

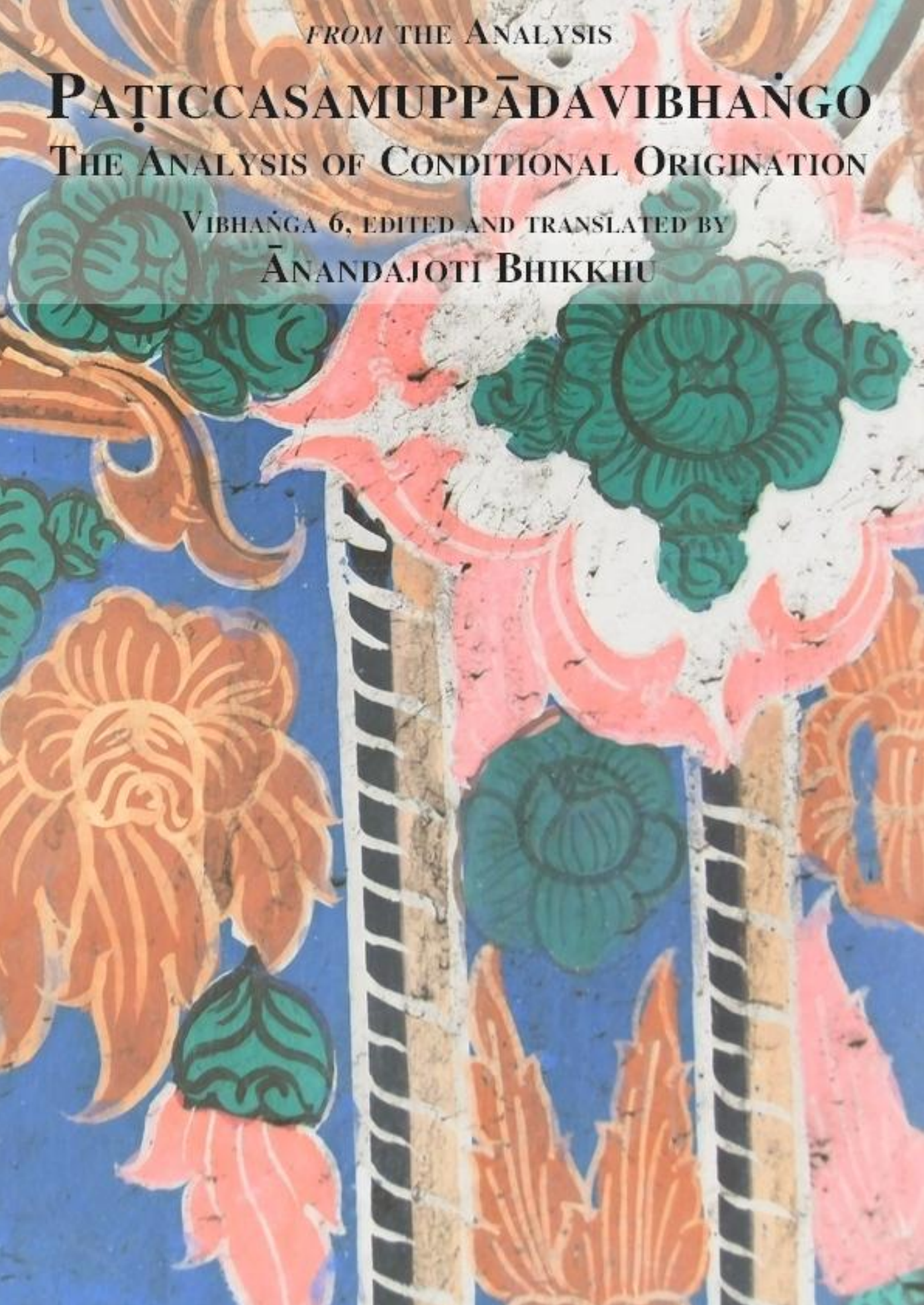
FROM THE ANALYSIS

# PATICCASAMUPPĀDAVIBHAṄGO

THE ANALYSIS OF CONDITIONAL ORIGINATION

VIBHAṄGA 6, EDITED AND TRANSLATED BY

ĀNANDAJOTI BHIKKHU



**Vibhaᅅgato**  
*from The Analysis*

**Paᅇiccasamuppādavibhaᅅgo**  
The Analysis of Conditional Origination

Vibhaᅅga 6,  
edited and translated by  
Ānandajoti Bhikkhu  
(April 2014)

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## Introduction

### Texts and Translations

The text is based on the Burmese edition of the texts *Vibhaṅgapāḷi* and *Dhammasaṅgaṇīpāḷi*, and the Vibhaṅga commentary *Sammohavinodanī*, all from the Chaṭṭha Sangāyana CD-ROM, 3rd rev. ed., Igatpuri, 1999, with changes in formatting and parsing to bring it into line with the presentation adopted on this website.

*The Book of Analysis*, by Ven. U Thiṭṭila, translation of the Vibhaṅga, Pali Text Society, 1969, reprinted Oxford, 1988.

*The Dispeller of Delusion*, by Bhikkhu Ñāṇamoli, revised by L.S. Cousins, Nyanaponika Mahāthera and C. M. M. Shaw, Pali Text Society, 1987 reprinted in Oxford, 1996.

*Buddhist Psychological Ethics*, by Mrs C.A.F. Rhys Davids, translation and study of Dhammasaṅgaṇī, Pali Text Society, 1900, 3rd ed. reprinted Oxford, 1993.

*The Dhammasaṅgaṇī, Enumeration of Ultimate Realities*, by U Kyaw Khine, DPPS, Yangon, C.E. 1996 = B.E. 2539.

### The Doctrine of Conditional Origination

This is the second translation I have made from what is considered the earliest of the Theravāda Abhidhamma texts, the Vibhaṅga, or Analysis. The first, concerned with the Ways of Attending to Mindfulness (*Satipaṭṭhāna*, Vibh. 7) was originally made in 2007, and has been revised in the light of the work done here.

The doctrine of Conditional Origination (*Paṭiccasamuppāda*) is one of the most important in the teaching of the Buddha. It deals with conditionality and how that affects the all-important cycle of birth, death and rebirth.

At one point the Buddha even stated that:<sup>1</sup> *He who sees conditional origination sees the Dhamma, and he who sees the Dhamma sees conditional origination*, so central is it considered to the teaching. The subject, however, is complex and even when Ven Ānanda said he had understood it, he was rebuked by the Buddha, who told him:<sup>2</sup>

This conditional origination is deep, Ānanda, and it appears deep. Through not understanding and penetrating this Dhamma this generation ... he does not transcend the downfall, the bad destinations, the falling away and the cycle of birth and death.

In the coming centuries when the Abstract Teaching (*Abhidhamma*) was compiled, the depth and profundity of this particular teaching was worked out in detail, and in the Vibhaṅga it has been pushed to its limits.

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<sup>1</sup> MN 28: *Yo paṭiccasamuppādaṃ passati so Dhammaṃ passati, yo Dhammaṃ passati so paṭiccasamuppādaṃ passati.*

<sup>2</sup> DN 15: *Gambhīro cāyaṃ, Ānanda, paṭiccasamuppādo gambhīrāvabhāso ca. Etassa, Ānanda, Dhammassa ananubodhā appaṭivedhā evam-ayaṃ pajā ... apāyaṃ duggatiṃ vinipātāṃ saṃsāraṃ nātivattati.*

The Analysis normally follows a scheme whereby it first examines its subject according to the way it is discussed in the discourses, and then afterwards as it is seen from the point-of-view of the Abhidhamma, and here we have the same basic scheme.

### **Derived from the Discourses**

We are fortunate in having a discourse in Canon which also analyses the same material, the Discourse giving the Analysis (of Conditional Origination) (SN 12.2), which can be compared and contrasted with the presentation made here.

