rūpa, paccayā ṣaḍ-āyatanaṃ ‘ti  
Then, bhikkhus, through wise attention,  
there was in me penetration into reality thus:

‘When there is name-and-form, the sixfold  
sense-base occurs;  
with name-and-form as condition, there is  
sixfold sense-base.’

11.1 Tassa mayhaṃ, etad ahosi—

‘Kimhi nu kho sati nāma, rūpaṃ hoti,  
kiṃ paccayā nāma, rūpaṃ ti?’

Then, bhikkhus, this occurred to me:

‘Now when what is, does name-and-form  
occur?’

What is the condition for name-and-form?’

11.2 Tassa mayhaṃ, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—

‘Viññāṇe kho sati nāma, rūpaṃ hoti,  
viññāna, paccayā nāma, rūpaṃ ‘ti.

Then, bhikkhus, through wise attention,  
there is in me the penetration thus:

‘When there is consciousness, name-and-  
form occurs;  
with consciousness as condition, there is  
name-and-form.’

## Nagara Sūtra (Sanskrit)

5.13a Tasya mam-aitad abhavat |  
'Kasmin (nu sati vijñānam bhava)t(i) |  
kiṃ,pratyayaṅ ca punar vijñā(nam)' |

Then this occurred to me:  
'Now when what is, does consciousness  
occur?

And what is the condition for further  
consciousness?'

[None]

[None]

## Nagara Sutta S 12.65/2:104-107

7 Tassa mayhaṃ, bhikkhave, etad  
ahosi—

'Kimhi nu kho sati viññāṇaṃ hoti,  
kiṃ paccayā viññāṇaṃ 'ti

Then, bhikshus, this occurred to me:

'Now when what is, does consciousness  
occur?

What is the condition for consciousness?'

8 Tassa mayhaṃ, bhikkhave, yoniso  
manasikārā ahu paññāya—

'Nāma,rūpe kho, sati viññāṇaṃ hoti,  
nāma,rūpa,paccayā viññāṇaṃ 'ti.

Then, bhikshus, through wise attention,  
there is in me the penetration thus:

'When there is name-and-form,  
consciousness occurs;  
with name-and-form as condition, there is  
consciousness.'

9.1 Tassa mayhaṃ, bhikkhave, etad  
ahosi—

'Paccudāvattati kho idaṃ viññāṇaṃ,  
nāma,rūpamhā na paraṃ gacchati.'

Then, bhikshus, this occurred to me:

'Now this consciousness turns back.

It goes no further than name-and-form.'

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f

12.1 Tassa mayhaṃ, bhikkhave, etad  
ahosi—

'Kimhi nu kho sati viññāṇaṃ hoti,  
kiṃ paccayā viññāṇaṃ 'ti

Then, bhikshus, this occurred to me:

'Now when what is, does consciousness  
occur?

What is the condition for consciousness?'

[None]

[None]



## Nagara Sūtra (Sanskrit)

**5.13b** (Tasya mama yoniśo mana)si  
kurvata evaṁ yathā,(bhūtas[y]<sup>3</sup>ābhisamaya  
udapādi |

‘**Saṁskāresu** satsu vijñānam bhavati |  
saṁskāra,pratya[y]añ<sup>4</sup> ca punar  
vijñānam’ |)

Then through wise attention, there arose in  
me penetration into reality thus:

‘When there are formations, consciousness  
occurs,

and with formations as condition, there is  
further consciousness.’

**5.14a** (Tasya mam-aitad abhavat |  
‘Kasmin nu sati saṁskārā bhavanti |  
kiṁ,pratyaṅyāś ca punaḥ saṁskārāḥ’ |)

Then this occurred to me:

‘Now when what is, do formations occur?’

And what is the condition for further  
formations?’

**5.14b** (Tasya mama yoniśo manasi  
kurvata evaṁ yathā,bhūtasābhisamaya  
udapādi |

‘**Avidyāyām** satyām saṁskārā bhavanti |  
avidyā,pratyaṅyāś ca punaḥ saṁskārāḥ’)

Then through wise attention, there arose in  
me penetration into reality thus:

‘When there is ignorance, formations  
occur,

and with ignorance as condition, there are  
further formations.’

## Nagara Sutta S 12.65/2:104-107

[None]

[None]

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f

**12.2** Tassa mayham, bhikkhave, yoniso  
manasikārā ahu paññāya—

‘**Saṅkhāre** kho, sati viññāṇam hoti,  
**saṅkhāra**,paccayā viññāṇan ‘ti.

Then, bhikshus, through wise attention,  
there is in me the penetration thus:

‘When there is formations, consciousness  
occurs;

with formations as condition, there is  
consciousness.’

**13.1** Tassa mayham, bhikkhave, etad  
ahosi—

‘**Kimhi** nu kho sati saṅkhārā hoti,  
**kiṁ paccayā saṅkhārā** ’ti

Then, bhikshus, this occurred to me:  
‘Now when what is, does formations  
occur?’

What is the condition for formations?’

**13.2** Tassa mayham, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—

‘**Āvijjāya** kho sati saṅkhārā honti,  
**avijjā**,paccayā saṅkhārā ‘ti

Then, bhikshus, through wise attention,  
there arose in me penetration into reality thus:

‘When there is ignorance, formations  
occur;

with ignorance as condition, there are  
formations.’

<sup>3</sup> Semi-vowel -y- added.

<sup>4</sup> Tripathi & Fukita has *pratyaṅyāñ* (wr).

The 12-link arising of suffering

[None]

5.15 (Ity avidyā<sup>5</sup>pratyayāḥ saṃskārāḥ |  
saṃskāra,pratyayaṃ vijñānam |  
vijñāna,pratyayaṃ nāma,rūpam |  
nāma,rūpa,pratyayaṃ ṣaḍ-āyatanam |  
ṣaḍ-āyatana,pratyayaḥ sparsaḥ |  
sparsa,pratyayā vedanā |  
vedanā,pratyayā tṛṣṇā |  
tṛṣṇā,pratyayam upādānam |  
upādāna,pratyayo bhavaḥ |  
bhava,pratyayā jātiḥ |  
jāti,pratyayaṃ jarā,maraṇam |  
śoka,paride(va,duḥkha,daurmanasyôpā  
yāsāḥ sambhavanti |)

(Eva)m as(ya kevalasya maha)to

duḥ(kha,skandhasya samudayo bha)vati |

Thus with ignorance as condition, there are formations.

With formations as condition, there is consciousness.

With consciousness as condition, there is name-and-form.

With name-and-form as condition, there is the sixfold sense-base.

With the sixfold sense-base as condition, there is contact.

With contact as condition, there is feeling.

With feeling as condition, there is clinging.

With clinging as condition, there is craving.

With craving as condition, there is existence.

With existence as condition, there is birth.

