



## Samudaya & Vaya

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There is a sutta that deals with external and internal, and that is pretty interesting - and that is SN 52.1 (doesn't have a real parallel in SA)

For if you look closely to that sutta, you realize that everything is about **"flow"**.

<p>“To what extent, friend Anuruddha, have these four establishments of mindfulness been undertaken by a bhikkhu”</p>	<p>“kittāvatā nu kho, āvuso anuruddha, bhikkhuno cattāro satipaṭṭhānā āraddhā hontī”ti?</p>
<p>“Here, friend, a bhikkhu dwells contemplating the nature of origination (<b>the synergetical flow</b>) in the body internally; he dwells contemplating the nature of vanishing (<b>the apartness of the flow</b>) in the body internally; he dwells contemplating the nature of origination (the synergetical flow) and vanishing (the apartness of the flow) in the body internally - ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.</p>	<p>“idhāvuso, bhikkhu ajjhattaṃ kāye <b>samudaya</b>dhammānupassī viharati, ajjhattaṃ kāye <b>vaya</b>dhammānupassī viharati, ajjhattaṃ kāye samudayaavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.</p>
<p>““He dwells contemplating the nature of origination (the synergetical flow) in the body externally; he dwells contemplating the nature of vanishing (the apartness of the flow) in the body externally; he dwells contemplating the nature of origination (the synergetical flow) and vanishing (the apartness of the flow) in the body externally—ardent, clearly comprehending, mindful, having removed covetousness and</p>	<p>bahiddhā kāye samudayaadhammānupassī viharati, bahiddhā kāye vayadhammānupassī viharati, bahiddhā kāye samudayaavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. /td&gt;</p>

displeasure in regard to the world.	
<p>““He dwells contemplating the nature of origination (the synergetical flow) in the body internally and externally; he dwells contemplating the nature of vanishing (the apartness of the flow) in the body internally and externally; he dwells contemplating the nature of origination and vanishing in the body internally and externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.</p>	<p>ajjhatabahiddhā kāye samudayadhammānupassī viharati, ajjhatabahiddhā kāye vayadhammānupassī viharati, ajjhatabahiddhā kāye samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.br&gt;</p>
<p>“If he wishes: ‘May I dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.</p> <p><i>‘May I dwell perceiving the "against-the-flow" in the "with-the-flow",’ he dwells perceiving the "against-the-flow" therein.</i></p>	<p>“so sace ākaṅkhati — ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati;</p>
<p>If he wishes: ‘May I dwell perceiving the unrepulsive in the repulsive, ’ he dwells perceiving the unrepulsive therein.</p> <p><i>‘May I dwell perceiving the "with-the-flow" in the "against-the-flow",’ he dwells perceiving the "with-the-flow" therein.</i></p>	<p>sace ākaṅkhati — ‘paṭikūle appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati;</p>
<p>If he wishes: ‘May I dwell perceiving the repulsive in the unrepulsive and in the repulsive,’ he dwells perceiving the repulsive therein.</p> <p><i>‘May I dwell perceiving the "against-the-flow" in the "with-the-flow" and in the "against-the-flow",’ he dwells perceiving the "against-the-flow" therein.</i></p>	<p>sace ākaṅkhati — ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati;</p>
<p>If he wishes: ‘May I dwell perceiving the unrepulsive in the repulsive and in the unrepulsive,’</p>	<p>sace ākaṅkhati — ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī</p>

<p>he dwells perceiving the unrepulsive therein.</p> <p><i>‘May I dwell perceiving the "with-the-flow" in the "against-the-flow" and in the "with-the-flow",’ he dwells perceiving the "with-the-flow" therein.</i></p>	<p>tattha viharati;</p>
<p>If he wishes: ‘Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,’ then he dwells therein equanimously, mindful and clearly comprehending.</p> <p><i>‘Avoiding (<b>Having carried away, the outward mastering of that which should be avoided</b>) both the "with-the-flow" and the "against-the-flow", may I dwell equanimously, mindful and clearly discerning, ’ then he dwells therein equanimously, mindful and clearly discerning.</i></p>	<p>sace ākaṅkhati — ‘appaṭikūlaṇca paṭikūlaṇca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.</p>
<p>““He dwells contemplating the nature of origination (the synergetical flow) ... the nature of vanishing (the apartness of the flow) ... the nature of origination (the synergetical flow) and vanishing (the apartness of the flow) in feelings internally ... in feelings externally ... in feelings internally and externally - ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.</p>	<p>“ajjhataṃ vedanāsu samudayadhammānupassī viharati, ajjhataṃ vedanāsu vayadhammānupassī viharati, ajjhataṃ vedanāsu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.  bahiddhā vedanāsu samudayadhammānupassī viharati, bahiddhā vedanāsu vayadhammānupassī viharati, bahiddhā vedanāsu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.</p> <p>ajjhatabhiddhā vedanāsu samudayadhammānupassī viharati, ajjhatabhiddhā vedanāsu vayadhammānupassī viharati, ajjhatabhiddhā vedanāsu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.</p>
<p>“If he wishes: ‘May I dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.... If he wishes: ‘Avoiding both the unrepulsive and the repulsive, may I dwell equanimously,</p>	<p>“so sace ākaṅkhati — ‘appaṭikūle paṭikūlasaññī vihareyyaṇ’ti, paṭikūlasaññī tattha viharati; sace ākaṅkhati — ‘paṭikūle appaṭikūlasaññī vihareyyaṇ’ti, appaṭikūlasaññī tattha viharati; sace ākaṅkhati — ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyaṇ’ti, paṭikūlasaññī tattha</p>