The relationship between them is complex, but the major difference is the more comprehensive nature of the Abhidhamma text, which tries to include every variation in the way the factor at hand has been analysed in the discourses.

The factors that are most effected by this are the (volitional) processes (*saṅkhārā*), where the discourse has a basic definition as being by way of the body, speech and mind; in the Vibhaṅga these are only stated after the ethically more significant analysis by way of meritorious, demeritorious, and imperturbable (volitional) processes, and after these factors themselves have been analysed.

Continuation (*bhava*) is similarly expanded so that whereas in the discourses only the three continuations are stated: in the sense, form and formless worlds, this list is added to with further factors according to whether continuation takes place with or without perception; and with one, four or five constituents (*khandha*).

The Vibhaṅga also compliments this analysis of continuation by adding in once again the morally significant factors of continuation through meritorious, demeritorious, and imperturbable (volitional) processes, so that this section is much longer.

And whereas the discourse doesn't analyse the final factors of grief, lamentation, pain, sorrow, and despair, these are given their own definitions here, drawing on materials from other discourses.

### **Derived from the Abstract Teaching**

These, however, are minor differences and expansions in comparison to the Abhidhamma analysis itself in the second section.

One of the most important of the Buddha's discoveries, which is rarely, if ever, discussed in modern works, is his insight that the cosmological and psychological worlds reflect each other, so that for instance the higher realms of existence have their parallels in states of meditative attainment which can be experienced here and now.

This becomes a foundational insight in the Abhidhamma in general, and here in particular, because when we come to the second part of the discussion we are no longer dealing with rebirth across lives, but with psychological rebirth from moment-to-moment, and this greatly affects the factors that are involved even in the basic sequence.

The variations can probably be best shown with the use of tables. At the beginning there are four basic variations given: according to conditions, roots, associations and mutuality; and within each of these there are four different presentations of the factors.

As an example we will look at the first of these complex teachings, the Conditions Tetrad (differences from the basic pattern are *italicised* for ready identification):

<b>Conditions Tetrad</b>		
<b>1: The Twelffold Section with Two Parts Incomplete</b>		
	<b>Basic Pattern</b>	<b>Abstract Teaching</b>
1	ignorance	ignorance
2	(volitional) processes	<i>(volitional) process</i>
3	consciousness	consciousness
4	mind and bodily form	<i>mind</i>
5	six sense spheres	<i>sixth sense sphere</i>
6	contact	contact
7	feeling	feeling
8	craving	craving
9	attachment	attachment
10	continuation	continuation
11	birth	birth
12	ageing, death, grief, lamentation, pain, sorrow and despair	<i>ageing, death</i>

The first thing to notice here is that the second factor is now not (volitional) processes in the plural, but a single (volitional) process, because we are only dealing now with a single mind moment.

The two parts that are incomplete are the 4th and 5th, namely mind only, and the sixth sense sphere only. One of the reasons for this given in the commentary is that in this and the following section we are dealing with life in the formless realms, where bodily form and therefore the other sense spheres do not exist.

Notice that grief, lamentation, pain, sorrow and despair are also omitted as they cannot be said to exist in every mind moment.

<b>2: The Elevenfold Section with One Part Incomplete</b>		
	<b>Basic Pattern</b>	<b>Abstract Teaching</b>
1	ignorance	ignorance
2	(volitional) processes	<i>(volitional) process</i>
3	consciousness	consciousness
4	mind and bodily form	<i>mind</i>
5	six sense spheres	
6	contact	contact
7	feeling	feeling
8	craving	craving
9	attachment	attachment
10	continuation	continuation
11	birth	birth
12	ageing, death, grief, lamentation, pain, sorrow and despair	<i>ageing, death</i>

This section is similar to the first, but seems to follow the schedule as it was given in the Great Discourse on Causation (DN 15, Mahānidānasutta), which likewise omits the intermediate factor of the sense spheres.

Here again the analysis is concerned with the formless realms, so bodily form is omitted.

<b>3: The Twelffold Section with One Part Incomplete</b>		
	<b>Basic Pattern</b>	<b>Abstract Teaching</b>
1	ignorance	ignorance
2	(volitional) processes	<i>(volitional) process</i>
3	consciousness	consciousness
4	mind and bodily form	mind and bodily form
5	six sense spheres	<i>sixth sense sphere</i>
6	contact	contact
7	feeling	feeling
8	craving	craving
9	attachment	attachment
10	continuation	continuation
11	birth	birth
12	ageing, death, grief, lamentation, pain, sorrow and despair	<i>ageing, death</i>

Now in this section the analysis is concerned with the form realms, where fine material form exists, so mind and bodily form are complete here, but still it is only the sixth sense sphere with acts as a condition for contact.

<b>4: The Complete Twelfold Section</b>		
	<b>Basic Pattern</b>	<b>Abstract Teaching</b>
1	ignorance	ignorance
2	(volitional) processes	<i>(volitional) process</i>
3	consciousness	consciousness
4	mind and bodily form	mind and bodily form
5	six sense spheres	six sense spheres
6	contact	contact
7	feeling	feeling
8	craving	craving
9	attachment	attachment
10	continuation	continuation
11	birth	birth
12	ageing, death, grief, lamentation, pain, sorrow and despair	<i>ageing, death</i>

Here we are contemplating the arising of mind states in the sense worlds, so mind and bodily form and the six sense spheres are all complete, but still, it differs from the normal analysis because in a single mind moment only the sixth sense sphere acts as a condition for contact.

This is one of the short sections in this work but it will give some idea of the depth of the analysis which was pursued by the abstract philosophers of the Abhidhamma.

In the following sections more and more complexities are invoked, with certain factors being said to be rooted in or associated with their conditions, while others do not have the same rootedness or association because of the absence of the non-disappearance condition (*avigatapaccaya*) or the arising together condition (*sahajātapaccaya*).

In the fourth basic section concerned with mutuality we see the mutual relations that prevail between the condition and its result, and how each of them conditions the other, both forwards and backwards.

The fifth section, the Matrix (*Mātika*), shows how different factors can condition the initial ignorance, listing: a (volitional) process, consciousness, mind, the sixth sense sphere, contact, feeling, craving and attachment.

The analysis then repeats the initial four sections, but this time looking at how they appear when having an unwholesome mind, connected with happiness, and analyses all the factors in that particular context.

The following sections then consider what factors are present when various ethical states of mind are established: the unwholesome, the wholesome and those without consequences; the wholesome with a root of ignorance, and results having wholesome and unwholesome roots.



There is an immense complexity involved in working out all these factors and analyses and it would hardly be possible to generate a work of such refined and subtle analysis of mental factors even with the aid of a computer, so how it was made when all the texts were being passed on in the oral tradition, and at the beginning of reflection on the Teaching, is nothing less than astonishing.

\* \* \*

In preparing this edition I have made some translations from the commentary where it seemed to me it would be difficult to understand the text without such a help as the commentary provides. I have tried not to overburden the text in this way though.

As in the earlier work I have taken the trouble to fill in the repetition passages which are normally indicated with *...pe...* in the texts. This was very difficult in this case, as the indications are not always clear, and in at least one case the instruction in the texts is insufficient.<sup>3</sup>

The difference this makes can be seen in the size of the text: without the repetition the translation alone is approx. 25,000 words, but when the *peyyāla* is added in the size increases to around 51,000 words, therefore we can say that at least half the text is missing in the printed editions and previous translation, and for normal students inferring what is missing is impossible in many cases.

I might add that in certain ways omitting repetition can be useful as it allows for a better overview of the subject, and in the html version of this text it is possible to toggle the view to either read it with or without the repetitions.

