Ud 1.2 — Ud 1:2 Awakening (2) | Bodhi Sutta

English translation by Ṭhānissaro Bhikkhu.

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

Ud 1:2 Awakening (2) (Bodhi Sutta)

I have heard that on one occasion, the Blessed One was staying at Uruvelā on the bank of the Nerañjarā River at the root of the Bodhi tree–the tree of awakening–newly awakened. And on that occasion he sat at the root of the Bodhi tree for seven days in one session, sensitive to the bliss of release. Then, with the passing of seven days, after emerging from that concentration, in the second watch of the night, he gave close attention to dependent co-arising in reverse order,1 thus:

When this isn’t, that isn’t.

From the cessation of this comes the cessation of that.

In other words:

From the cessation of ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

From the cessation of consciousness comes the cessation of name-&-form.

From the cessation of name-&-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth.

From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of suffering & stress.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

As phenomena grow clear

to the brahman–ardent, in jhāna–

his doubts all vanish

when he penetrates the ending

of requisite conditions.

Note

1. In the parallel passage at Mv.I.1.4, the Buddha gives attention to dependent co-arising in both forward and reverse order.