<p>mindful and clearly comprehending,’ then he dwells therein equanimously, mindful and clearly comprehending.</p>	<p>viharati; sace ākaṅkhati — ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati; sace ākaṅkhati — ‘appaṭikūlañca paṭikūlañca tadubhayam abhinivajjetvā upekkhako vihareyyam sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.</p>
<p>““He dwells contemplating the nature of origination (the synergetical flow) ... the nature of vanishing (the apartness of the flow) ... the nature of origination (the synergetical flow) and vanishing (the apartness of the flow) in mind internally ... in mind externally ... in mind internally and externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.</p>	<p>“ajjhataṃ citte ... pe ... bahiddhā citte ... pe ... ajjhatabhiddhā citte samudayadhammānupassī viharati... ajjhatabhiddhā citte vayadhammānupassī viharati... ajjhatabhiddhā citte samudayavayadhammānupassī viharati ātāpī ... pe ... abhijjhādomanassaṃ./td&gt;</p>
<p>“If he wishes: ‘May I dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.... If he wishes: ‘Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,’ then he dwells therein equanimously, mindful and clearly comprehending.</p>	<p>“so sace ākaṅkhati — ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati ... pe ... upekkhako tattha viharati sato sampajāno.</p>
<p>““He dwells contemplating the nature of origination (the synergetical flow) ... the nature of vanishing (the apartness of the flow) ... the nature of origination (the synergetical flow) and vanishing (the apartness of the flow) in phenomena internally ... in phenomena externally ... in phenomena internally and externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.</p>	<p>“ajjhataṃ dhammesu ... pe ... bahiddhā dhammesu ... pe ... ajjhatabhiddhā dhammesu samudayadhammānupassī viharati... ajjhatabhiddhā dhammesu vayadhammānupassī viharati... ajjhatabhiddhā dhammesu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ./td&gt;</p>
<p>“If he wishes: ‘May I dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.... If he</p>	<p>“so sace ākaṅkhati — ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati ... pe ... upekkhako tattha viharati sato sampajāno.</p>

wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimously, mindful and clearly comprehending,' then he dwells therein equanimously, mindful and clearly comprehending.

## Samudaya

samudayati: samudeti [saṃ-√ud-√i]

Samudeti [saṃ+udeti]

Udeti [ud + eti of √i ]

## Vaya

[Sk . व्यय vyaya - [ vy-aya ] - (act. of वी vī = vi+√i)

with:

√ उद् ud OR √ उन्द und

- to flow or issue out , spring (as water) (RV. AV. ŚBr. KātyŚr. ĀśvGr.)

√ इ i

- to go - to flow - spread (RV. AV. ŚBr. MBh.)

&

Sam = collectively, jointly, synergetically.

Vi = apart, asunder.

.....:

Also, the second part of the sutta is about "flow".

For in this particular case paṭikūla does not mean repulsive; but instead, "against the current".

Anu-kūla (appaṭikūla), means "according to the current" in AV.

So the translation of the second part of SN 52.1 becomes:

"If he wishes: 'May I dwell perceiving the "against-the-flow" in the "with-the-flow",' he dwells perceiving the "against-the-flow" therein.

If he wishes: 'May I dwell perceiving the "with-the-flow" in the "against-the-flow",' he dwells perceiving the "with-the-flow" therein.

If he wishes: 'May I dwell perceiving the "against-the-flow" in the "with-the-flow" and in the "against-the-flow",' he dwells perceiving the "against-the-flow" therein.

If he wishes: 'May I dwell perceiving the "with-the-flow" in the "against-the-flow" and in the "with-the-flow",' he dwells perceiving the "with-the-flow" therein.

If he wishes: 'Avoiding both the "with-the-flow" and the "against-the-flow", may I dwell equanimously, mindful and clearly discerning, ' then he dwells therein equanimously, mindful and clearly discerning.

SN 52.1

with:

### **Abhinivajjetvā**

[abhi+ni+vajja+ṇetvā - lit. mastering (subduing) + outward + that which should be avoided + having led (carried away).

Having carried away, the outward subduing of that which should be avoided].

"Flow".

The double occurrence of that "flow" - in the first part, and in the second part - is quite unusual.