Ānandajoti Bhikkhu  
April 1014

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<sup>3</sup> See the first note to 09: The Explanation of the Unwholesome.

# Vibhaṅgato

## from The Analysis

### 6. Paṭiccasamuppādavibhaṅgo

#### The Analysis of Conditional Origination<sup>4</sup>

#### 1. Suttantabhājanīyam

#### The Section Derived from the Discourses

[Paṭiccasamuppāduddeso]  
[The Outline of Conditional Origination]

[225]

**Avijjāpaccayā saṅkhārā,**

With ignorance as condition there are (volitional) processes,

**saṅkhārapaccayā viññāṇam,**

with (volitional) processes as condition: consciousness,

**viññāṇapaccayā nāmarūpam,**

with consciousness as condition: mind and bodily form,

**nāmarūpapaccayā saḷāyatanam,**

with mind and bodily form as condition: the six sense spheres,

**saḷāyatanapaccayā phasso,**

with the six sense spheres as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānam,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

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<sup>4</sup> This section should be compared and contrasted with the (Paṭiccasamuppāda)-Vibhaṅgasuttam (SN 12.2), The Discourse giving the Analysis (of Conditional Origination) elsewhere on this website.

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**sokaparidevadukkhadomanassupāyāsā sambhavanti,**

grief, lamentation, pain, sorrow, and despair (all) arise,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti.**

and so there is an origination of this whole mass of suffering.

**[01: Avijjāniddeso]  
[Definition of Ignorance]**

[226]

**Tattha katamā ‘avijjā?’**

Herein, what is ‘ignorance?’

**Dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ,**

Not knowing suffering, not knowing the origination of suffering,

**dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ.**

not knowing the cessation of suffering, not knowing the path leading to the cessation of suffering.

**Ayaṃ vuccati ‘avijjā.’**

This, is called ‘ignorance.’<sup>5</sup>

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<sup>5</sup> Ignorance is normally defined specifically in relation to the Four Noble Truths, it is the kind of ignorance that ties someone to *saṃsāra*; however, in Dhammasaṅgaṇī (1162) four more are added, ignorance of the past (*pubbanta*), the future (*aparanta*), the past and the future (*pubbantāparanta*) and conditioned things that have originated through conditionality (*idapaccayatā samuppānadhama*). Ignorance in the various times is explained in the comm. as meaning ignorance of such things as the constituents, elements and sense-spheres (*khandha, dhātu, āyatana*).

[02: Saṅkhāraniddeso]  
[Definition of (Volitional) Processes]

**Tattha katame ‘avijjāpaccayā saṅkhārā?’**

Herein, what is ‘with ignorance as condition there are (volitional) processes?’<sup>6</sup>

**Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro,**

(There is) a meritorious (volitional) process, a demeritorious (volitional) process, an imperturbable (volitional) process,<sup>7</sup>

**kāyasāṅkhāro, vacīsāṅkhāro, cittasāṅkhāro.**

a (volitional) process expressed by way of the body, a (volitional) process expressed by way of speech, a (volitional) process expressed by way of the mind.

**Tattha katamo puññābhisaṅkhāro?**

Herein, what is a meritorious (volitional) process?<sup>8</sup>

**Kusalā cetanā kāmāvacarā rūpāvacarā,**

(There are) wholesome intentions in the sense-world sphere, in the form-world sphere,

**dānamayā sīlamayā bhāvanāmayā,**

consisting of generosity, consisting of morality, consisting of meditation,<sup>9</sup>

**ayaṃ vuccati ‘puññābhisaṅkhāro’.**

this is said to be a meritorious (volitional) process.

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<sup>6</sup> Despite the framing of the question, it is clear that the answers in each case only define the final term, and the question might have been better stated thus: *Tattha katame ‘saṅkhārā?’* ‘Herein, what are (volitional) processes?’

<sup>7</sup> These constitute one way of analysing the volitions; and the way of expression just below another.

<sup>8</sup> A careful division is made in the comm. here: there are eight meritorious thoughts in the sense-world spheres, and five in the form-world spheres, making thirteen in all; there are twelve demeritorious thoughts in the sense-world spheres (according to the commentary ten of these also occur in the form-world and formless-world spheres, but they do not lead to rebirth, which is what we are concerned with here, so it is restricted in the definition to those that occur in the sense-world spheres); and there are four imperturbable thoughts in the formless-world spheres. This makes twenty-nine (13+12+4) volitions in all.

<sup>9</sup> Giving and morality belong solely to the sense-world spheres; whereas meditation belongs to all thirteen. These states can also be said to occur in the three times: when preparing, when acting, and when rejoicing in the deeds later.

**Tattha katamo apuññābhisaṅkhāro?**

Herein, what is a demeritorious (volitional) process?

**Akusalā cetanā kāmāvacarā,**

(There are) unwholesome intentions in the sense-world sphere,

**ayaṃ vuccati apuññābhisaṅkhāro.**

this is said to be a demeritorious (volitional) process.

**Tattha katamo āneñjābhisaṅkhāro?**

Herein, what is an imperturbable (volitional) process?

**Kusalā cetanā arūpāvacarā**

(There are) wholesome intentions in the formless-world sphere,

**ayaṃ vuccati āneñjābhisaṅkhāro.**

this is said to be an imperturbable (volitional) process.

**Tattha katamo kāyasaṅkhāro?**

Herein, what is a (volitional) process expressed by way of the body?<sup>10</sup>

**Kāyasañcetanā, kāyasaṅkhāro.**

(There is) an intention expressed by way of the body, a (volitional) process expressed by way of the body.

**Vacīsañcetanā, vacīsaṅkhāro.**

(There is) an intention expressed by way of speech, a (volitional) process expressed by way of speech.<sup>11</sup>

**Manosañcetanā cittasaṅkhāro.**

(There is) an intention expressed by way of the mind, a (volitional) process expressed by way of the mind.

**Ime vuccanti ‘avijjāpaccayā saṅkhārā.’**

This is said to be ‘with ignorance as condition there are (volitional) processes.’<sup>12</sup>

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<sup>10</sup> Again a careful division is made by the comm.: the eight wholesome volitions and twelve unwholesome volitions are expressed by way of the body and speech; but all twenty-nine volitions can be expressed by the mind.

<sup>11</sup> This unexpectedly continues on here without the expected questions: *Tattha katamo vacīsaṅkhāro?* and *Tattha katamo cittasaṅkhāro?* PTS indicates ellipsis here, but neither ChS nor BJT do so, and it probably is not part of the text.

<sup>12</sup> The comm. in its discussion quotes a verse here and then gives this explanation: *ekato hi kāraṇato na idha kiñci ekam phalam-atthi, na anekam; nāpi anekehi kāraṇehi ekam; anekehi pana kāraṇehi anekam-eva hoti; from one reason here there is not one result, nor many (results); nor through many reasons is there one (result); but from many reasons there are many (results).*

**[03: Viññāṇaniddeso]**  
**[Definition of Consciousness]**

[227]

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with (volitional) processes as condition: consciousness?’<sup>13</sup>

**Cakkhuvīññāṇaṃ, sotavīññāṇaṃ, ghānavīññāṇaṃ,**

(There is) eye-consciousness, ear-consciousness, nose-consciousness,

**jivhāvīññāṇaṃ, kāyavīññāṇaṃ, manovīññāṇaṃ.**

tongue-consciousness, body-consciousness, mind-consciousness.

**Idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

This is said to be ‘with (volitional) processes as condition: consciousness.’

**[04: Nāmarūpaniddeso]**  
**[Definition of Mind and Bodily Form]**

[228]

**Tattha katamaṃ ‘viññāṇapaccayā nāmarūpaṃ?’**

Herein, what is ‘with consciousness as condition: mind and bodily form?’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:<sup>14</sup>

**Idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

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<sup>13</sup> In the comm. this is defined as *paṭisandhivīññāṇaṃ*, rebirth-consciousness, and *cakkhuvīññāṇaṃ*, etc. in the definition as resultant eye-consciousness, etc.