With birth as condition, there is decay-and-death:

The “looped” arising of suffering

9.2 Ettāvatā jāyetha vā jīyetha vā  
mīyetha vā cavetha vā upapajjetha vā, yad-  
idaṃ:

It is thus far that one may be born, or may decay, or may die, or may fall from life, or may be reborn, namely:

9.3 nāma,rūpa,paccayā viññānam;  
viññāna,paccayā nāma,rūpaṃ;  
nāma,rūpa,paccayā ṣaḍ-āyatanam;  
ṣaḍ-āyatana,paccayā phasso;  
phassa,paccayā vedanā;  
vedanā,paccayā taṇhā;  
taṇhā,paccayā upādānam;  
upādāna,paccayā bhavo;  
bhava,paccayā jāti;  
jāti,paccayā jarā,maraṇam;  
soka,parideva,dukkha,domanass'-  
upāyāsā sambhavanti. [105]

Evam-etassa kevalassa dukkha-k,-  
khandhassa samudayo hoti.

With name-and-form as condition, there is consciousness.

With consciousness as condition, there is name-and-form.

With name-and-form as condition, there is the sixfold sense-base.

With the sixfold sense-base as condition, there is contact.

With contact as condition, there is feeling.

With feeling as condition, there is craving.

With craving as condition, there is clinging.

With clinging as condition, there is existence.

With existence as condition, there is birth.

With birth as condition, there is decay-and-death.

The 12-link arising of suffering

14.1 Iti h'idaṃ

avijjā,paccayā saṅkhārā;  
saṅkhāra,paccayā viññānam;  
viññāna,paccayā nāma,rūpaṃ;  
nāma,rūpa,paccayā ṣaḍ-āyatanam;  
ṣaḍ-āyatana,paccayā phasso;  
phassa,paccayā vedanā;  
vedanā,paccayā taṇhā;  
taṇhā,paccayā upādānam;  
upādāna,paccayā bhavo;  
bhava,paccayā jāti;  
jāti,paccayā jarā,maraṇam;  
soka,parideva,dukkha,domanass'-  
upāyāsā sambhavanti.

14.2 Evam etassa kevalassa dukkha-k,-  
khandhassa samudayo hoti.

Thus there is this:

With ignorance as condition, there are formations.

With formations as condition, there is consciousness.

With consciousness as condition, there is name-and-form.

With name-and-form as condition, there is the sixfold sense-base.

With the sixfold sense-base as condition, there is contact.

With contact as condition, there is feeling.

With feeling as condition, there is clinging.

With clinging as condition, there is craving.

With craving as condition, there is existence.

With existence as condition, there is birth.

With birth as condition, there is decay-and-death:

<sup>5</sup> Correction for wr āvidhyā.

## Nagara Sūtra (Sanskrit)

Sorrow, lamentation mental pain, physical pain, and despair arise.

Thus there is the arising of this whole great mass of suffering.

[None]

### Dependent ending of suffering

**5.16a Tasya mam-aita(d abhava)t |**

**‘Kasmin (nv asati jarā,ma)raṇam (na bhavati |**

**kasya nirodhā jarā,ma(raṇa,nirodhaḥ’ |)**

Then this occurred to me:

‘Now when what is not, does decay-and-death not occur?’

With the ending of what, is there the ending of decay-and-death?’

**5.16b (Tasya) ma(ma yoniśo manasi kurvata e)vaṃ ya(thā),bhūtasyābhi(sama)ya (udapādi |**

**‘Jātyām asatyām, jarā,marañam na bhavati |**

**jā)t(i),ni(rodhā jarā,marañam,nirodhaḥ’ |)**

Then through wise attention, there arose in me penetration into reality thus:

‘When there is no birth, decay-and-death does not occur.

With the ending of birth, there is the ending of decay-and-death.’

## Nagara Sutta

S 12.65/2:104-107

Sorrow, lamentation, mental pain, physical pain, and despair arise.

Thus there is the arising of this whole mass of suffering.

**10 ‘Samudayo, samudayo ‘ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.**

‘The arising! The arising!’ thus, bhikshus, it occurred to me. In things unheard before, the eye arose in me, knowledge arose, wisdom arose, true knowledge arose, light arose.

### Dependent ending of suffering

**11 Tassa mayham, bhikkhave, etad ahosi–**

**‘Kimhi nu kho asati jarā,marañam na hoti,**

**kissa nirodhā jarā,marañam,nirodho ‘ti?**

Then, bhikshus, this occurred to me:

‘Now when what is not, does decay-and-death not occur?’

With the ending of what, is there the ending of decay-and-death?’

**12 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo–**

**‘Jātiyā kho asati jarā,marañam na hoti; jāti,nirodhā jarā,marañam,nirodho ‘ti.**

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

‘When there is no birth, decay-and-death does not occur.

With the ending of birth, there is the ending of decay-and-death.’

## Mahā Sakya,muni Gotama Sutta

S 12.10/2:10 f

**14.2** Sorrow, lamentation mental pain, physical pain, and despair arise.

Thus there is the arising of this whole mass of suffering.

**15 ‘Samudayo, samudayo’ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

‘The arising! The arising!’ thus, bhikshus, it occurred to me. In things unheard before, the eye arose in me, knowledge arose, wisdom arose, true knowledge arose, light arose.

### Dependent ending of suffering

**16.1 Tassa mayham, bhikkhave, etad ahosi–**

**‘Kimhi nu kho asati, jarā,marañam na hoti,**

**kissa nirodhā jarā,marañam,nirodho’ti?**

Then, bhikshus, this occurred to me:

‘Now when what is not, does decay-and-death not occur?’

With the ending of what, is the ending of decay-and-death?’

**16.2 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo–**

**‘Jātiyā kho asati, jarā,marañam na hoti, jāti,nirodhā jarā,marañam,nirodho ‘ti.**

Then, bhikshus, through wise consideration, there was in me penetration into wisdom thus:

‘When there is no birth, decay-and-death does not occur.

With the ending of birth, there is the ending of decay-and-death.’

## Nagara Sūtra (Sanskrit)

**5.17a (Ta)sya (mam-aitad abha)vat |  
'Kasmin nv asat(i jātir na bhavati |  
kasya) nirodhā(jāti,nirodhaḥ' |)**

Then this occurred to me:

'Now when what is not, does birth not occur?

With the ending of what, is there the ending of birth?'

**5.17b (Tas)ya mama (yoniśo manasi kurvata evaṃ yathā,bhūtasyaḥbhisa)maya udapādi |**

**'Bhave 'sati (jāti)r na bhavati |  
bhava,nirodhāj jāti,nirodhaḥ' |**

Then through wise attention, there arose in me penetration into reality thus:

'When there is no existence, birth does not occur.

With the ending of existence, there is the ending of birth.'

Sorrow, lamentation mental pain, physical pain,

**5.18a Tasya mam-aitad abhavat |  
'Kasmin nv asati bhavo na bhavati |  
kasya nirodhād bhava,nirodhaḥ |**

Then this occurred to me:

'Now when what is not, does existence not occur?

With the ending of what, is there the ending of existence?'

