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

S 12.102:10 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 Tripitaka, 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 (Qiúnàbátuóluó), 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 (亦名聞城十二因緣經), tr Zhīqīn 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.
Nagara Sutta (Sanskrit)

Nagara Sūtra
(Sanskrit ed Tripathi, 1962; Fukita, 1982)¹

5.1a Siddham [asti] |
May you prosper!

5.1b Evaṁ mayā śrutam eka(smin samaye bhagavān śrāvān vāṣṭrayiḥ viharati sma j(e)(v)ānaṁ nāthapiṇḍadāsaṁ ārāre |
Thus have I heard. At one time the Blessed One was residing near Śravasti in Jeta’s forest in Anāthapiṇḍa’s park.

Before the awakening

5.1c (Tatra) bhagavān bhikṣūn āmantrayati |
There the Blessed One addressed the monks, thus:

5.2 “Pūrvaṁ me bhikṣavo ’nuttaraṁ samyak, saṃbodhitvā anabhisaṁbuddhasya- āikākino rahagatasya pratissad(ī)na-saṁ- ayatvā cetasi cetaṁ pari-vitarka udapi |
“Bhikshus, before my full self-awareness 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 batāyaṁ loka āpanno yad uta jāyate ’pi (jīrya)te ’pi mriyate ’pi (cya)nte ’py (upapadyate) ’pi |
‘Alas! What difficulty this world has fallen into! One is born, and decays, and dies, and falls (from the heavens), and is reborn.

1 Additional corrections by Piya Tan. Para 5.12-17 revised by Fukita, 1982.

[@tm:5:1][104]
1 [Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavāṇ Śaṅkhiṁ viharati [Jetavane Anāthapiṇḍikassa ārāme].
[Thus have I heard. At one time, the Blessed One was residing [in Anāthapiṇḍika’s monastery in Jeta’s forest] near Śaṅkhī.]

Before the awakening

[None]

2.1 “Pubbe me, bhikkhave, saṃbodhā anabhisaṁbuddhassa bodhisattass’ eva sato etad ahosi–
“Bhikshus, before my self-awakening, when I was still a bodhisattva, it occurred to me:

2.2 ‘Kicchaṁ vatāyaṁ loko āpanno jāyati ca jāyati ca mīyati ca cavi 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.

2 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.

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Dependent arising of suffering

5.4a (Ta)sya mam-ai(tad abha)vat | ‘Ka(smīn nu) sati jarā,marāṇaṁ bha)(vatī | kim,pratayāya ca punar jarā,marāṇaṁ’ |
   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 yoniṣo ma(nas)i k(u)rva(ta) evaṁ yathā,bhūtasyābhāsama yu(dapādi | ‘Jātyāṁ) satyāṁ jarā,marāṇaṁ bha(vati | jāṭi,pratyaya(ū 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)ba(ha)(vatī | ‘Kasmin) nu sati jāṭir bha(vati | kim,pratayaya ca punar jāṭiḥ’ |)
   Then this occurred to me:
   ‘Now what is, does birth occur? And what is the condition for further birth?’

2.3 Atha ca pan’imassa dukkhasa
   nissaraṇāṁ na-p,pañāṇī jātā,marāṇaṁ.
   Furthermore, they know not the escape from this suffering, from decay-and-death.

2.4 Tassa mayhaṁ dukkhasa
   nissaraṇaṁ paññāyissati jārā,marāṇaṁ ’ti
   Now, when will an escape be known from this suffering of decay-and-death (and so on)?’

3 Tassa mayhaṁ, bhikkhave, etad aholo—
   ‘Kimhi nu kho sati jārā,marāṇaṁ hoti,
   kim paccayā jārā,marāṇaṁ ‘ti

4 Tassa mayhaṁ, bhikkhave, yoniso manasikāra ahū paññāya abhisamayo—
   ‘Jātiya kho sati jārā,marāṇaṁ hoti,
   jāti, paccayā jārā,marāṇaṁ ‘ti

5.1 Tassa mayhaṁ, bhikkhave, etad aholo—
   ‘Kimhi nu kho sati jātī hoti,
   kim paccayā jātī hoti.

2.3 Atha ca pan’imassa dukkhasa
   nissaraṇāṁ na-p,pañāṇī jārā,marāṇaṁ.
   Furthermore, they know not the escape from this suffering, from decay-and-death.

2.4 Tassa mayhaṁ dukkhasa
   nissaraṇaṁ paññāyissati jārā,marāṇaṁ ’ti
   Now, when will an escape be known from this suffering of decay-and-death (and so on)?’