<sup>14</sup> Mind (*nāma*) is defined in the discourses in this context as (SN 12.2, passim): feeling (*vedanā*), perception (*saññā*), intention (*cetanā*), contact (*phassa*), application of mind (*manasikāra*), with *saṅkhārakkhandha* being divided into the last three. According to the comm. consciousness is excluded from *nāma* here because it is the condition for the others.

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cattāro mahābhūtā, catunnañ-ca mahābhūtānaṃ upādāya rūpaṃ,**  
(There are) the four great entities, and the bodily form attached to the four  
great entities,

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘viññānapaccayā nāmarūpaṃ.’**

This is said to be ‘with consciousness as condition: mind and bodily form.’

**[05: Saḷāyatanaṅgadeso]  
[Definition of the Six Sense Spheres]**

[229]

**Tattha katamaṃ ‘nāmarūpapaccayā saḷāyatanaṃ?’**

Herein, what is ‘with mind and bodily form as condition: the six sense spheres?’

**Cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ,**

(There is the) eye sense sphere, ear sense sphere, nose sense sphere,

**jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ.**

tongue sense sphere, body sense sphere, mind sense sphere.

**Idaṃ vuccati ‘nāmarūpapaccayā saḷāyatanaṃ.’**

This is said to be ‘with mind and bodily form as condition: the six sense spheres.’

**[06: Phassaniddeso]**  
**[Definition of Contact]**

[230]

**Tattha katamo ‘saḷāyatanapaccayā phasso?’**

Herein, what is ‘with the six sense spheres as condition: contact?’

**Cakkhusamphasso sotasamphasso ghānasamphasso**  
(There is) eye-contact, ear-contact, nose-contact,

**jivhāsamphasso kāyasamphasso manosamphasso.**  
tongue-contact, body-contact, mind-contact.

**Ayaṃ vuccati ‘saḷāyatanapaccayā phasso.’**

This is said to be ‘with the six sense spheres as condition: contact.’

**[07: Vedanāniddeso]**  
**[Definition of Feeling]**

[231]

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Cakkhusamphassajā vedanā, sotasamphassajā vedanā,**  
(There is) feeling arising from eye-contact, feeling arising from ear-contact,

**ghānasamphassajā vedanā, jivhāsamphassajā vedanā,**  
feeling arising from nose-contact, feeling arising from tongue-contact,

**kāyasamphassajā vedanā, manosamphassajā vedanā.**  
feeling arising from body-contact, feeling arising from mind-contact.

**Ayaṃ vuccati ‘phassapaccayā vedanā.’**

This is said to be ‘with contact as condition: feeling.’



**[08: Taṇhāniddeso]**  
**[Definition of Craving]**

[232]

**Tattha katamā vedanāpaccayā taṇhā?**

Herein, what is ‘with feeling as condition: craving?’

**Rūpataṇhā, saddataṇhā,**

(There is) craving for forms, craving for sounds,

**gandhataṇhā, rasataṇhā,**

craving for smells, craving for tastes,

**phoṭṭhabbataṇhā, dhammataṇhā.**

craving for tangibles, craving for thoughts.<sup>15</sup>

**Ayaṃ vuccati ‘vedanāpaccayā taṇhā.’**

This is said to be ‘with feeling as condition: craving.’

**[09: Upādānaniddeso]**  
**[Definition of Attachment]**

[233]

**Tattha katamaṃ taṇhāpaccayā upādānaṃ?**

Herein, what is ‘with craving as condition: attachment?’

**Kāmupādānaṃ, diṭṭhupādānaṃ,**

(There is) attachment to sense pleasures, attachment to views,

**sīlabbatupādānaṃ, attavādupādānaṃ**

attachment to virtue and practice, attachment to self-theories.<sup>16</sup>

**Idaṃ vuccati ‘taṇhāpaccayā upādānaṃ.’**

This is said to be ‘with craving as condition: continuation.’

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<sup>15</sup> Elsewhere craving is defined in different terms: craving for sense pleasures (*kāmataṇhā*), craving for continuation (*bhavataṇhā*), craving for discontinuation (*vibhavataṇhā*).

<sup>16</sup> These last two would seem to be special cases of the second type of attachment, in which case there is really only attachment to the senses and attachment to views (ideas).

[10: Bhavaniddeso]  
[Definition of Continuation]

[234]

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Bhavo duvidhena: atthi kammabhavo, atthi upapattibhavo.**

Continuation is two-fold: there is continuation through (intentional) deeds, there is continuation through rebirth.<sup>17</sup>

**Tattha katamo ‘kammabhavo?’**

Herein, what is ‘continuation through (intentional) deeds?’

**Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro.**

(There is) a meritorious (volitional) process, a demeritorious (volitional) process, an imperturbable (volitional) process.

**Ayaṃ vuccati ‘kammabhavo.’**

This is said to be ‘continuation through (intentional) deeds.’

**Sabbam-pi bhavagāmikammaṃ kammabhavo.**

All (intentional) deeds leading to continuation<sup>18</sup> is continuation from (intentional) deeds.

**Tattha katamo ‘upapattibhavo?’**

Herein, what is ‘continuation through rebirth?’

**Kāmbhavo, rūpabhavo, arūpabhavo,**

(There is) continuation in the sense-world spheres, continuation in the form-world spheres, continuation in the formless-world spheres,

**saññābhavo, asaññābhavo, nevasaññānāsaññābhavo,**

continuation with perception, continuation without perception,<sup>19</sup> continuation with neither-perception-nor-non-perception,<sup>20</sup>

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<sup>17</sup> This is greatly expanded from the discourse original, which merely states: (there is) continuation in the sense-world spheres, continuation in the form-world spheres, continuation in the formless-world spheres.

<sup>18</sup> This is basically all deeds, except for that which leads to the supermundane.

<sup>19</sup> In the *asaññāsattāvāsa*, one of the highest realms in existence, and belongs to the Brahmālokā, it's corresponding psychological level is (a section within) the fourth jhāna.

<sup>20</sup> This is the 31st level and pinnacle of existence.

**ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo.**

continuation with one constituent, continuation with four constituents, continuation with five constituents.<sup>21</sup>

**Ayaṃ vuccati ‘upapattibhavo.’**

This is said to be ‘continuation through rebirth.’

**Iti ayañ-ca kammabhavo, ayañ-ca upapattibhavo.**

Thus, this is continuation through (intentional) deeds, this is continuation through rebirth.

**Ayaṃ vuccati ‘upādānapaccayā bhavo.’**

This is said to be ‘with attachment as condition: continuation.’

**[11: Jātiniddeso]  
[Definition of Birth]**

[235]

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition:<sup>22</sup> birth?’

**Yā tesam tesam sattānam tamhi tamhi sattanikāye**

For the various beings in the various classes of beings

**jāti sañjāti okkanti abhinibbatti,**

(there is) birth, being born, appearing, arising, turning up,

**khandhānam pātubhāvo, āyatanānam paṭilābho.**

the manifestation of the constituents (of mind and bodily form), the acquisition of the sense spheres.<sup>23</sup>

**Ayaṃ vuccati ‘bhavapaccayā jāti.’**

This is said to be ‘with continuation as condition: birth.’

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<sup>21</sup> One constituent existence applies in the *asaññāsattāvāsa*; four in the formless-world spheres; and five in the rest of existence.

<sup>22</sup> The comm. states here that only *continuation from (intentional) deeds (kammabhava)* is the condition for rebirth, and not *continuation through rebirth (upapattibhava)*.

