SN 12.20 — SN 12:20 Requisite Conditions | Paccaya 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

Requisite Conditions

Paccaya Sutta (SN 12:20)

Staying near Sāvatthī … "Monks, I will teach you dependent co-arising & dependently co-arisen phenomena. Listen & pay close attention. I will speak."

"As you say, lord," the monks replied.

The Blessed One said: "Now what is dependent co-arising? From birth as a requisite condition comes aging-&-death. Whether or not there is the arising of Tathāgatas, this property stands—this regularity of the Dhamma, this orderliness of the Dhamma, this

this/that conditionality. The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain, & says, 'Look.' From birth as a requisite condition comes aging-&-death.

"From becoming as a requisite condition comes birth....

"From clinging/sustenance as a requisite condition comes becoming....

"From craving as a requisite condition comes clinging/sustenance....

"From feeling as a requisite condition comes craving....

"From contact as a requisite condition comes feeling....

"From the six sense media as a requisite condition comes contact....

"From name-&-form as a requisite condition come the six sense media....

"From consciousness as a requisite condition comes name-&-form....

"From fabrications as a requisite condition comes consciousness....

"From ignorance as a requisite condition come fabrications. Whether or not there is the arising of Tathāgatas, this property stands—this regularity of the Dhamma, this orderliness of the Dhamma, this this/that conditionality. The Tathāgata directly awakens to that, breaks through to that. Directly awakening & breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain, & says, 'Look.' From ignorance as a requisite condition come fabrications. What's there in this way is a reality, not an unreality, not other than what it seems, conditioned by this/that. This is called dependent co-arising.

"And what are dependently co-arisen phenomena? Aging-&-death are dependently co-arisen phenomena: inconstant, fabricated, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation.

"Birth is a dependently co-arisen phenomenon....

"Becoming is a dependently co-arisen phenomenon....

"Clinging/sustenance is a dependently co-arisen phenomenon....

"Craving is a dependently co-arisen phenomenon....

"Feeling is a dependently co-arisen phenomenon....

"Contact is a dependently co-arisen phenomenon....

“The six sense media are dependently co-arisen phenomena….

“Name-&-form is a dependently co-arisen phenomenon….

“Consciousness is a dependently co-arisen phenomenon….

“Fabrications are dependently co-arisen phenomena….

“Ignorance is a dependently co-arisen phenomenon: inconstant, fabricated, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation. These are called dependently co-arisen phenomena.

“When a disciple of the noble ones has seen well with right discernment this dependent co-arising & these dependently co-arisen phenomena as they have come to be, it is not possible that he would run after the past, thinking, ‘Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past?’ or that he would run after the future, thinking, ‘Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?’ or that he would be inwardly perplexed about the immediate present, thinking, ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?’ Such a thing is not possible. Why is that? Because the disciple of the noble ones has seen well with right discernment this dependent co-arising & these dependently co-arisen phenomena as they have come to be.”

Publisher references (not part of the sutta)

See also: MN 2; MN 38; SN 22:47; AN 4:199–200; Ud 5:7; Ud 6:5–6