3.1 Tassa mayhaṁ, bhikkhave, etad aholo—
   ‘Kimhi nu kho sati jārā,marāṇaṁ hoti,
   kim paccayā jārā,marāṇaṁ ‘ti

3.2 Tassa mayhaṁ, bhikkhave, yoniso manasi-kāra ahū paññāya abhisamayo—
   ‘Jātiya kho sati jārā,marāṇaṁ hoti,
   jāṭi, paccayā jārā,marāṇaṁ ‘ti

4.1 Tassa mayhaṁ, bhikkhave, etad aholo—
   ‘Kimhi nu kho sati jātī hoti,
   kim paccayā jātī hoti.

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Nagara Sūtra (Sanskrit)

5.5b (Tasya ma)ma yoniṣo (manasi kurvata evaiin yathā, bhūtasyābhisa)maya (udapādi | ‘Bhave sati jātīr bhavati bhava, paccayā ca punar jātīh’ |) 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-aītad abhavat ‘Kasmin nu sati bhavo bhavati | kiṁ, paccayās ca punar bhavati’) Then this occurred to me: ‘Now when what is, does existence occur? And what is the condition for further existence?’

5.6b (Tasya mama yoniṣo manasi kurvata evaiin yathā, bhūtasyābhisa)maya udapādi | ‘Uparāṇā sati bhavo bhavati | upādāna, paccayās ca punar bhavati’) 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-aītad abhavat | ‘Kasmin nu saty upādānam bhavati | kiṁ, paccayās ca (punar upādānam’) |) Then this occurred to me: ‘Now when what is, does clinging occur? And what is the condition for further clinging?’

Nagara Sūtra
S 12.65/2:104-107

5.2 Tassa mayham, bhikkhave, yonisoma manasikārā ahu paññāya abhisamayo— ‘Bhave kho sati jātī hoti, bhava, paccayā jātīn ‘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 mayham, bhikkhave, etad ahoṣi— ‘Kimhi nu kho sati bhavo hoti, kiṁ paccayā bhavo ‘ti? Then, bhikshus, this occurred to me: ‘Now when what is, does existence occur? What is the condition for existence?’

5.4 Tassa mayham, bhikkhave, yonisoma manasikārā ahu paññāya abhisamayo— ‘Upādāne kho sati bhavam 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 mayham, bhikkhave, etad ahoṣi— ‘Kimhi nu kho sati upādānaṁ hoti, kiṁ paccayā upādānān ‘ti? Then, bhikshus, this occurred to me: ‘Now when what is, does clinging occur? What is the condition for clinging?’
And what is the condition for further feeling?

Then this occurred to me:

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

And what is the condition for further craving?

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

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

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

And what is the condition for further craving?
Tasya mama yo(niṣo ma)nasi kurvata evaiṁ yathā, bhūtasyābhīṣamaya upadāpi |
‘Śparṣe sati vedā(nā bha)vaṭi |
sparṣa, pratyayaḥ ca punaḥ 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-aïtad a)bhaṭav |
‘Kasmin nu sati sparśo bhavaṭi |
kiṁ, pratyayaḥ) (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 yo(niṣo) (ma)nasi kurvata evaiṁ yathā, bhūtasyābhīṣamaya upadāpi |
‘Ṣaḍ-āyatane sati sparśaḥ bhavaṭi |
ṣaḍ-āyatana, pratyayaḥ 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-aïtad a)bhaṭav |
‘Kasmin nu sati saḍ-āyatanaṁ bhavaṭi |
kiṁ, pratyayaṁ ca (p)u(naḥ saḍ-āyatanaṁ)’ |
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?’

5.10 Tassa mayhaṁ, bhikkhave, yoniso manasīkārā ahu paññāya abhisamayo—
‘Phasse kho satī vedanāṁ hoti, phassa, paccayā vedanā ‘ti.
Then, bhikkhus, 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 mayhaṁ, bhikkhave, etad ahosi—
‘Kimhi nu kho satī phasso hoti, kiṁ paccayā phasso ‘ti?
Then, bhikkhus, this occurred to me:
‘Now when what is, does contact occur? What is the condition for contact?’

5.12 Tassa mayhaṁ, bhikkhave, yoniso manasīkārā ahu paññāya abhisamayo—
‘Saḷ-āyatane kho satī phassami hoti, saḷ-āyatana, paccayā phassan ‘ti
Then, bhikkhus, 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 mayhaṁ, bhikkhave, etad ahosi—
‘Kimhi nu kho satī saḷ-āyatanaṁ hoti, kiṁ paccayā saḷ-āyatanaṁ ti?
Then, bhikkhus, this occurred to me:
‘Now when what is, does the sixfold sense-base occur? What is the condition for sixfold sense-base?’
5.11b (T)asya mama yoniso manasi kurvata evaiy yathā, bhūtasyābhīsamaya udapadi |
   ‘Nāma,rūpe sati saḍ-āyatanam bhavati |
   nāma,rūpa,pratyayañ ca punaḥ saḍ-āyatanam’ |
   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 sati (, nāma),rūpaṁ bhavati |
   kiṁ,pratyayañ ca punar nāma,rūpaṁ’ |
   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 yoniso manasi (kurvata) evaṁ yathā, bhūtasyābhīsamaya udapādi |
   ‘Viññāne sati nāmarūpaṁ bhavati |
   viññāṇa,pratyayañ ca punar nāma,rūpaṁ’ |
   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.’