<sup>23</sup> The definition here, as in many of the early Abhidhammic-type definitions, is simply by way of synonyms and synonymous phrases.

[12: Jarāmarañaniddeso]  
[Definition of Ageing and Death]

[236]

**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam sattānam tamhi tamhi sattanikāye**

For the various beings in the various classes of beings

**jarā jīraṇatā khaṇḍiccam pāliccam valittacatā,**

(there is) broken teeth, greying hair, and wrinkled skin,

**āyuno saṃhāni indriyānam paripāko.**

the dwindling away of the life span, the decay of the sense faculties.

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yā tesam tesam sattānam tamhā tamhā sattanikāyā**

For the various beings in the various classes of beings

**cuti cavanatā bhedo antaradhānam maccu marañam kālakiriyā,**

there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time,

**khandhānam bhedo kaḷavarassa nikkhepo,**

the break up of the constituents (of mind and bodily form), the throwing off of the body,

**jīvitindriyassupacchedo:**

a cutting off of the life-faculty:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca maraṇaṃ.**

Thus, this is ageing and this is death.

**Idaṃ vuccati ‘jātipaccayā jarāmarāṇaṃ.’**

This is said to be ‘with birth as condition: ageing, death.’

**[12a: Sokañiddeso]  
[Definition of Grief]**

[237]

**Tattha katamo ‘soko?’**

Herein, what is ‘Grief?’

**Ñātibyaśanena vā phuṭṭhaśsa, bhogaśyaśanena vā phuṭṭhaśsa,**

To one touched by misfortune regarding relatives, to one touched by misfortune regarding wealth,

**rogaśyaśanena vā phuṭṭhaśsa, sīlaśyaśanena vā phuṭṭhaśsa,**

to one touched by misfortune regarding health, to one touched by misfortune regarding (loss of) morality,<sup>24</sup>

**diṭṭhiśyaśanena vā phuṭṭhaśsa,**

to one touched by misfortune regarding his views,

**aññataraññatarena śyaśanena samannāgataśsa,**

for he who has some sort of misfortune or other,

**aññataraññatarena dukkhadhammena phuṭṭhaśsa,**

who is touched by some sort of painful thing or another,

**soko socanā socitattaṃ antosoko antopariśoko,**

there is grief, grieving, the state of grieving, inner grief, great inner grief,

**cetaśo pariññāyaṇā domaśsaṃ sokaśallaṃ.**

his mind is sorrowful, being pierced with the dart of grief.

**Ayaṃ vuccati ‘soko.’**

This is said to be ‘grief.’

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<sup>24</sup> I am not sure why it is stated this way, rather than using *dusīlaśyaśanena*, which is what is evidently intended.

[12b: Paridevaniddeso]  
[Definition of Lamentation]

[238]

**Tattha katamo ‘paridevo?’**

Herein, what is ‘lamentation?’

**Ñātibyaśanena vā phuṭṭhaśsa, bhogaśyaśanena vā phuṭṭhaśsa,**

To one touched by misfortune regarding relatives, to one touched by misfortune regarding wealth,

**rogaśyaśanena vā phuṭṭhaśsa, sīlabyaśanena vā phuṭṭhaśsa,**

to one touched by misfortune regarding health, to one touched by misfortune regarding (loss of) morality,

**diṭṭhiśyaśanena vā phuṭṭhaśsa,**

to one touched by misfortune regarding his views,

**aññataraññatarena byaśanena samannāgatassa,**

for he who has some sort of misfortune or other,

**aññataraññatarena dukkhadhammena phuṭṭhaśsa,**

who is touched by some sort of painful thing or another,

**ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ,**

there are laments, great laments, lamenting, great lamenting, the state of lamenting, the state of great lamentation,

**vācā palāpo vippalāpo lālapo lālappanā lālappitattaṃ.**

words of wailing, great wailing, moaning, great moaning, the state of moaning.

**Ayaṃ vuccati ‘paridevo.’**

This is said to be ‘lamentation.’

**[12c: Dukkhaniddeso]**  
**[Definition of Pain]**

[239]

**Tattha katamaṃ ‘dukkhaṃ?’**

Herein, what is ‘pain?’

**Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkhaṃ,**  
That which is bodily pain, bodily disagreeableness,

**kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ,**  
pain arising from contact with the body, disagreeable feeling,

**kāyasamphassaṃ asātaṃ dukkhā vedanā.**  
pain and painful feeling that is born in the body.

**Idaṃ vuccati ‘dukkhaṃ.’**

This is said to be ‘pain.’

**[12d: Domanassaniddeso]**  
**[Definition of Sorrow]**

[240]

**Tattha katamaṃ ‘domanassaṃ?’**

Herein, what is ‘sorrow?’

**Yaṃ cetasikaṃ asātaṃ, cetasikaṃ dukkhaṃ,**  
That which is mental pain, mental disagreeableness,

**cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ,**  
pain arising from contact with the mind, disagreeable feeling,

**cetosamphassaṃ asātaṃ dukkhā vedanā.**  
pain and painful feeling that is born in the mind.

**Idaṃ vuccati ‘domanassaṃ.’**

This is said to be ‘sorrow.’

[12e: Upāyāsaniddeso]  
[Definition of Despair]

[241]

**Tattha katamo ‘upāyāso?’**

Herein, what is ‘despair?’

**Ñātibyanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa,**

To one touched by misfortune regarding relatives, to one touched by misfortune regarding wealth,

**rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa,**

to one touched by misfortune regarding health, to one touched by misfortune regarding (loss of) morality,

**diṭṭhibyanena vā phuṭṭhassa,**

to one touched by misfortune regarding his views,

**aññataraññatarena byasanena samannāgatassa,**

for he who has some sort of misfortune or other,

**aññataraññatarena dukkhadhammena phuṭṭhassa,**

who is touched by some sort of painful thing or another,

**āyāso upāyāso āyāsītattam upāyāsītattam.**

there is desponding, despairing, the state of despondency, the state of despair.

**Ayam vuccati ‘upāyāso.’**

This is said to be ‘despair.’

[242]

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering’



the commentary quotes this interesting verse<sup>25</sup> here:

**Sokādīhi avijjā siddhā, bhavacakkam-aviditādim-idaṃ,**

Through grief and so on ignorance occurs,<sup>26</sup> (though) the beginning of this wheel of continuation is unknown,

**Kāraka-vedakarahitaṃ, dvādasavidha-suññatāsuññaṃ.**

Devoid of a doer or an experiencer, (it is) empty with a twelvefold emptiness.

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<sup>25</sup> Written in Āryā metre.

<sup>26</sup> Grief and so on are always accompanied by ignorance, and this is said to explain that ignorance also has its specific conditions, and is not the first cause of the wheel of continuation.

## 2. Abhidhammabhājanīyam The Section Derived from the Abstract Teaching

### 01: Paccayatukkaṃ The Conditions Tetrad

[243]

**Avijjāpaccayā saṅkhāro,**

With ignorance as condition there is a (volitional) process,<sup>27</sup>

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,<sup>28</sup>

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,<sup>29</sup>

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

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<sup>27</sup> The comm. explains that, unlike in the discourse teaching, here we are only dealing with single mind moments, so only a single (volitional) process is mentioned.

<sup>28</sup> Comm: the first section of the tetrad is called, *aparipuṇṇa-aṅgadvāyayutto dvādasāṅgikavāro*, *the twelvefold section with two parts incomplete*, because only mind in this line (not bodily form), and only the sixth sense sphere (not all of the sense spheres) in the next are mentioned. As we will see the other tetrads have names and variations of a similar kind.

<sup>29</sup> Among other explanations, the comm. says that the first two sections can be seen as referring to life in the formless-world spheres (where there is only mind), the third to life in the form-world spheres (where there is mind and fine materiality), and the fourth to life in the sense-world spheres (where both mind and bodily form exist).

