

Dutiyabodhi Sutta

Ud 1.2 Second Discourse on Awakening

Translated by Ānanda

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Thus I have heard—

*Once, the Awakened One was living at Uruvelā,
On the bank of the river Nerañjara,
At the root of the tree of Awakening,
Just after his complete awakening.*

*On that occasion,
The Awakened One sat in one posture for seven days,
Experiencing the bliss of freedom.*

*Then, when the week had passed
He emerged from this Samādhi,
And, in the second part of the night,
Paid careful attention to the regressing chain of causality:¹*

*When there is not this, that does not come to be,
When this cease, that also ceases, that is—²*

- (1) *When blindness ceases, built-in processes cease,*
- (2) *When built-in processes cease, consciousness ceases,*
- (3) *When consciousness ceases, mind and body cease,*
- (4) *When mind and body cease, the six senses cease,*
- (5) *When the six senses cease, contact ceases,*
- (6) *When contact ceases, felt experience ceases,*
- (7) *When felt experience ceases, discontent ceases,*
- (8) *When discontent ceases, taking ceases,*
- (9) *When taking ceases, habit patterns cease,*
- (10) *When habit pattern cease, coming into being ceases,*
- (11) *When coming into being ceases, aging and death cease*
- (12) *And of sorrow, sadness, trouble, depression and anxiety all cease.*

This is how this whole mass of trouble ceases.

¹ *paṭiccasamuppādaṃ paṭilomaṃ sādhukaṃ manasākāsi:*

² *“Iti imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ—*

*Then, having understood this,
the Awakened One let out this joyful revelation:*

*Surely, when the nature of things becomes clear,
To the devoted meditating Brāhmaṇa,
At that time, all doubts vanish,
When one understands the breaking up of conditions.³*

³ “*Yadā have pātubhavanti dhammā, Ātāpino jhāyato brāhmaṇassa; Athassa kaṅkhā vapayanti sabbā, Yato khayañ paccayānaṃ avedī*” ti.



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