5.14 Tassa mayhaṁ, bhikkhave, yoniso manasikārā āhu paññāya abhisamayo—
   ‘Nāma,rūpe kho sati saḷ-āyatanam hoti,
   nāma,rūpa,paccayā saḷ-āyatanan ‘ti
   Then, bhikshus, 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 mayhaṁ, bhikkhave, etad ahośi—
   ‘Kimhi nu kho sati nāma,rūpaṁ hoti,
   kiṁ paccayā nāma,rūpaṁ ti?
   Then, bhikshus, this occurred to me:
   ‘Now when what is, does name-and-form occur?
   What is the condition for name-and-form?’

6 Tassa mayhaṁ, bhikkhave, yoniso manasikārā āhu paññāya abhisamayo—
   ‘Viññāpe kho sati nāma,rūpaṁ hoti,
   viññāṇa,paccayā nāma,rūpaṁ ‘ti.
   Then, bhikshus, 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.’

10.2 Tassa mayhaṁ, bhikkhave, yoniso manasikārā āhu paññāya abhisamayo—
   ‘Nāma,rūpe kho sati saḷ-āyatanam hoti,
   nāma,rūpa,paccayā saḷ-āyatanan ‘ti
   Then, bhikshus, 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 mayhaṁ, etad ahośi—
   ‘Kimhi nu kho sati nāma,rūpaṁ hoti,
   kiṁ paccayā nāma,rūpaṁ ti?
   Then, bhikshus, this occurred to me:
   ‘Now when what is, does name-and-form occur?
   What is the condition for name-and-form?’

11.2 Tassa mayhaṁ, bhikkhave, yoniso manasikārā āhu paññāya abhisamayo—
   ‘Viññāpe kho sati nāma,rūpaṁ hoti,
   viññāṇa,paccayā nāma,rūpaṁ ‘ti.
   Then, bhikshus, 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.’
5.13a Tasya mam-aïtad abhavat
   ‘Kasmin (nu sati vijñ̄aṇaṁ bhava)t(ī)
   kiṁ,pratyayaṁ ca punar vijñ̄aṇaṁ’
Then this occurred to me:
‘Now when what is, does consciousness occur?
And what is the condition for further consciousness?’

8 Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya—
   ‘Nāma,rūpe kho, sati vijñ̄aṇaṁ hoti,
   nāma,rūpa.paccayā viññ̄aṇaṁ ‘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 mayhaṁ, bhikkhave, etad ahosi—
   ‘Paccudāvattati kho idaṁ viññ̄aṇaṁ,
   nāma,rūpamā na paraṁ gacchati.’
Then, bhikshus, this occurred to me:
‘Now this consciousness turns back.
It goes no further than name-and-form.’
Nagara Sūtra (Sanskrit)

5.13b (Tasya mama yoniśo maṇasi kurvata evaṁ yathā, bhūtas[y]ābhīṣamaya udapādi |
‘Saṃskāresu satsu vijnānam bhavati | saṃskāra,pratyayā[ya]ñ ca punar vijnānam’ |)
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 su sati saṃskārā bhavanti | kiṁ, pratyayāś ca punāḥ saṃskārāḥ’ |)
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, bhūtasyaābhīsamaya udapādi |
‘Āvidyāyāṁ satyāṁ saṃskārā bhavanti | avidyā, pratyayāś ca punaḥ saṃskārāḥ’ |)
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.’

3 Semi-vowel -y- added.
4 Tripathi & Fukita has pratyatañ (wr).

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The 12-link arising of suffering

[None]

5.15 (Ity avidyā) pratyayā saṁskārāḥ |
saṁskāra,pratyayāṁ viññānam |
vijñāna,pratyayaṁ nāma,rupeṁ |
na,rupe,pratyayāṁ saḍ-āyatanam |
ṣaḍ-āyatana,pratyayaḥ sparśaḥ |
sparśa,pratyaya vedaṇā |
vedanā,pratyayaṭṛṣṇā |
ṭṛṣṇā,pratyayam upādāna |
upādāna,pratyayo bhavaḥ |
bhava,pratyaya jātiḥ |
jāti,pratyayaṁ jāra,maraññin |
śoka,parideva(va,duḥkha,daurmanasyopā yāsaḥ saṁbhavanti) |
(Eva) as(ya kevalasya maha-to duḥkhav)i

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 Ēttavātā jāyetha vā jīyetha vā miyetha vā cavetha vā upapajjetha vā, yaddiṁ:

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 viññānaṁ;
viññāna,paccayā nāma,rūpaṁ;
nāma,rūpa,paccayā saḷ-āyatananīṁ;
saḷ-āyatana,paccayā phasso;
phassa,paccayā vedaṇā;
vedanā,paccayā taṭhā;
taṭhā,paccayā upādānaṁ;
upādāna,paccayā bhavo;
bhava,paccayā jāti;
jāti,paccayā jāra,maraññiṁ;
śoka,parideva dukkha,domanass'-
upāyāsa saṁbhavanti. [105]
Evam-etassa kevalassa dukkha-k,-
handhassya 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 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 12-link arising of suffering

14.1 Iti h'idaṁ
avijjā,paccayā saṁkhārāḥ;
vaṭṭhā,paccayā viññāṇaṁ;
viññāṇa,paccayā nāma,rūpaṁ;
nāma,rūpa,paccayā saḷ-āyatananīṁ;
saḷ-āyatana,paccayā phasso;
phassa,paccayā vedaṇā;
vedanā,paccayā taṭhā;
taṭhā,paccayā upādānaṁ;
upādāna,paccayā bhavo;
bhava,paccayā jāti;
jāti,paccayā jāra,maraññiṁ;
śoka,parideva dukkha,domanass'-
upāyāsa saṁbhavanti.

14.2 Evam etassa kevalassa dukkha-k,-
handhassa 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 craving.

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:

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Sorrow, lamentation mental pain, physical pain, and despair arise.
Thus there is the arising of this whole great mass of suffering.

Dependent ending of suffering

5.16a Tasya mam-aita(d abbavā) |
‘Kasmin (nv asati jarā,maranām (na bhavati |
kāsya nirodhāj ja)rā,ma(raṇa,nirodhāḥ’ |)
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 yonīso manasi kurvata e)vāṁ ya(thā),bhūtasyābhī(sama)ya (udapādi |
‘Jāṭyām asatyāṁ, jarā,maranāṁ na bhavati |
jā(t)i,ni(rodhāj jarā,maranā,nirodhāḥ’ |)
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 Sūtra (Sanskrit)

10 ‘Samudayo, samudayo ‘ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhaṁ udapādi ānaṁ 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 mayhaṁ, bhikkhave, etad ahosi–
‘Kimhi nu kho asati jarā,maranāṁ na hoti,
kissa nirodhā jarā,maraṇa,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 mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—
‘Jāṭiyā kho asati jarā,marañña na hoti;
jāṭi,nirodhā jarā,maraṇa,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.’

Nagara Sutta

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10 ‘Samudayo, samudayo ‘ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhaṁ udapādi ānaṁ 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 mayhaṁ, bhikkhave, etad ahosi–
‘Kimhi nu kho asati jarā,maranāṁ na hoti,
kissa nirodhā jarā,maraṇa,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 mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—
‘Jāṭiyā kho asati jarā,marañña na hoti;
jāṭi,nirodhā jarā,maraṇa,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.’

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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 cakkhaṁ udapādi, ānaṁ 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 mayhaṁ, bhikkhave, etad ahosi–
‘Kimhi nu kho asati, jarā,maranāṁ na hoti,
kissa nirodhā jarā,maraṇa,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?’

16.2 Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo—
‘Jāṭiyā kho asati, jarā,marañña na hoti,
jāṭi,nirodhā jarā,maraṇa,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.’

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13.1 Tassa mayhaṁ, bhikkhave, etad ahosi—
   ‘Kimhi nu kho asati jātī na hoti,
   kissa nirodhā jātī, 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 mayhaṁ, bhikkhave yonīso
to manasikārā āhu paññāya abhisamayo—
   ‘Bhave kho asati jātī na hoti;
   bhava, nirodhā jātī, 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 mayhaṁ, bhikkhave, etad ahosi—
   ‘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 mayhaṁ, bhikkhave, yonīso
to manasikārā āhu 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:

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‘When there is no craving, existence does not occur.
   With the ending of craving, there is the ending of existence.’

5.19a Tasya mam-aïtad abhavat
‘Kasmin nî asaty upâdânam na bhavati
kasya nirodhâd upâdâna,nirodhâ ’
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?’

5.19b Tasya mama yoniśo manasi
dharmasaddhatu evam yathâ, bhûtasadyabhisamaya
udâpâdi |
[‘Trṣṇâyâm asatyâm, upâdânam na bhavati, ]
Trṣṇâ nirodhâd upâdâna,nirodhâ’
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 craving.’

5.20a Tasya mam-aïtad abhavat
‘Kasmin nî asati Trṣṇâ na bhavati
kasya nirodhâ Trṣṇâ,nirodhâ ’
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?’

13.5 Tassa mayhaṁ, bhikkhave, etad aholi—
‘Kimhi nu kho asati upâdânam na hoti,
kissa nirodha upâdâna,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?’