**jātipaccayā jarāmaraṇaṃ,**  
with birth as condition: ageing, death,<sup>30</sup>

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Avijjāpaccayā saṅkhāro,**  
With ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,<sup>31</sup>

**nāmapaccayā phasso,**  
with mind as condition: contact,<sup>32</sup>

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā taṇhā,**  
with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**  
with craving as condition: attachment,

**upādānapaccayā bhavo,**  
with attachment as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

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<sup>30</sup> Comm: *grief, lamentation* and so on are not mentioned here because they do not occur in every conscious moment. The comm. says that although *ageing and death* do not occur in every moment they are included for the sake of completion.

<sup>31</sup> Comm: the second section is called, *aparipuṇṇa-ekaṅgayutto ekādasāṅgikavāro, the elevenfold section with one part incomplete*, because only mind is mentioned in this line (not bodily form).

<sup>32</sup> The sense spheres are not mentioned at all here, following the Mahānidānasuttantaṃ (DN 15), therefore there are only eleven links in the series in this section.

**Avijjāpaccayā saṅkhāro,**

With ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmarūpaṃ,**

with consciousness as condition: mind and bodily form,

**nāmarūpapaccayā chaṭṭhāyatanaṃ,**

with mind and bodily form as condition: the sixth sense sphere,<sup>33</sup>

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

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<sup>33</sup> Comm: third section, *aparipuṇṇa-ekaṅgayutto dvādasāṅgikavāro*, the twelvefold section with one part incomplete, mind and bodily form are both mentioned in this variation, but only the sixth sense sphere is listed, hence the name here (PTS edition reads *paripuṇṇa*, but this is evidently incorrect).

**Avijjāpaccayā saṅkhāro,**

With ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmarūpaṃ,**

with consciousness as condition: mind and bodily form,

**nāmarūpapaccayā saḷāyatanaṃ,**

with mind and bodily form as condition: the six sense spheres,<sup>34</sup>

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition:<sup>35</sup> contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

*Paccayacatuḅkam*

*The Conditions Tetrad*

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<sup>34</sup> Comm. fourth section: *paripuṅṅa-dvādasāṅgiko, the complete twelvefold section*. Although only the sixth sense sphere is mentioned in the next line, it is not counted as a part.

<sup>35</sup> The comm. explains that as we are dealing with only one mind moment, then only the sixth sense sphere is mentioned as the cause of contact.

**02: Hetucatukkaṃ**  
**The Roots Tetrad**

[244]

**Avijjāpaccayā saṅkhāro avijjāhetuko,**

With ignorance as condition there is a (volitional) process rooted in ignorance,<sup>36</sup>

**saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ,**

with a (volitional) process as condition: consciousness rooted in a (volitional) process,

**viññāṇapaccayā nāmaṃ viññāṇahetukaṃ,**

with consciousness as condition: mind rooted in consciousness,

**nāmapaccayā chaṭṭhāyatanaṃ nāmahetukaṃ,**

with mind as condition: the sixth sense sphere rooted in mind,

**chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko,**

with the sixth sense sphere as condition: contact rooted in the sixth sense sphere,

**phassapaccayā vedanā phassahetukā,**

with contact as condition: feeling rooted in contact,

**vedanāpaccayā taṇhā vedanāhetukā,**

with feeling as condition: craving rooted in feeling,

**taṇhāpaccayā upādānaṃ taṇhāhetukaṃ,**

with craving as condition: attachment rooted in craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

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<sup>36</sup> The comm. explains that this part of the roots tetrad is being shown by way of non-disappearance condition (*avigatapaccaya*), and a (volitional) process always has ignorance as its condition, and so on with the others; when we come to continuation (*bhava*) it doesn't have attachment (*upādāna*) as a non-disappearance condition therefore it is stated differently, and the same with the rest of the series from that point onwards.

**Avijjāpaccayā saṅkhāro avijjāhetuko,**

With ignorance as condition there is a (volitional) process rooted in ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ,**

with a (volitional) process as condition: consciousness rooted in a (volitional) process,

**viññāṇapaccayā nāmaṃ viññāṇahetukaṃ,**

with consciousness as condition: mind rooted in consciousness,

**nāmapaccayā phasso nāmahetuko,**

with mind as condition: contact rooted in mind,

**phassapaccayā vedanā phassahetukā,**

with contact as condition: feeling rooted in contact,

**vedanāpaccayā taṇhā vedanāhetukā,**

with feeling as condition: craving rooted in feeling,

**taṇhāpaccayā upādānaṃ taṇhāhetukaṃ,**

with craving as condition: attachment rooted in craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Avijjāpaccayā saṅkhāro avijjāhetuko,**

With ignorance as condition there is a (volitional) process rooted in ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ,**

with a (volitional) process as condition: consciousness rooted in a (volitional) process,

**viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ,**

with consciousness as condition: mind and bodily form rooted in consciousness,

**nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ,**

with mind and bodily form as condition: the sixth sense sphere rooted in mind and bodily form,

**chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko,**

with the sixth sense sphere as condition: contact rooted in the sixth sense sphere,

**phassapaccayā vedanā phassahetukā,**

with contact as condition: feeling rooted in contact,

**vedanāpaccayā taṇhā vedanāhetukā,**

with feeling as condition: craving rooted in feeling,

**taṇhāpaccayā upādānaṃ taṇhāhetukaṃ,**

with craving as condition: attachment rooted in craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.



**Avijjāpaccayā saṅkhāro avijjāhetuko,**

With ignorance as condition there is a (volitional) process rooted in ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ,**

with a (volitional) process as condition: consciousness rooted in a (volitional) process,

**viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ,**

with consciousness as condition: mind and bodily form rooted in consciousness,

**nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetukaṃ,**

with mind and bodily form as condition: the six sense spheres rooted in mind and bodily form,

**chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko,**

with the sixth sense sphere as condition: contact rooted in the sixth sense sphere,

**phassapaccayā vedanā phassahetukā,**

with contact as condition: feeling rooted in contact,

**vedanāpaccayā taṇhā vedanāhetukā,**

with feeling as condition: craving rooted in feeling,

**taṇhāpaccayā upādānaṃ taṇhāhetukaṃ,**

with craving as condition: attachment rooted in craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

*Hetucatukkaṃ  
The Roots Tetrad*

### 03: Sampayuttacatukkam The Association Tetrad

[245]

**Avijjāpaccayā saṅkhāro avijjāsampayutto,**

With ignorance as condition there is a (volitional) process associated with ignorance,<sup>37</sup>

**saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ,**

with a (volitional) process as condition: consciousness associated with a (volitional) process,

**viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ,**

with consciousness as condition: mind associated with consciousness,

**nāmapaccayā chaṭṭhāyatanam nāmasampayuttaṃ,**

with mind as condition: the sixth sense sphere associated with mind,

**chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto,**

with the sixth sense sphere as condition: contact associated with the sixth sense sphere,

**phassapaccayā vedanā phassasampayuttā,**

with contact as condition: feeling associated with contact,

**vedanāpaccayā taṇhā vedanāsampayuttā,**

with feeling as condition: craving associated with feeling,

**taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ,**

with craving as condition: attachment associated with craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

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<sup>37</sup> As was said above for the roots tetrad applies here also, but the condition in this case is the arising together condition (*sahajātapaccaya*).