**5.18b Tasya mama yoniśo manasi kurvata evaṃ yathā,bhūtasyaḥbhisa)maya udapādi |**

**'Upādāne 'sati, bhavo na bhavati |  
upādāna,nirodhād bhava,nirodhaḥ' |**

Then through wise attention, there arose in me penetration into reality thus:

## Nagara Sutta S 12.65/2:104-107

**13.1 Tassa mayhaṃ, bhikkhave, etad ahoṣi—**

**'Kimhi nu kho asati jāti na hoti,  
kissa nirodhā jāti,nirodho 'ti?'**

Then, bhikshus, this occurred to me:

'Now when what is not, does birth not occur?'

With the ending of what, is there the ending of birth?'

**13.2 Tassa mayhaṃ, bhikkhave yoniso manasikārā ahu paññāya abhisamayo—**

**'Bhave kho asati jāti na hoti;  
bhava,nirodhā jāti,nirodho 'ti.**

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

'When there is no existence, birth does not occur.

With the ending of existence, there is the ending of birth.'

**13.3 Tassa mayhaṃ, bhikkhave, etad ahoṣi—**

**'Kimhi nu kho asati bhavo na hoti,  
kissa nirodhā bhavo,nirodho 'ti?'**

Then, bhikshus, this occurred to me:

'Now, bhikshus, when what is not, does existence not occur?'

With the ending of what, is there the ending of existence?'

**13.4 Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**

**'Upādāne kho asati bhavo na hoti;  
upādāna,nirodhā bhava,nirodho 'ti.**

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f

**17.1 Tassa mayhaṃ, bhikkhave, etad ahoṣi—**

**'Kimhi nu [11] kho asati, jāti na hoti,  
kissa nirodhā jāti,nirodho 'ti?'**

Then, bhikshus, this occurred to me:

'Now when what is not, does birth not occur?'

With the ending of what, is there the ending of birth?'

**17.2 Tassa mayhaṃ, bhikkhave yoniso manasikārā ahu paññāya abhisamayo—**

**'Bhave kho asati jāti na hoti;  
bhava,nirodhā jāti,nirodho 'ti.**

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

'When there is no existence, birth does not occur.

With the ending of existence, there is the ending of birth.'

**18.1 Tassa mayhaṃ, bhikkhave, etad ahoṣi—**

**'Kimhi nu kho asati bhavo na hoti,  
kissa nirodhā bhavo,nirodho 'ti?'**

Then this occurred to me:

'Now, bhikshus, when what is not, does existence not occur?'

With the ending of what, is there the ending of existence?'

**18.2 Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**

**'Upādāne kho asati bhavo na hoti;  
upādāna,nirodhā bhava,nirodho 'ti.**

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

## Nagara Sūtra (Sanskrit)

‘When there is no clinging, existence does not occur.

With the ending of clinging, there is the ending of existence.’

**5.19a Tasya mam-aitad abhavat |  
‘Kasmin nv asaty upādānam na bhavati |  
kasya nirodhād upādāna,nirodhaḥ’ |**

Then this occurred to me:

‘Now when what is not, does clinging not occur?’

With the ending of what, is there the ending of clinging?’

**5.19b Tasya mama yoniśo manasi  
kurvata evaṃ yathā,bhūtasyābhisamaya  
udapādi |**

[‘Tṛṣṇāyām asatyām, upādānam na bhavati, | ]<sup>6</sup>

**tṛṣṇā nirodhād upādāna,nirodhaḥ’**

Then through wise attention, there arose in me penetration into reality thus:

‘When there is no craving, existence does not occur.

With the ending of craving, there is the ending of clinging.’

**5.20a Tasya mam-aitad abhavat |  
‘Kasmin nv asati tṛṣṇā na bhavati |  
kasya nirodhāt tṛṣṇā,nirodhaḥ’ |**

Then this occurred to me:

‘Now when what is not, does craving not occur?’

With the ending of what, is there the ending of craving?’

## Nagara Sutta

S 12.65/2:104-107

‘When there is no clinging, existence does not occur.

With the ending of clinging, there is the ending of existence.’

**13.5 Tassa mayham, bhikkhave, etad  
ahosi—**

**‘Kimhi nu kho asati upādānam na hoti,  
kissa nirodhā upādāna,nirodho ‘ti?’**

Then, bhikshus, this occurred to me:

‘Now when what is not, does clinging not occur?’

With the ending of what, is there the ending of clinging?’

**13.6 Tassa mayham, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—**

**‘Taṇhāyam kho asati upādānam na  
hoti;**

**taṇhā,nirodhā upādāna,nirodho ‘ti.**

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

‘When there is no craving, clinging does not occur.

With the ending of craving, there is the ending of clinging.’

**13.7 Tassa mayham, bhikkhave, etad  
ahosi—**

**‘Kimhi nu kho asati taṇhā na hoti,  
kissa nirodhā taṇhā,nirodho ‘ti?’**

Then, bhikshus, this occurred to me:

‘Now when what is not, does craving not occur?’

With the ending of what, is there the ending of craving?’

## Mahā Sakya,muni Gotama Sutta

S 12.10/2:10 f

‘When there is no clinging, existence does not occur.

With the ending of clinging, there is the ending of existence.’

**19.1 Tassa mayham, bhikkhave, etad  
ahosi—**

**‘Kimhi nu kho asati upādānam na hoti,  
kissa nirodhā upādāna,nirodho ‘ti?’**

Then, bhikshus, this occurred to me:

‘Now when what is not, does clinging not occur?’

With the ending of what, is there the ending of clinging?’

**19.2 Tassa mayham, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—**

**‘Taṇhāyam kho asati upādānam na  
hoti;**

**taṇhā,nirodhā upādāna,nirodho ‘ti.**

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

‘When there is no craving, clinging does not occur.

With the ending of craving, there is the ending of clinging.’

**20.1 Tassa mayham, bhikkhave, etad  
ahosi—**

**‘Kimhi nu kho asati taṇhā na hoti,  
kissa nirodhā taṇhā,nirodho ‘ti?’**

Then, bhikshus, this occurred to me:

‘Now when what is not, does craving not occur?’

With the ending of what, is there the ending of craving?’

<sup>6</sup> This sentence added. (P)

## Nagara Sūtra (Sanskrit)

**5.20b** Tasya mama yoniśo manasi  
kurvata evaṃ yathā, bhūtasya ābhisamaya  
udapādi |  
‘Vedanāyāṃ asatyāṃ tṛṣṇā na bhavati |  
vedanā, nirodhāt tṛṣṇā, nirodhaḥ |  
Then through wise attention, there arose in  
me penetration into reality thus:  
‘When there is no feeling, craving does not  
occur.  
With the ending of feeling, there is the  
ending of craving.’

**5.21a** Tasya mam-aitad abhavat |  
‘Kasmin nv asatī vedanā na bhavati |  
kasya nirodhād vedanā, nirodhaḥ’ |  
Then this occurred to me:  
‘Now when what is not, does feeling not  
occur?  
With the ending of what, is there the end-  
ing of feeling?’