13.6 Tassa mayhaṁ, bhikkhave, yoniso manasikârâ ahu paññâya abhisamayo—
‘Taṅhâyaṁ kho asati upâdânam na hoti;
Taṅhâ, nirodhâ upâdâna,nirodho ‘ti.
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:
‘When there is no craving, existence does not occur.
   With the ending of craving, there is the ending of craving.’

13.7 Tassa mayhaṁ, bhikkhave, etad aholi—
‘Kimhi nu kho asati taṅhâ na hoti,
kissa nirodha taṅhâ, 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?’

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

19.1 Tassa mayhaṁ, bhikkhave, etad aholi—
‘Kimhi nu kho asati upâdânaṁ na hoti,
kissa nirodha upâdâna,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?’

19.2 Tassa mayhaṁ, bhikkhave, yoniso manasikârâ ahu paññâya abhisamayo—
‘Taṅhâyaṁ kho asati upâdânaṁ na hoti;
Taṅhâ, nirodha upâdâna,nirodho ‘ti.
Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:
‘When there is no craving, existence does not occur.
   With the ending of craving, there is the ending of craving.’

20.1 Tassa mayhaṁ, bhikkhave, etad aholi—
‘Kimhi nu kho asati taṅhâ na hoti,
kissa nirodha taṅhâ, 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?’

6 This sentence added. (P)

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Nagara Sūtra (Sanskrit)

5.20b Tasya mama yoniṣo manasi kurvata evaṁ yathā, bhūtasyābhissamaya udapādi |
‘Vedanāyām asatyāṁ tṛṣṇā na bhavati |
vedanā, nirodhā 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-aïtaṅ abhavat |
‘Kasmin nā asati vedanā na bhavati |
kasya nirodhā vedanā, nirodhaḥ’ |
Then this occurred to me:
‘Now when what is not, does feeling not occur?
With the ending of what, is there the ending of feeling?’

5.21b Tasya mama yoniṣo manasi kurvata evaṁ yathābhīṣābhissamaya udapādi |
‘Sparśe sati vedanā na bhavati |
sparśā, nirodhā 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-aïtaṅ abhavat |
‘Kasmin nā asati sparśo na bhavati |
kasya nirodhāt sparśa, nirodhaḥ’ |
Then this occurred to me:
‘Now when what is not, does contact not occur?

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13.8 Tassa mayhaṁ, bhikkhave, yoniso manasikārā āhu paññāya abhissamayo—
‘Vedanāyāṁ kho asati taṭṭhā na hoti, Vedanā, nirodhā taṭṭhā, nirodho ‘ti.
Then, bhikshus, 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 mayhaṁ, bhikkhave, etad ahosi—
‘Kimhi nu kho asati vedanā na hoti, kissa nirodhā vedanā, nirodho ‘ti?’
Then, bhikshus, this occurred to me:
‘Now when what is not, does feeling not occur?
With the ending of what, is there the ending of feeling?’

13.10 Tassa mayhaṁ, bhikkhave, yoniso manasikārā āhu paññāya abhissamayo—
‘Phasse asati vedanā na hoti, Phassa, nirodhā vedanā, nirodho ‘ti.
Then, bhikshus, 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 mayhaṁ, bhikkhave, etad ahosi—
‘Kimhi nu kho asati phasso na hoti, kissa nirodhā phassa, nirodho ‘ti?’
Then, bhikshus, this occurred to me:

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20.2 Tassa mayhaṁ, bhikkhave, yoniso manasikārā āhu paññāya abhissamayo—
‘Vedanāyāṁ kho asati taṭṭhā na hoti, Vedanā, nirodhā taṭṭhā, nirodho ‘ti.
Then, bhikshus, 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.’

21.1 Tassa mayhaṁ, bhikkhave, etad ahosi—
‘Kimhi nu kho asati vedanā na hoti, kissa nirodhā vedanā, nirodho ‘ti?’
Then, bhikshus, this occurred to me:
‘Now when what is not, does feeling not occur?
With the ending of what, is there the ending of feeling?’

21.2 Tassa mayhaṁ, bhikkhave, yoniso manasikārā āhu paññāya abhissamayo—
‘Phasse asati vedanā na hoti, Phassa, nirodhā vedanā, nirodho ‘ti.
Then, bhikshus, 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 mayhaṁ, bhikkhave, etad ahosi—
‘Kimhi nu kho asati phasso na hoti, kissa nirodhā phassa, nirodho ‘ti?’
Then, bhikshus, this occurred to me:

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Nagara Sūtra (Sanskrit)

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

5.22b Tasya mama yoniśo manasi kurvata evain yathā, bhūtasyābhismaya udpādā |
[‘Sañ-āyatane ‘sati sparśo na bhavati | sañ-āyatana, nirodhāt sparśā, nirodhah’ | ]
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 mamaitad abhavat |
‘Kasmin nav asati sañ-āyatanaṁ na bhavati |
Kasya nirodhāt sañ-āyatanaṁ, nirodhah’ |
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 evain yathā, bhūtasyābhismaya udpādā |
‘Nāma, rūpe ‘sati, sañ-āyatanaṁ na bhavati |
Nāma, rūpa, nirodhāt sañ-āyatanaṁ, nirodhah’ |
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.