**Avijjāpaccayā saṅkhāro avijjāsampayutto,**

With ignorance as condition there is a (volitional) process associated with ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ,**

with a (volitional) process as condition: consciousness associated with a (volitional) process,

**viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ,**

with consciousness as condition: mind associated with consciousness,

**nāmapaccayā phasso nāmasampayutto,**

with mind as condition: contact associated with mind,

**phassapaccayā vedanā phassasampayuttā,**

with contact as condition: feeling associated with contact,

**vedanāpaccayā taṇhā vedanāsampayuttā,**

with feeling as condition: craving associated with feeling,

**taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ,**

with craving as condition: attachment associated with craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Avijjāpaccayā saṅkhāro avijjāsampayutto,**

With ignorance as condition there is a (volitional) process associated with ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ,**

with a (volitional) process as condition: consciousness associated with a (volitional) process,

**viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ,**

with consciousness as condition: mind and bodily form with mind (only) associated with consciousness,

**nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpasampayuttaṃ,**

with mind and bodily form as condition: the sixth sense sphere associated with mind and bodily form,

**chaṭṭhāyanapaccayā phasso chaṭṭhāyanasampayutto,**

with the sixth sense sphere as condition: contact associated with the sixth sense sphere,

**phassapaccayā vedanā phassasampayuttā,**

with contact as condition: feeling associated with contact,

**vedanāpaccayā taṇhā vedanāsampayuttā,**

with feeling as condition: craving associated with feeling,

**taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ,**

with craving as condition: attachment associated with craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Avijjāpaccayā saṅkhāro avijjāsampayutto,**

With ignorance as condition there is a (volitional) process associated with ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ,**

with a (volitional) process as condition: consciousness associated with a (volitional) process,

**viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ,**

with consciousness as condition: mind and bodily form with mind (only) associated with consciousness,

**nāmarūpapaccayā saḷāyatanam nāmasampayuttaṃ chaṭṭhāyatanam,**

with mind and bodily form as condition: the six sense spheres with the sixth sense sphere (only) associated with mind,

**chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto,**

with the sixth sense sphere as condition: contact associated with the sixth sense sphere,

**phassapaccayā vedanā phassasampayuttā,**

with contact as condition: feeling associated with contact,

**vedanāpaccayā taṇhā vedanāsampayuttā,**

with feeling as condition: craving associated with feeling,

**taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ,**

with craving as condition: attachment associated with craving,<sup>38</sup>

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

*Sampayuttacatuṅgaṃ*  
*The Association Tetrad*

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<sup>38</sup> ChS mistakenly reads: *taṇhāpaccayā upādānaṃ upādānasampayuttaṃ* here.

**04: Aññamaññacatukkaṃ**  
**The Mutuality Tetrad**

[246]

**Avijjāpaccayā saṅkhāro, saṅkhārapaccayā pi avijjā,**

With ignorance as condition there is a (volitional) process, also with a (volitional) process as condition there is ignorance,

**saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā pi saṅkhāro,**

with a (volitional) process as condition: consciousness, also with consciousness as condition: a (volitional) process,

**viññāṇapaccayā nāmaṃ, nāmapaccayā pi viññāṇaṃ,**

with consciousness as condition: mind, also with mind as condition: consciousness,

**nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā pi nāmaṃ,**

with mind as condition: the sixth sense sphere, also with the sixth sense sphere as condition: mind,

**chaṭṭhāyatanapaccayā phasso, phassapaccayā pi chaṭṭhāyatanaṃ,**

with the sixth sense sphere as condition: contact, also with contact as condition: the sixth sense sphere,

**phassapaccayā vedanā, vedanāpaccayā pi phasso,**

with contact as condition: feeling, also with feeling as condition: contact,

**vedanāpaccayā taṇhā, taṇhāpaccayā pi vedanā,**

with feeling as condition: craving, also with craving as condition: feeling,

**taṇhāpaccayā upādānaṃ, upādānapaccayā pi taṇhā,**

with craving as condition: attachment, with attachment as condition: craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Avijjāpaccayā saṅkhāro, saṅkhārapaccayā pi avijjā,**

With ignorance as condition there is a (volitional) process, also with a (volitional) process as condition there is ignorance,

**saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā pi saṅkhāro,**

with a (volitional) process as condition: consciousness, also with consciousness as condition: a (volitional) process,

**viññāṇapaccayā nāmaṃ, nāmapaccayā pi viññāṇaṃ,**

with consciousness as condition: mind, also with mind as condition: consciousness,

**nāmapaccayā phasso, phassapaccayā pi nāmaṃ,**

with mind as condition: contact, with contact as condition: mind,

**phassapaccayā vedanā, vedanāpaccayā pi phasso,**

with contact as condition: feeling, also with feeling as condition: contact,

**vedanāpaccayā taṇhā, taṇhāpaccayā pi vedanā,**

with feeling as condition: craving, also with craving as condition: feeling,

**taṇhāpaccayā upādānaṃ, upādānapaccayā pi taṇhā,**

with craving as condition: attachment, with attachment as condition: craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Avijjāpaccayā saṅkhāro, saṅkhārapaccayā pi avijjā,**

With ignorance as condition there is a (volitional) process, also with a (volitional) process as condition there is ignorance,

**saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā pi saṅkhāro,**

with a (volitional) process as condition: consciousness, also with consciousness as condition: a (volitional) process,

**viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā pi viññāṇaṃ,**

with consciousness as condition: mind and bodily form, also with mind and bodily form as condition: consciousness,

**nāmarūpapaccayā chaṭṭhāyatanam, chaṭṭhāyatanapaccayā pi nāmarūpaṃ,**

with mind and bodily form as condition: the sixth sense sphere, also with the sixth sense sphere as condition: mind and bodily form,

**chaṭṭhāyatanapaccayā phasso, phassapaccayā pi chaṭṭhāyatanam,**

with the sixth sense sphere as condition: contact, also with contact as condition: the sixth sense sphere,

**phassapaccayā vedanā, vedanāpaccayā pi phasso,**

with contact as condition: feeling, also with feeling as condition: contact,

**vedanāpaccayā taṇhā, taṇhāpaccayā pi vedanā,**

with feeling as condition: craving, also with craving as condition: feeling,

**taṇhāpaccayā upādānam, upādānapaccayā pi taṇhā,**

with craving as condition: attachment, with attachment as condition: craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.



**Avijjāpaccayā saṅkhāro, saṅkhārapaccayā pi avijjā,**

With ignorance as condition there is a (volitional) process, also with a (volitional) process as condition there is ignorance,

**saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā pi saṅkhāro,**

with a (volitional) process as condition: consciousness, also with consciousness as condition: a (volitional) process,

**viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā pi viññāṇaṃ,**

with consciousness as condition: mind and bodily form, also with mind and bodily form as condition: consciousness,

**nāmarūpapaccayā saḷāyatanaṃ, chaṭṭhāyatanapaccayā pi nāmarūpaṃ,**

with mind and bodily form as condition: the six sense spheres, also with the sixth sense sphere as condition: mind and bodily form,

**chaṭṭhāyatanapaccayā phasso, phassapaccayā pi chaṭṭhāyatanaṃ,**

with the sixth sense sphere as condition: contact, also with contact as condition: the sixth sense sphere,

**phassapaccayā vedanā, vedanāpaccayā pi phasso,**

with contact as condition: feeling, also with feeling as condition: contact,

**vedanāpaccayā taṇhā, taṇhāpaccayā pi vedanā,**

with feeling as condition: craving, also with craving as condition: feeling,

**taṇhāpaccayā upādānaṃ, upādānapaccayā pi taṇhā,**

with craving as condition: attachment, with attachment as condition: craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

*Aññamaññacatukkaṃ*

*The Mutuality Tetrad*

**Mātikā**  
**The Matrix**

[247]