**5.21b** Tasya mama yoniśo manasi  
kurvata evaṃ yathā bhūtasya ābhisamaya  
udapādi |  
‘Sparśe sati vedanā na bhavati |  
sparśa, nirodhād vedanā, nirodhaḥ’ |  
Then through wise attention, there arose in  
me penetration into reality thus:  
‘When there is no contact, feeling does not  
occur.  
With the ending of contact, there is the  
ending of feeling.’

**5.22a** Tasya mam-aitad abhavat |  
‘Kasmin nv asatī sparśo na bhavati |  
kasya nirodhāt sparśa, nirodhaḥ’ |  
Then this occurred to me:  
‘Now when what is not, does contact not  
occur?’

## Nagara Sutta S 12.65/2:104-107

**13.8** Tassa mayhaṃ, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—  
‘Vedanāyaṃ kho asatī taṇhā na hoti,  
Vedanā, nirodhā taṇhā, nirodho ‘ti.  
Then, bhikkhus, through wise attention,  
there was in me penetration into wisdom thus:  
‘When there is no feeling, craving does not  
occur.  
With the ending of feeling, there is the  
ending of craving.’

**13.9** Tassa mayhaṃ, bhikkhave, etad  
ahosi—  
‘Kimhi nu kho asatī vedanā na hoti,  
kissa nirodhā vedanā, nirodho ‘ti?’  
Then, bhikkhus, this occurred to me:  
‘Now when what is not, does feeling not  
occur?  
With the ending of what, is there the end-  
ing of feeling?’

**13.10** Tassa mayhaṃ, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—  
‘Phasse asatī vedanā na hoti,  
Phassa, nirodhā vedanā, nirodho ‘ti.  
Then, bhikkhus, through wise attention,  
there was in me penetration into wisdom thus:  
‘When there is no contact, feeling does not  
occur.  
With the ending of contact, there is the  
ending of feeling.’

**13.11** Tassa mayhaṃ, bhikkhave, etad  
ahosi—  
‘Kimhi nu kho asatī phasso na hoti,  
kissa nirodhā phassa, nirodho ‘ti?’  
Then, bhikkhus, this occurred to me:

## Mahā Sakya, muni Gotama Sutta S 12.10/2:10 f

**20.2** Tassa mayhaṃ, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—  
‘Vedanāyaṃ kho asatī taṇhā na hoti,  
Vedanā, nirodhā taṇhā, nirodho ‘ti.  
Then, bhikkhus, through wise attention,  
there was in me penetration into wisdom thus:  
‘When there is no feeling, craving does not  
occur.  
With the ending of feeling, there is the end-  
ing of craving.’

**21.1** Tassa mayhaṃ, bhikkhave, etad  
ahosi—  
‘Kimhi nu kho asatī vedanā na hoti,  
kissa nirodhā vedanā, nirodho ‘ti?’  
Then, bhikkhus, this occurred to me:  
‘Now when what is not, does feeling not  
occur?  
With the ending of what, is there the end-  
ing of feeling?’

**21.2** Tassa mayhaṃ, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo—  
‘Phasse asatī vedanā na hoti,  
Phassa, nirodhā vedanā, nirodho ‘ti.  
Then, bhikkhus, through wise attention,  
there was in me penetration into wisdom thus:  
‘When there is no contact, feeling does not  
occur.  
With the ending of contact, there is the  
ending of feeling.’

**22.1** Tassa mayhaṃ, bhikkhave, etad  
ahosi—  
‘Kimhi nu kho asatī phasso na hoti,  
kissa nirodhā phassa, nirodho ‘ti?’  
Then, bhikkhus, this occurred to me:

## Nagara Sūtra (Sanskrit)

With the ending of what, is there the ending of contact?’

**5.22b Tasya mama yoniśo manasi kurvata evaṃ yathā,bhūtasyaābhisamaya udapādi |**

[‘Ṣaḍ-āyatane ‘sati sparśo na bhavati | ṣaḍ-āyatana,nirodhāt sparśa,nirodhaḥ’ |]<sup>7</sup>

Then through wise attention, there arose in me penetration into reality thus:

[‘When there is no sixfold sense-base, contact does not occur.

With the ending of the sixfold sense-base, there is the ending of contact.’]

**5.23a Tasya mam-aitad abhavat | ‘Kasmin nv asati ṣaḍ-āyatanam na bhavati | kasya nirodhāt ṣaḍ-āyatana,nirodhaḥ’ |**

Then this occurred to me:

‘Now when what is not, does the sixfold sense-base not occur?’

With the ending of what, is there the ending of the sixfold sense-base?’

**5.23b Tasya mama yoniśo manasi kurvata evaṃ yathā,bhūtasyaābhisamaya udapādi |**

‘Nāma,rūpe ’sati, ṣaḍ-āyatanam na bhavati | nāma,rūpa,nirodhāt ṣaḍ-āyatana,-nirodhaḥ’ |

Then through wise attention, there arose in me penetration into reality thus:

‘When there is no name-and-form, the sixfold sense-base does not occur.

## Nagara Sutta

S 12.65/2:104-107

‘Now when what is not, does contact not occur?’

With the ending of what, is there the ending of contact?’

**13.12 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**

‘Saḍ-āyatane kho asati phasso na hoti; saḍ-āyatana,nirodhā phassa,nirodho ‘ti.

Then, bhikkhus, through wise attention, there was in me penetration into wisdom thus:

‘When there is no sixfold sense-base, contact does not occur.

With the ending of the sixfold sense-base, there is the ending of contact.’

**13.13 Tassa mayham, bhikkhave, etad ahosi—**

‘Kimhi nu kho asati saḍ-āyatanam na hoti, kissa nirodhā saḍ-āyatana,nirodho ‘ti?’

Then, bhikkhus, this occurred to me:

‘Now when what is not, does the sixfold sense-base not occur?’

With the ending of what, is there the ending of the sixfold sense-base?’

**13.14 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**

‘Nāma,rūpe kho asati saḍ-āyatanam na hoti; nāma,rūpa,nirodhā saḍ-āyatana,nirodho ‘ti.

Then, bhikkhus, through wise attention, there was in me penetration into wisdom thus:

‘When there is no name-and-form, the sixfold sense-base does not occur.

## Mahā Sakya,muni Gotama Sutta

S 12.10/2:10 f

‘Now when what is not, does contact not occur?’

With the ending of what, is there the ending of contact?’

**22.2 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**

‘Saḍ-āyatane kho asati phasso na hoti; saḍ-āyatana,nirodhā phassa,nirodho ‘ti.

Then, bhikkhus, through wise attention, there was in me penetration into wisdom thus:

‘When there is no sixfold sense-base, contact does not occur.

With the ending of the sixfold sense-base, there is the ending of contact.’

**23.1 Tassa mayham, bhikkhave, etad ahosi—**

‘Kimhi nu kho asati saḍ-āyatanam na hoti, kissa nirodhā saḍ-āyatana,nirodho ‘ti?’

Then, bhikkhus, this occurred to me:

‘Now when what is not, does the sixfold sense-base not occur?’

With the ending of what, is there the ending of the sixfold sense-base?’

