SN 47.42 — Samudaya Sutta: Origination

English translation by Thanissaro Bhikkhu.

Source: https://www.accesstoinsight.org/tipitaka/sn/sn47/sn47.042.than.html

Source revision: sha256:7c411108530c04aafcca0ac43267ed12227cbb2653320e8ae0bb686e566bb783

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: ©2012 Thanissaro Bhikkhu.

License notice: The text of this page ("Samudaya Sutta: Origination", by Thanissaro Bhikkhu) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of the license, visit https://creativecommons.org/licenses/by-nc/4.0/. Documents linked from this page may be subject to other restrictions.

Attribution: ©2012 Thanissaro Bhikkhu. The text of this page ("Samudaya Sutta: Origination", by Thanissaro Bhikkhu) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of the license, visit https://creativecommons.org/licenses/by-nc/4.0/. Documents linked from this page may be subject to other restrictions. Transcribed from a file provided by the translator. Last revised for Access to Insight on 30 November 2013. How to cite this document (a suggested style): "Samudaya Sutta: Origination" (SN 47.42), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), 30 November 2013, https://www.accesstoinsight.org/tipitaka/sn/sn47/sn47.042.than.html .

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

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's park. There he addressed the monks, saying, "Monks!"

"Yes, lord," the monks responded to him.

The Blessed One said, "I will teach & analyze for you the origination and subsiding of the four establishings of mindfulness. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "And what, monks, is the origination of the body? [1] From the origination of nutriment is the origination of the body. From the cessation of nutriment is the subsiding of the body.

"From the origination of contact is the origination of feeling. From the cessation of contact is the subsiding of feeling.

"From the origination of name-&-form is the origination of the mind. From the cessation of name-&-form is the cessation of the mind.

"From the origination of attention is the origination of mental qualities. [2] From the cessation of attention is the subsiding of mental qualities."

Notes

1.

This discourse is unusual in that it identifies the word satipatthana, not with the standard formula of the process of establishing mindfulness, but with the objects that form the frame of reference for that process. For example, instead of identifying the first satipatthana as, "There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — subduing greed & distress with reference to the world," it identifies it simply as "body."

2.

Mental qualities = dhammas. SN 46.51 discusses the ways in which inappropriate attention feeds such unskillful mental qualities as the hindrances, whereas appropriate attention feeds such skillful mental qualities as the factors for awakening.

Dhammas can also mean "phenomena," "events," or "actions." It is apparently in connection with these three meanings that AN 10.58 lists three factors underlying the appearance of dhammas:

"All phenomena are rooted in desire.

"All phenomena come into play through attention.

"All phenomena have contact as their origination."