5.24b Tasya mama yoniśo manasi kurvata evain yathā, bhūtasyābhismaya udpādā |
[‘Nāma, rūpe ‘sati, sañ-āyatanaṁ na bhavati |
Nāma, rūpa, nirodhāt sañ-āyatanaṁ, nirodhah’ | ]
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.

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‘Now when what is not, does contact not occur?
With the ending of what, is there the ending of contact?’

13.12 Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahū paññīyā abhisamayo—
‘Sañ-āyatane kho asati phasso na hoti; sañ-āyatana, nirodhā phassa, nirodho ‘tī.
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 mayhaṁ, bhikkhave, etad aho—
‘Kimhi nu kho asati sañ-āyatanaṁ na hoti, kissa nirodhā sañ-āyatanaṁ, nirodho ‘tī?
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 mayhaṁ, bhikkhave, yoniso manasikārā ahū paññīyā abhisamayo—
‘Nāma, rūpe kho asati sañ-āyatanaṁ na hoti; nāma, rūpa, nirodhā sañ-āyatanaṁ, nirodho ‘tī.
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.

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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 mayhaṁ, bhikkhave, yoniso manasikārā ahū paññīyā abhisamayo—
‘Sañ-āyatane kho asati phasso na hoti; sañ-āyatana, nirodhā phassa, nirodho ‘tī.
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 mayhaṁ, bhikkhave, etad aho—
‘Kimhi nu kho asati sañ-āyatanaṁ na hoti, kissa nirodhā sañ-āyatanaṁ, nirodho ‘tī?’
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 mayhaṁ, bhikkhave, yoniso manasikārā ahū paññīyā abhisamayo—
‘Nāma, rūpe kho asati sañ-āyatanaṁ na hoti; nāma, rūpa, nirodhā sañ-āyatanaṁ, nirodho ‘tī.
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.

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7 This section not in Tripathi, but in Fukita.
With the ending of name-and-form, there is the ending of the sixfold sense-base.

5.24a Tasya mam-aïtad abhavat | ‘Kasmin ntv ati nama,rūpaîn na bhavati | kasya nirodhān nāma,rūpa,nirodhā’ |
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 yonîso manasi kurvata evaîn yathā,bhūtasyâbhīsamaya udpâdi | ‘Vijñâne ’satī nāma,rūpaîn na bhavati | vijñāna,nirodhān nāma,rūpa,nirodhā’ |
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-aïtad abhavat | ‘Kasmin ntv ati viññānaîn na bhavati | kasya nirodhād viññāna,nirodhā’ |
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 yonîso manasi kurvata evaîn yathā, bhūtasyâbhīsamaya udpâdi | ‘Saṁskâreṣv ati viññānaîn na bhavati | saṁskāra,nirodhād viññāna,nirodhā’ |
With the ending of name-and-form, there is the ending of the sixfold sense-base.

13.15 Tassa mayhaî bhikkhave, etad ahosi–
‘Kimhi nu kho ati nāma,rūpaîn na hoti, kissa nirodhā nāma,rūpa,nirodhō ‘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 mayhaî bhikkhave, yonîso manasikārā ahî paññāya abhisamayo
‘Viññāne kho ati nāma,rūpaîn na hoti; viññāna,nirodhā nāma,rūpa,nirodhō ‘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 mayhaî bhikkhave, etad ahosi–
‘Kimhi nu kho ati viññānāpani na hoti; kissa nirodhā viññāna,nirodhō ‘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 mayhaî bhikkhave, yonîso manasikārā ahî paññāya abhisamayo–
‘Nāma,rūpe kho ati viññānaîn na hoti; nāma,rūpa,nirodhā viññāna,nirodhō ‘ti.
With the ending of name-and-form, there is the ending of the sixfold sense-base.

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

Looped ending of suffering
24.1 Tassa mayhaî bhikkhave, etad ahosi–
‘Kimhi nu kho ati nāma,rūpaîn na hoti, kissa nirodhā nāma,rūpa,nirodhō ‘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 mayhaî bhikkhave, yonîso manasikārā ahî paññāya abhisamayo
‘Viññāne kho ati nāma,rūpaîn na hoti; viññāna,nirodhā nāma,rūpa,nirodhō ‘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 mayhaî bhikkhave, etad ahosi–
‘Kimhi nu kho ati viññānaîn na hoti; kissa nirodhā viññāna,nirodhō ‘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 mayhaî bhikkhave, yonîso manasikārā ahî paññāya abhisamayo–
‘Nāma,rūpe kho ati viññānaîn na hoti; saṁkhārā,nirodhā viññāna,nirodhō ‘ti.
Then through wise attention, there arose in me penetration into reality thus:
‘When there are no name formations, there is the ending of consciousness.
With the ending of formations, there is the ending of consciousness.’