**23.2 Tassa mayham, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—**

‘Nāma,rūpe kho asati saḍ-āyatanam na hoti; nāma,rūpa,nirodhā saḍ-āyatana,nirodho ‘ti.

Then, bhikkhus, through wise attention, there was in me penetration into wisdom thus:

‘When there is no name-and-form, the sixfold sense-base does not occur.

<sup>7</sup> This section not in Tripathi, but in Fukita.

## Nagara Sūtra (Sanskrit)

With the ending of name-and-form, there is the ending of the sixfold sense-base.’

**5.24a Tasya mam-aitad abhavat |**  
**‘Kasmin nv asati nama,rūpaṃ na bhavati |**  
**kasya nirodhān nāma,rūpa,nirodhaḥ’ |**  
Then this occurred to me:  
‘Now when what is not, does name-and-form not occur?  
With the ending of what, is there the ending of name-and-form?’

**5.24b Tasya mama yoniśo manasi kurvata evaṃ yathā,bhūtasyaābhisamaya udapādi |**  
**‘Viññāne ’sati nāma,rūpaṃ na bhavati | vijñāna,nirodhān nāma,rūpa,nirodhaḥ’ |**  
Then through wise attention, there arose in me penetration into reality thus:  
‘When there is no consciousness, name-and-form does not occur.  
With the ending of consciousness, there is the ending of name-and-form.’

**5.25a Tasya mam-aitad abhavat |**  
**‘Kasmin nv asati vijñānaṃ na bhavati | kasya nirodhād vijñāna,nirodhaḥ’ |**  
Then this occurred to me:  
‘Now when what is not, does consciousness not occur?  
With the ending of what, is there the ending of consciousness?’

**5.25b Tasya mama yoniśo manasi kurvata evaṃ yathā,bhūtasyaābhisamaya udapādi |**  
**‘Saṃskāreṣv asatsu vijñānaṃ na bhavati |**  
**saṃskāra,nirodhād vijñāna,nirodhaḥ’ |**

## Nagara Sutta S 12.65/2:104-107

With the ending of name-and-form, there is the ending of the sixfold sense-base.’

**13.15 Tassa mayhaṃ bhikkhave, etad ahoṣi–**  
**‘Kimhi nu kho asati nāma,rūpaṃ na hoti, kissa nirodhā nāma,rūpa,nirodho ti?’**  
Then, bhikshus, this occurred to me:  
‘Now when what is not, does name-and-form not occur?  
With the ending of what, is there the ending of name-and-form?’

**14 Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo**  
**‘Viññāṇe kho asati nāma,rūpaṃ na hoti; viññāna,nirodhā nāma,rūpa,nirodho ‘ti’**  
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:  
‘When there is no consciousness, name-and-form does not occur.  
With the ending of consciousness, there is the ending of name-and-form.’

**15 Tassa mayhaṃ, bhikkhave, etad ahoṣi–**  
**‘Kimhi nu kho asati viññāṇaṃ na hoti; kissa nirodhā viññāṇa,nirodho ‘ti?’**  
Then, bhikshus, this occurred to me:  
‘Now when what is not, does consciousness not occur?  
With the ending of what, is there the ending of consciousness?’

**16 Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo–**  
**‘Nāma,rūpe kho asati viññāṇaṃ na hoti; nāma,rūpa,nirodhā viññāṇa,nirodho ‘ti.**

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f

With the ending of name-and-form, there is the ending of the sixfold sense-base.’

### Looped ending of suffering

**24.1 Tassa mayhaṃ bhikkhave, etad ahoṣi–**  
**‘Kimhi nu kho asati nāma,rūpaṃ na hoti, kissa nirodhā nāma,rūpa,nirodho ti?’**  
Then, bhikshus, this occurred to me:  
‘Now when what is not, does name-and-form not occur?  
With the ending of what, is there the ending of name-and-form?’

**24.2 Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo**  
**‘Viññāṇe kho asati nāma,rūpaṃ na hoti; viññāna,nirodhā nāma,rūpa,nirodho ‘ti’**  
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:  
‘When there is no consciousness, name-and-form does not occur.  
With the ending of *consciousness*, there is the ending of name-and-form.’

**25.1 Tassa mayhaṃ, bhikkhave, etad ahoṣi–**  
**‘Kimhi nu kho asati viññāṇaṃ na hoti; kissa nirodhā viññāṇa,nirodho ‘ti?’**  
Then, bhikshus, this occurred to me:  
‘Now when what is not, does consciousness not occur?  
With the ending of what, is there the ending of consciousness?’

**25.2 Tassa mayhaṃ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo–**  
**‘Nāma,rūpe kho asati viññāṇaṃ na hoti; saṃkhāra,nirodhā viññāna,nirodho ‘ti.**



## Nagara Sūtra (Sanskrit)

Then through wise attention, there arose in me penetration into reality thus:

‘When there are no formations, consciousness does not occur.

With the ending of formations, there is the ending of consciousness.’

**5.26a Tasya mam-aitad abhavat |**

**‘Kasmin nv asati saṃskārā na bhavanti |  
kasya nirodhāt saṃskāra,nirodhaḥ’ |**

Then this occurred to me:

‘Now when what is not, do formations not occur?’

With the ending of what, is there the ending of formations?’

**5.26b Tasya mama yoniśo manasi  
kurvata evaṃ yathā,bhūtasāyābhisamaya  
udapādi |**

**‘Avidyāyām asatyām, saṃskārā na  
bhavanti |**

**avidyā,nirodhāt saṃskāra,nirodhaḥ’ |**

Then through wise attention, there arose in me penetration into reality thus:

‘When there is no ignorance, formations do not occur;

With the ending of ignorance, there is the ending of formations.’

### The 12-link ending of suffering

5.27 ity

avidyā,nirodhāt	saṃskāra,nirodhaḥ
saṃskāra,nirodhāt	viññāna,nirodhaḥ
viññāna,nirodhāt	nāma,rūpa,nirodhaḥ
nāma,rūpa,nirodhāt	saḍ-āyatana,nirodhaḥ
saḍ-āyatana,nirodhāt	sparśa,nirodhaḥ
sparśa,nirodhāt	vedanā,nirodhaḥ
vedanā,nirodhāt	trṣṇā,nirodhaḥ

## Nagara Sutta

S 12.65/2:104-107

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

‘When there is no name-and-form, consciousness does not occur.

With the ending of name-and-form, there is the ending of consciousness.’

[None]

[None]

### The “looped” ending of suffering

**17 Tassa mayham, bhikkhave, etad  
ahosi-‘adhigato kho my-āyaṃ maggo**

**bodhāya yad-idam-**

**nāma,rūpa,nirodhā**

**viññāna,nirodhā**

**nāma,rūpa,nirodhā**

**saḍ-āyatana,nirodhā**

**phassa,nirodhā**

**vedanā,nirodhā**

**viññāna,nirodho;**

**nāma,rūpa,nirodho;**

**saḍ-āyatana,nirodho;**

**phassa,nirodho**

**vedanā,nirodho;**

**taṇhā,nirodho;**

## Mahā Sakya,muni Gotama Sutta

S 12.10/2:10 f

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:

‘When there is no name-and-form, consciousness does not occur.

