SN 12.27 — Dependency

English translation by Bhikkhu Sujato.
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Text

Linked Discourses 12.27

3. The Ten Powers

Dependency

At Sāvatthī.

“Ignorance is a requirement for choices.

Choices are a requirement for consciousness. … That is how this entire mass of suffering originates.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Rebirth is the origin of old age and death. When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is rebirth? … And what is continued existence? … And what is grasping? … And what is craving? … And what is feeling? … And what is contact? … And what are the six sense fields? … And what are name and form? … And what is consciousness? …

And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices. Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple thus understands dependency, its origin, its cessation, and the practice that leads to its cessation, that noble disciple is called: ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s insight’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and also ‘one who stands pressing against the door to freedom from

death’.”