5.27 Ity

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:
‘When there is no name-and-form, there is the ending of consciousness.
With the ending of name-and-form, there is the ending of consciousness.’

The “looped” ending of suffering

5.26 Ity

Then, bhikshus, through wise attention, there was in me penetration into reality thus:
‘When there are no name formations, there is the ending of consciousness.
With the ending of formations, there is the ending of consciousness.’

5.26a Tasya mam-auid abhavat |
‘When there is no name, there is the ending of ignorance.
With the ending of ignorance, there is the ending of formations.’

5.26b Tasya mama yonisio manasi kurvata evam yathā, bhūtasyabhīsamaya udapadi |
‘Then through wise attention, there arose in me penetration into reality thus:
‘When there is no ignorance, there is the ending of ignorance.
With the ending of ignorance, there is the ending of formations.’

The 12-link ending of suffering

5.27 Ity

Then, bhikshus, through wise attention, there was in me penetration into wisdom thus:
‘When there is no name-and-form, there is the ending of consciousness.
With the ending of name-and-form, there is the ending of consciousness.’

26.1 Kimhi nu kho asati, sañkhāra na honti,
kiśsa nirodhā sañkhāra, 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 mayhaṁ, bhikkhave, yonisio manasikārā ahu paññāya abhisamayo—
‘Avijjā yha asati, sañkhāra na honti, 
avijjā, nirodhā sañkhāra, 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

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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.

18 ‘Nirodho, nirodho’ti kho me, bhikkhave, pubbe anussatusa dhammesu cakkhum udapādi, naṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.”

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The parable of the ancient city

5.28 Tasya mam-aitad abhavat |
‘Adhigato me puraṇaḥ mārgaḥ
paurāṇaṁ vartma paurāṇaṁ puṭaḥ pūrvaṁ
ṛṣibhir yatānuyātā’ |
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
'nvāhiṇḍavan adhigacchet paurāṇaṁ
mārgaṁ paurāṇaṁ vartma paurāṇaṁ puṭaṁ
pūrvaṁ manuṣyaṁ yatānuyātām |
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
paurāṇaṁ nagaraṁ paurāṇiṁ rāja,-
dhānī(ṁ) arāma, saṁ(pannāṁ) vana,-
saṁpannāṁ puṣkariṇi, saṁpannāṁ śubhāṁ
dāpa, vaṭi(ṁ) ramaṇīyā(ṁ) |
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.

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5.30a Tasy-aiwas syāt |
’yān ny ahaṁ gatvā rājānā ārocaeyam’ |
a(tha sa puruṣo rājña evam) ārocaey |
’yāt khalu deva jāniyāḥ |
ihāham adrākṣam araneye pravaṇe ’nv-
āhīṇḍan paurvāṇaṁ mārgaṁ (paṟuṇaṁ
vartma paurvāṇiṁ puṭaṁ) pārvaṁ
manusyaṁ 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 ’haṁ tam anugatavaṁ |
So ’haṁ tam anugaccham adrākṣam
pauruṛiṁ nagaraṁ paṟuṇiṁ rāja, dhānaṁ
vana, saṁ)paññāṁ puṣkariniṁ, saṁpañnaṁ
śubhāṁ dāpa, vatiṁ ramaṇīyaṁ |
Tāni devo nagariṁ māpayatu’ |
I followed it,
and following it, I saw an ancient city, an
ancient royal city, endow 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 (tāṁ nagarāṁ māpayet
sā syād a)pareṇa samayena rāja, dhāni
ṇīdhaṁ ca sphiṭā ca kṣema ca subhikṣā
cākṛṭa, bahuṣa, manuṣyā ca |

20.1 Atha kho so, bhikkhave, puriso
raṇo vā rāja, mahā’ mattāsa vā āroceyya:
‘Yagghe, bhante, jāneyāsi—
Ahaṁ addasam āraṇīne pavane
caramāno puruṇaṁ maggaṁ puruṇaṁ’ aṁjaśaṁ
pubbakehi manussehi anuyāṭāṁ.

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 anugacchiṁ.
Tam anugacchanto addasam puruṇaṁ
nagaraṁ puruṇaṁ rāja, dhāniṁ pubbakehi
manussehi aijhavutṭhaṁ ārāma, sampannaṁ
vana, sampannaṁ pokkharaṇi, sampannaṁ
uddāpa, vantaṁ ramaṇīyaṁ.
Taṁ, bhante, nagaraṁ māpehi ‘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 taṁ nagaraṁ māpeyya.
Tad-assa nagaraṁ apareṇa samayena
iddhaṁ c’eva phītaṁ ca bāhu, jāṇāṁ
ākiṇḍa, manusṣaṁ uddha, vepulla-patam.