With the ending of formations, there is the ending of consciousness.’

**26.1 Kimhi nu kho asati, saṅkhārā na honti,**

**kissa nirodhā saṅkhāra,nirodho ’ti?**

Now when what is not, do formations not occur?

With the ending of what, is there the ending of formations?’

**26.2 Tassa mayham, bhikkhave, yoniso  
manasikārā ahu paññāya abhisamayo-**

**‘Avijjāya kho asati, saṅkhārā na honti,  
avijjā,nirodhā saṅkhārā,nirodho ’ti.**

Then, bhikshus, through wise attention, there arose in me penetration into reality thus:

‘When there is no ignorance, formations do not occur;

With the ending of ignorance, there is the ending of formations.’

### The 12-link ending of suffering

27 Iti h’idam

avijjā,nirodhā

saṅkhāra,nirodhā

viññāna,nirodhā

nāma,rūpa,nirodhā

saḍ-āyatana,nirodhā

phassa,nirodhā

vedanā,nirodhā

saṅkhāra,nirodho;

viññāna,nirodho;

nāma,rūpa,nirodho;

saḍ-āyatana,nirodho;

phassa,nirodho;

vedanā,nirodho;

taṇhā,nirodho;

## Nagara Sūtra (Sanskrit)

tr̥ṣṇā,nirodhād upādāna,nirodhaḥ |  
upādāna,nirodhād bhava,nirodhaḥ |  
bhava,nirodhāj jāti,nirodhaḥ |  
jāti,nirodhāj jarā,maraṇa,nirodhaḥ |  
śoka,parideva,duḥkha,daurmanasyôpāyā  
sā nirudhyante |  
evam asya kevalasya mahato duḥkha,-  
skandhasya nirodho bhavati |

Thus with the ending of ignorance, there is the ending of formations.

With the ending of formations, there is the ending of consciousness.

With the ending of consciousness, there is the ending of name-and-form.

With the ending of name-and-form, there is the ending of the sixfold sense-base.

With the ending of the sixfold sense-base, there is the ending of contact.

With the ending of contact, there is the ending of feeling.

With the ending of feeling, there is the ending of craving.

With the ending of craving, there is the ending of clinging.

With the ending of clinging, there is the ending of existence.

With the ending of existence, there is the ending of birth.

With the ending of birth, there is the ending of decay-and-death:

Sorrow, lamentation, physical pain, mental pain, and distress end.

Thus there is the ending of this whole great mass of suffering.

[None]

## Nagara Sutta S 12.65/2:104-107

taṇhā,nirodhā upādāna,nirodho;  
upādāna,nirodhā bhava,nirodho;  
bhava,nirodhā jāti,nirodho;  
jāti,nirodhā jarā,maraṇa,nirodho;  
soka,parideva,dukkha,domanass'-  
upāyāsā nirujjhanti:  
Evam etassa kevalassa dukkha-k,-  
khandhassa nirodho hoti.'

Bhikshus, this occurred to me:

'I have indeed found this path of awakening; namely:

With the ending of name-and-form, there is the ending of consciousness.

With the ending of consciousness, there is the ending of name-and-form.

With the ending of name-and-form, there is the ending of the sixfold sense-base.

With the ending of the sixfold sense-base, there is the ending of contact.

With the ending of contact, there is the ending of feeling.

With the ending of feeling, there is the ending of craving.

With the ending of craving, there is the ending of clinging.

With the ending of clinging, there is the ending of existence.

With the ending of existence, there is the ending of birth.

With the ending of birth, there is the ending of decay-and-death:

Sorrow, lamentation, physical pain, mental pain, and distress end.

Thus there is the ending of this whole mass of suffering.

**18 'Nirodho, nirodho 'ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.**

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f

taṇhā,nirodha ā upādāna,nirodho;  
upādāna,nirodh ā bhava,nirodho;  
bhava,nirodhā jāti,nirodho;  
jāti,nirodhā jarā,maraṇa,nirodho;  
soka,parideva,dukkha,domanass'-  
upāyāsā nirujjhanti:  
Evam etassa kevalassa dukkha-  
k,khandhassa nirodho hoti.

Thus there is this: with the ending of ignorance, there is the ending of formations.

With the ending of formations, there is the ending of consciousness.

With the ending of consciousness, there is the ending of name-and-form.

With the ending of name-and-form, there is the ending of the sixfold sense-base.

With the ending of the sixfold sense-base, there is the ending of contact.

With the ending of contact, there is the ending of feeling.

With the ending of feeling, there is the ending of craving.

With the ending of craving, there is the ending of clinging.

With the ending of clinging, there is the ending of existence.

With the ending of existence, there is the ending of birth.

With the ending of birth, there is the ending of decay-and-death:

Sorrow, lamentation, physical pain, mental pain, and distress end.

Thus there is the ending of this whole great mass of suffering.

**28 'Nirodho, nirodho 'ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi' 'ti.**

## Nagara Sūtra (Sanskrit)

[None]

### The parable of the ancient city

**5.28 Tasya mam-aitad abhavat |  
'Adhigato me paurāṇo mārگاḥ  
paurāṇam vartma paurāṇi puṭā pūrvakair  
rṣibhir yātānuyātā' |**

Then this occurred to me:

'I have arrived at an ancient road, an ancient way, an ancient path, followed by ancient seers.'

**5.29a Tad-yathā puruṣo 'raṇye pravaṇe  
'nvāhiṇḍann adhigacchet paurāṇam  
mārگاḥ paurāṇam vartma paurāṇim puṭām  
pūrvakair manuṣyair yātānuyātām |**

It is just as if a man, while wandering in a forest on a mountain-side, arrives at an ancient road, an ancient way, an ancient path, followed by people in the past.

**5.29b Sa tam anugacchet |**

**Sa tam anugacchan sa tatra paṣyet  
paurāṇam nagaram paurāṇim rāja,-  
dhāni(m) ārāma,sam(pannām) vana,-  
sampannām puṣkariṇi,sampannām śubhām  
dāpa,vatī(m) ramaṇiyā(m) |**

He arrived there.

Having arrived there, he sees an ancient city, an ancient royal city, endowed with parks, endowed with forests, endowed lotus ponds, and surrounded with ramparts that are beautiful and delightful.

## Nagara Sutta S 12.65/2:104-107

'The ending! The ending!' thus, bhikshus, it occurred to me. In things unheard before, the eye arose in me, knowledge arose, wisdom arose, true knowledge arose, light arose.

### The parable of the ancient city

[None]

**19.1 Seyyathā'pi, bhikkhave, puriso  
araññe pavane caramāno passeyya purāṇam  
maggam purāṇ'añjasam pubbakehi manus-  
sehi anuyātām.**

It is just as if, bhikshus, a man, while wandering in a forest on a mountain-side, arrives at an ancient road, an ancient highway [a straight, direct way], followed by people in the past.

