AN 3.136 — Uppādā Sutta (Arising)

English translation by Bhikkhu Candana.

Source: https://www.mindreleased.com/s/Book-3_Anguttara-Nikya-A-New-Translation.pdf#page=267

Source revision: ee5230c458ad6c1566f518d5909916ad92d12aebf1240750c5357dd9b5699f30

License: Candana — free distribution, unaltered contents — https://www.mindreleased.com/s/Book-3_Anguttara-Nikya-A-New-Translation.pdf

Copyright © Bhikkhu Candana, 2020, 2026. Free distribution only; do not alter the contents. The original book, including its complete permission notice, accompanies this text.

Candana source labels: 135. Site text ID: AN 3.136.

Text

135. Uppādā Sutta (Arising) Bhikkhus, whether The Tathāgatas arise or not, the Law of Dhamma continues on its course, persisting with its enduring stability, asserting how ‘all conditioned things are impermanent.’ This, The Tathāgatas have completely awakened to and pierced through, as they directly realized, understood and fully mastered it. It is therefore for this reason, that The Tathāgatas declared, preached, established, explained, and made clear how ‘all conditioned things are impermanent.’

Bhikkhus, whether The Tathāgatas arise or not, the Law of Dhamma continues on its course, persisting with its enduring stability, asserting how ‘all conditioned things are suffering.’ This, The Tathāgatas completely awaken to and pierce through, as they realize, understand and fully master it. It is therefore for this reason, that The Tathāgatas declare, preach, establish, explain, and make clear how ‘all conditioned things are suffering.’

Bhikkhus, whether The Tathāgatas arise or not, the Law of Dhamma continues on its course, persisting with its enduring stability, asserting how ‘all conditioned things are essence-less and without any substantiality.’ This, The Tathāgatas will completely awaken to and pierce through, as they realize, understand and fully master it.

It is therefore for this reason, that The Tathāgatas will declare, preach, establish, explain, and make clear how ‘all conditioned things are essence-less and without any substantiality.’