8 Uddāpa~, preferred vl for uddhāpa~.
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 Evam eva adhigato me paurāṇo mārgaḥ paurāṇaṁ vartma paurāṇī puṭā) pūrvakair ṛṣibhir yātānuyātā

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

5.34 Yad ut-āryāṣṭā(ṅgo mārgas ta)d-yathā

samyag dṛṣṭiḥ
samyak saṅkalpaḥ
sa(m)ya(g vā)k
samyak karmāntaḥ
samyag ājīvaḥ
samyag vyāyāmaḥ
(sa)myak smṛtiḥ
samyā(k samādhiḥ)

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In early Buddhism, isi (Skt ṛṣi) is a syn for Buddha.

10 Yad uta = yad idam, “namely, to wit.” Yad uta is not found in Pali.
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 mārgaḥ
paurāṇam vartma paurāṇī piṭā pūrvakair
ṛṣibhir yātānuyā(tā) |
Bhikshus, this ancient road, ancient way, ancient path, followed by seers in the past.

5.36 (Tam aham a)nugatavān |
tam anugacchaḥ
jarā,marāṇam (a)drākṣam |
jarā,marāṇa,samudayaṁ;
(jarā,marāṇa)ṇa,nirodhaṁ;
jarā,marāṇa,nirodha,gāminīṁ pratipadam 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.

22.3 Ayaṁ kho so, bhikkhave, purāṇa,-
maggo purāṇ'aṇjaso pubbakehi sammā,-
sambuddhehi anuyāto.
This, bhikshus, is that ancient road, that ancient path, followed by the fully self-awakened ones in the past.

23.1 Tam anugacchāṁ;\textsuperscript{11}
tam anugacchānto
jarā,marāṇāṁ abbhaṇāṇāsiṁ;
jarā,marāṇa,samudayaṁ abbhaṇāṇāsiṁ;
jarā,marāṇa,nirodhaṁ abbhaṇāṇāsiṁ;
jarā,marāṇa,nirodha,gāminīṁ paṭi-padāṁ abbhaṇāṇāsiṁ.
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.

\textsuperscript{11} Abbhaṇāṇāsiṁ, aor of abhijānāmi. “I know, understand,” or more technically, “I directly know.”
5.37 E(vam jāti,bhavopādā)na,ṭṛṣṇā,-vedanā,spaṛśa,śaḍ-āyata[na],12 nāma,rūpa,-viṭṭānaṃ

Thus I saw birth,…;13
…existence,…;
…clinging,…;
…craving,…;
…feeling,…;
…contact,…;
…the sixfold sense-base,…;
…name-and-form,…;
…consciousness,…;

saṁskārān adṛśāṃ |
saṁsk(ā)ra,saṁdāyaṁ
saṁskrā,nirodhaṁ
saṁskāra,nirodha,gāminīṁ praṭipadaḥ adṛśaḥ |

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.

12 Missing syllable added.
13 I surmise that there is a peyyāla here.

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5.38 So "ham imān dhammān svaṇām
abhijātāya sākṣikṛtvā bhikṣuṇāṁ
ārocayāmi |
bhikṣuṇāṁ upāsakānāṁ upāsikānāṁ
nānā, tīrthya, śrāmaṇa, (brāhmaṇa) va, ca, ca,
parivṛṭakānāṁ 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, brahmans, (community members) and wanderers.

5.39 Tatra bhikṣur api samyak,-
pratipadayānaṁ arāḍhako bhavati |
arāḍhayati nyāyāṁ dharmāṁ kuśalam |
bhikṣuṇī apy upāsako 'py upāsikā 'pi
samyak, pratipadya(mā) nā arāḍhikā bhavati |
arāḍhayati nyāyāṁ dharmāṁ 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 laywoman, too, practising rightly, becomes an attainer:
they 15 correctly attain to the wholesome Dharma.

Liberation

14 - Cakara - I am not sure what to make of this (wr?), but elsewhere we have -ganika-, "community members" in cpds (eg. Mvs 3.392.7).
15 I have here used the common plural.
5.40 Evam idam brahma, caryaṁ vaistārikaṁ bhavati bahu, janyaṁ prthu, bhūtaṁ yāvad deva, manusyebhyāḥ samyak, suprakāśitam

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

33.2 Tay-idaṁ, bhikkhave brahma,-cariyaṁ iddhāṁ c’eva phītaṁ ca vitthārikaṁ bāhu, jaññaṁ puthu, bhūtaṁ yāva deva,-manussehi suppakāśitan” ti.

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

— Pañcamaṁ —

The fifth (sutta of the chapter)
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