**19.2 So tam anugaccheyya.**

**Tam anugacchanto passeyya purāṇam  
nagaram purāṇam rāja,dhānim [106]  
pubbakehi manussehi ajjhāvuttham ārāma,-  
sampannam vana,sampannam pokkharāṇi,-  
sampannam uddhāpa,vantam ramaṇiyam.**

He arrived there.

Having arrived there, he sees an ancient city, an ancient royal city, inhabited by people, endowed with parks, endowed with forests, endowed with lotus ponds, and surrounded with ramparts—delightful.

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f

'The ending! The ending!' thus, bhikshus, it occurred to me. In things unheard before, the eye arose in me, knowledge arose, wisdom arose, true knowledge arose, light arose."

5.30a Tasy-aivaṃ syāt |

‘yan nv ahaṃ gatvā rājña ārocayeyam’ |  
a(tha sa puruṣo rājña evam) ārocayet |

‘yat khalu deva jānīyāḥ |

ihâham adrākṣam araṇye pravaṇe ’nv-  
āhiṇḍan paurāṇaṃ mārgaṃ (paurāṇaṃ  
vartma paurāṇīm puṣāṃ p)ārvakair  
manuṣyair yātānuyātām |

Then it occurred to him:

‘Now what if I were to go and inform the  
rajah.’

Then the man informs the rajah thus:

‘Indeed, your majesty, you should know  
that while I was here wandering through a  
forest on a mountain-side, I saw an ancient  
road, an ancient way, an ancient path, followed  
by people in the past.

5.30b So ’haṃ tam anugatavān |

So ’haṃ tam anugacchann adrākṣam  
paurāṇīm nagaraṃ paurā(ṇīm rāja,dhānīm  
vana,saṃ)pannāṃ puṣkarinī,saṃpannāṃ  
śubhām dāpa,vatīm ramaṇīyām |

Tām devo nagarīm māpayatu’ |

I followed it,

and following it, I saw an ancient city, an  
ancient royal city, endowed with parks, endow-  
ed with forests, endowed lotus ponds, and  
surrounded with ramparts, beautiful and  
delightful.

Your majesty, may you renovate that city.’

5.31 Atha sa rājā (tām nagarīm māpayet  
sā syād a)pareṇa samayena rāja,dhānī  
ṛddhā ca sphītā ca kṣemā ca subhikṣā  
cākīrṇa,bahujana,manuṣyā ca |

20.1 Atha kho so, bhikkhave, puriso  
rañño vā rāja,mahā’ mattassa vā āroceyya:

‘Yagge, bhante, jāneyyāsi—

Ahaṃ addasaṃ araṇṇe pavane  
caramāno purāṇaṃ maggaṃ purāṇ’añjasaṃ  
pubbakehi manussehi anuyātām.

Then, bhikshus, the man informs the rajah  
or a royal minister:

‘Please, sir, you should know this:

While I was wandering in a forest on a  
mountain-side, I saw an ancient road, an  
ancient highway [a straight, direct way],  
followed by people in the past.

20.2 Tam anugacchim.

Tam anugacchanto addasaṃ purāṇaṃ  
nagaraṃ purāṇaṃ rāja,dhānīm pubbakehi  
manussehi ajjhāvuttham ārama,sampannaṃ  
vana,sampannaṃ pokkharāṇī,sampannaṃ  
uddāpa,vantaṃ<sup>8</sup> ramaṇīyām.

Tam, bhante, nagaraṃ māpehī ’ti.

I followed it,

and following it, I saw an ancient city, an  
ancient royal city, inhabited by people, endow-  
ed with parks, endowed with forests, endowed  
with lotus ponds, and surrounded surrounded  
with ramparts—delightful.

Your majesty, may you renovate that city.’

21.1 Atha kho so, bhikkhave, rājā vā  
rāja,mahā’ matto vā tam nagaraṃ māpeyya.  
Tad-assa nagaraṃ aparena samayena  
iddhañ c’eva phītañ ca bāhu,jaññaṃ  
ākiṇṇa,manussaṃ vuddhi,vepulla-p,pattaṃ.

<sup>8</sup> Uddāpa~, preferred v1 for uddhāpa~.

## Nagara Sūtra (Sanskrit)

Then the rajah renovates the city, and in due course, it becomes a royal city, successful, prosperous, with much almsfood, and crowded and teeming with people.

### The noble eightfold path

**5.32** Eva(m eva adhigato me paurāṇo mārgaḥ paurāṇaṁ vartma paurāṇī puṭā) pūrvakair ṛṣibhir<sup>9</sup> yātānuyātā |

Even so, I have found an ancient road, an ancient way, an ancient path, followed by seers in the past.

[None]

**5.34** Yad<sup>10</sup> ut-āryāṣṭā(ṅgo mārgas ta)d-yathā

samyag drṣṭiḥ  
samyak saṅkalpaḥ  
sa(m)ya(g vā)k  
samyak karmāntaḥ  
samyag ājīvaḥ  
samyag vyāyāmaḥ  
(sa)myak smṛtiḥ  
samya(k samādhiḥ) |

## Nagara Sutta S 12.65/2:104-107

Then, bhikshus, the rajah or a royal minister renovates the city. In due course, it becomes a city that is successful and prosperous, widely known, popular, endowed with prosperity and plenty.

### The noble eightfold path

**21.2** Evam eva khvâham, bhikkhave, addasaṁ purāṇaṁ maggaṁ purāṇaṁ añjasaṁ pubbakehi sammā,sambuddhehi anuyātāṁ.

Even so, bhikshus, I have seen an ancient road, an ancient way, followed by fully self-awakened ones in the past.

**22.1** Katamo ca so, bhikkhave, purāṇa,maggo purāṇ’añjaso pubbakehi sammā,sambuddhehi anuyāto.

And what, bhikshus, is that ancient road, that ancient path, followed by the fully self-awakened ones in the past?

**22.2** Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathā’pi—

sammā,diṭṭhi,  
sammā,saṅkappo,  
sammā,vācā,  
sammā,kammanto,  
sammā,ājīvo,  
sammā,vāyāmo,  
sammā,sati,  
sammā,samādhi.

<sup>9</sup> In early Buddhism, *isi* (Skt *ṛṣi*) is a syn for *Buddha*.

<sup>10</sup> **Yad uta** = *yad idam*, “namely, to wit.” *Yad uta* is not found in Pali.

## Nagara Sūtra (Sanskrit)

That is to say, the noble eightfold path,  
namely:

right view,  
right intention,  
right speech,  
right action,  
right livelihood,  
right effort,  
right mindfulness,  
right concentration.

**5.35 (A)sau bhikṣavaḥ paurāṇo mārگاḥ  
paurāṇam vartma paurāṇī puṭā pūrvakair  
ṛṣibhir yātānuyā(tā) |**

Bhikshus, this ancient road, ancient way,  
ancient path, followed by seers in the past.

**5.36 (Tam aham a)nuga(tavān |  
tam anugacchañ  
jarā,ma)raṇam (a)drākṣam |  
jarā,marāṇa,samudayañ;  
(jarā,marā)ṇa,nirodham;  
jarā,marāṇa,nirodha,gāminīm prati-  
padam adrākṣam |**

I have followed it.  
Following it, I saw decay-and-death,  
the arising of decay-and-death, the ending  
of decay-and-death,  
the way to the ending of decay-and-death.

## Nagara Sutta S 12.65/2:104-107

It is this very noble eightfold path,  
namely:

right view,  
right intention,  
right speech,  
right action,  
right livelihood,  
right effort,  
right mindfulness,  
right concentration

**22.3 Ayañ kho so, bhikkhave, purāṇa,-  
maggo purāṇ’añjaso pubbakehi sammā,-  
sambuddhehi anuyāto.**

This, bhikshus, is that ancient road, that  
ancient path, followed by the fully self-awaken-  
ed ones in the past.

**23.1 Tam anugacchīm;<sup>11</sup>  
tam anugacchanto  
jarā,marāṇam abbhaññāsīm;  
jarā,marāṇa,samudayañ abbhaññāsīm;  
jarā,marāṇa nirodham abbhaññāsīm;  
jarā,marāṇa,nirodha,gāminīm paṭi-  
padam abbhaññāsīm.**

I followed it.  
Following it,  
I directly knew decay-and-death,  
I directly knew the arising of decay-and-  
death,  
I directly knew the ending of decay-and-  
death,  
I directly knew the way to the ending of  
decay-and-death.

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<sup>11</sup> **Abbhaññāsīm**, aor of *abhiñāmi*, “I know,  
understand,” or more technically, “I directly know.”

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f

5.37 E(vam jāti,bhavôpādā)na,tṛṣṇā,-  
vedanā,sparśa,śaḍ-āyata[na],<sup>12</sup>nāma,rūpa,-  
vijñānam

Thus I saw birth,...<sup>13</sup>  
...existence,...;  
...clinging,...;  
...craving,...;  
...feeling,...;  
...contact,...;  
...the sixfold sense-base,...;  
...name-and-form,...;  
...consciousness,...;

samskāraṇ adrākṣam |  
samskā(ā)ra,samudayaṁ  
samskāra,nirodham  
samskāra,nirodha,gāminīṁ pratipadam  
adrākṣam |

thus I saw formations;  
I saw the arising of formations;  
I saw the ending of formations;  
I saw the way leading to the ending of  
formations.

23.2 Tam anugacchīm; tam anu-  
gacchanto

jātim abbhaññāsīm;  
24 ...bhavaṁ abbhaññāsīm...;  
25 ...upādānaṁ abbhaññāsīm...;  
26 ...taṇhaṁ abbhaññāsīm...;  
27 ...vedanaṁ abbhaññāsīm...;  
28 ...phassaṁ abbhaññāsīm...;  
29 ...saḍ-āyatanaṁ abbhaññāsīm...;  
30 ...nāma,rūpaṁ abbhaññāsīm...;  
31 ...viññānaṁ abbhaññāsīm....  
I followed it. Following it,  
I directly knew birth...;  
...I directly knew existence...;  
...I directly knew clinging...;  
...I directly knew craving...;  
...I directly knew feeling...;  
...I directly knew contact...;  
...I directly knew the sixfold sense-base...;  
...I directly knew name-and-form...;  
...I directly knew consciousness...;

32 Tam anugacchīm; tam anu-  
gacchanto

saṅkhāre abbhaññāsīm;  
saṅkhārasamudayaṁ abbhaññāsīm;  
saṅkhāranirodhaṁ abbhaññāsīm;  
saṅkhāra,nirodha,gāminīṁ paṭipadam  
abbhaññāsīm.

I followed it. Following it,  
I directly knew formations,  
I directly knew the arising of formations,  
I directly knew the ending of formations,  
I directly knew the way leading to the end  
of formations.

<sup>12</sup> Missing syllable added.

<sup>13</sup> I surmise that there is a *peyyāla* here.

## Nagara Sūtra (Sanskrit)

### Liberation

5.38 So 'ham imān dharmān svayam  
abhijñ(āya sāksīkṛtvā) bhikṣuṇām  
ārocayāmi |

bhikṣūṇīnām upāsakānām upāsikānām  
nānā,(tīrthya,śramaṇa,(brāhma)ṇa,cakara,<sup>14</sup>-  
parivrājakānām ārocayāmi |

Having realized direct knowledge  
regarding this Dharma for myself, I declare it to  
the monks,

I declare it to the nuns, to the laymen, to  
the laywomen, to various sectarians,  
recluses, brahmins, (community members) and  
wanderers.

5.39 Tatra bhikṣur api samyak,-  
pratipadyamāna ārādhako bhavati |  
ārādhayati nyāyam dharmam kuśalam |  
bhikṣuṇī apy upāsako 'py upāsikā 'pi  
samyak,pratipadya(mā)nā ārādhikā bhavati |  
ārādhayati nyāyam dharmam kuśalam |

Here, a monk, practising rightly, becomes  
an attainer:  
he correctly attains to the wholesome  
Dharma.

And a nun, too, or a layman, too, or a lay-  
woman, too, practising rightly, becomes an  
attainer:

they<sup>15</sup> correctly attain to the wholesome  
Dharma.

### Liberation

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<sup>14</sup> -*Cakara*- I am not sure what to make of this  
(wr?), but elsewhere we have -*ganika*-, "community  
members" in cpds (eg Mvst 3.392.7).

<sup>15</sup> I have here used the common plural.

## Nagara Sutta S 12.65/2:104-107

[107]

33.1 Tad abhiññāya ācikkhim<sup>16</sup>

bhikkhūnam

bhikkhunīnam upāsakānam upāsikā-  
nam.

Having directly known it, I explained it to  
the monks,

the nuns, the laymen, and the laywomen.

[None]

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<sup>16</sup> *Ācikkhim*, aor of *ācikkhāmi*, "I describe,  
explain."

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f



## Nagara Sūtra (Sanskrit)

**5.40** Evam idaṃ brahma,caryāṃ  
vaistārikāṃ bhavati bahu,janyāṃ  
pṛthu,bhūtaṃ yāvad deva,manuṣyebhyaḥ  
samyak,suprakāśitaṃ” ||

Thus this holy life has become successful  
and prosperous, and widely known,  
widespread, and popular, rightly and well  
proclaimed amongst gods and men.”

— — —

## Nagara Sutta S 12.65/2:104-107

**33.2** Tay-idaṃ, bhikkhave brahma,-  
cariyāṃ iddhañ e’eva phītañ ca vitthārikāṃ  
bāhu,jaññaṃ puthu,bhūtaṃ yāva deva,-  
manussehi suppakāsitaṃ” ti.

This holy life, bhikshus, has become  
successful and prosperous, and widely known,  
widespread, and popular, amongst gods and  
men.”

— Pañcamaṃ —  
The fifth (sutta of the chapter)

## Mahā Sakya,muni Gotama Sutta S 12.10/2:10 f

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