**Saṅkhārapaccayā avijjā,**

With a (volitional) process as condition there is ignorance,<sup>39</sup>

**avijjāpaccayā saṅkhāro,**

with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

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<sup>39</sup> The text prints here: *Saṅkhārapaccayā avijjā ... viññāṇapaccayā avijjā ... nāmapaccayā avijjā ... chaṭṭhāyatanapaccayā avijjā ... phassapaccayā avijjā ... vedanāpaccayā avijjā ... taṇhāpaccayā avijjā ... upādānapaccayā avijjā ... avijjāpaccayā saṅkhāro, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmaṃ, nāmapaccayā chaṭṭhāyatanaṃ, chaṭṭhāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṃ. Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti. However the Comm. says: *Idāni: 'saṅkhārapaccayā avijjā' ti saṅkhāramūlakanayo āradhho. Tatthā pi yathā avijjāmūlake evaṃ cattāri catukkāni soḷasa ca vārā veditabbā. Paṭhamacatukke pana paṭhamavāram-eva dassetvā desanā saṅkhittā. Paṭhamacatukke pana paṭhamavāram-eva dassetvā desanā saṅkhittā. Now the method rooted in a (volitional) process begins with: 'With a (volitional) process as condition there is ignorance'. Herein, just as in 'rooted in ignorance' so the four tetrads and sixteen sections should be seen. But having shown the first section in the first tetrad, the teaching is (then) abbreviated. The peyyāla passages only indicate that the first section should be filled in, and that is what is followed here.**

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmarañam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Viññāṇapaccayā avijjā,**

With consciousness as condition: ignorance,

**avijjāpaccayā saṅkhāro,**

with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānam,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmarañam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Nāmapaccayā avijjā,**

With mind as condition: ignorance,

**avijjāpaccayā saṅkhāro,**

with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phassa,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Chaṭṭhāyatanapaccayā avijjā,**

With the sixth sense sphere as condition: ignorance,

**avijjāpaccayā saṅkhāro,**

with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Phassapaccayā avijjā,**

With contact as condition: ignorance,

**avijjāpaccayā saṅkhāro,**

with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Vedanāpaccayā avijjā,**

With feeling as condition: ignorance,

**avijjāpaccayā saṅkhāro,**

with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Taṇhāpaccayā avijjā,**

With craving as condition: ignorance,

**avijjāpaccayā saṅkhāro,**

with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phassa,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.



**Upādānapaccayā avijjā,**

With attachment as condition: ignorance,<sup>40</sup>

**avijjāpaccayā saṅkhāro,**

with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

*Mātikā*

*The Matrix*

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<sup>40</sup> ChS mistakenly has *...pe...* here, but the section is in fact joined with what follows.

**05: Paccayacatukkam**  
**The Conditions Tetrad**

[248]

**Katame dhammā akusalā?**

What are unwholesome thoughts?

**Yasmiṃ samaye akusalam cittam uppannam hoti,**

At whatever time an unwholesome mind has arisen,

**somanassasahagatam, diṭṭhigatasampayuttam,**

connected with happiness, associated with the resort to (wrong) view,

**rūpārammaṇam vā saddārammaṇam vā,**

a form object, or a sound object,

**gandhārammaṇam vā rasārammaṇam vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇam vā dhammārammaṇam vā,**

or a tangible object, or a thought object,

**yam yam vā panārabbhā,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[249]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññānaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhamaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness,<sup>41</sup> mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

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<sup>41</sup> Comm: *Tam-eva parisuddhaṭṭhena paṇḍaram, bhavaṅgaṃ sandhāyetaṃ vuttaṃ; this is purified consciousness, it is said in reference to the subconscious continuum.*

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanam.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukham,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajaṃ sātāṃ sukham vedayitaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayaṃ vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamaṃ ‘taṇhāpaccayā upādānaṃ?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanaṃ vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ.’**

this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**

Except for attachment,<sup>42</sup> (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

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<sup>42</sup> This is said because normally attachment would be included in the (volitional) processes constituent, but as it can't be a condition for itself, it is excluded here.

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamā ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamā ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmaraṇaṃ.'**

this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**

This is said to be 'the origination of this whole mass of suffering.'



[250]

**Tasmim samaye avijjāpaccayā saṅkhāro,**

At that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā phasso,**

with mind as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[251]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**‘Nāmapaccayā phasso’ ti.**

‘With mind as condition: contact.’<sup>43</sup>

**Tattha katamaṃ nāmaṃ?**

Herein, what is ‘mind?’

**Ṭhapetvā phassaṃ, vedanākkhandho saññākkhandho,**

Except for contact,<sup>44</sup> (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

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<sup>43</sup> The structure is different here, but I don't know why: there is an interjection of this section with a secondary analysis of mind, before a continuation of the expected series.

<sup>44</sup> Excluding contact from mind, as it cannot be a condition for itself.

**Tattha katamo ‘nāmapaccayā phasso?’**

Herein, what is ‘with mind as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayam vuccati ‘nāmapaccayā phasso.’**

this is said to be ‘with mind as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yam cetasikam sātam cetasikam sukham,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātam sukham vedayitam,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayam vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamam ‘taṇhāpaccayā upādānam?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigatam diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikam,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**  
the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patitṭhāho abhiniveso parāmāso,**  
obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**  
bad path, wrong road, the state of being wrong,

**titthāyatanaṃ vipariyāsaggāho:**  
within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ.’**  
this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**  
Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**  
Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**  
the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**  
this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**  
Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānaṃ jāti sañjāti,**  
That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**  
return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**  
this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmaraṇaṃ?’**  
Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi maraṇaṃ.**  
There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[252]<sup>45</sup>

**Tasmiñ samaye avijjāpaccayā sañkhāro,**

At that time with ignorance as condition there is a (volitional) process,

**sañkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmarūpaṃ,**

with consciousness as condition: mind and bodily form,

**nāmarūpapaccayā chaṭṭhāyatanam,**

with mind and bodily form as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

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<sup>45</sup> This number is missing in the transcription on CSCD but belongs here.

[253]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’



**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanam manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmarūpaṃ?’**

Herein, what is ‘with consciousness as condition: mind and bodily form?’

**Atthi nāmaṃ, atthi rūpaṃ.**  
There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**  
(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cakkhāyatanassa upacayo,**  
The accumulation (that produces) the eye sense sphere,

**sotāyatanassa upacayo,**  
the accumulation (that produces) the ear sense sphere,

**ghānāyatanassa upacayo,**  
the accumulation (that produces) the nose sense sphere,

**jivhāyatanassa upacayo,**  
the accumulation (that produces) the tongue sense sphere,

**kāyāyanassa upacayo,**  
the accumulation (that produces) the body sense sphere,

**yaṃ vā panaññam-pi atthi rūpaṃ**  
or whatever other bodily form there is

**cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ:**  
born of mind, rooted in mind, originating in mind:

**idaṃ vuccati ‘rūpaṃ.’**  
this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**  
Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘viññāpaccayā nāmarūpaṃ.’**  
This is said to be ‘with consciousness as condition: mind and bodily form.’

**‘Nāmarūpaccayā chaṭṭhāyatanaṃ.’-ti**  
‘With mind and bodily form as condition: the sixth sense sphere.’

**Atthi nāmaṃ, atthi rūpaṃ.**  
There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**  
Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**  
(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**  
this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**  
Herein, what is ‘bodily form?’

**Yaṃ rūpaṃ nissāya manoviññādhātu vattati:**  
That bodily form dependent on which mind-consciousness element exists:

**idaṃ vuccati ‘rūpaṃ.’**  
this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**  
Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘viññāpaccayā nāmarūpaṃ.’**  
This is said to be ‘with consciousness as condition: mind and bodily form.’

**Tattha katamaṃ nāmarūpapaccayā chaṭṭhāyatanam?**

Herein, what is ‘with mind and bodily form as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanam manindriyam,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmarūpapaccayā chaṭṭhāyatanam’.**

this is said to be ‘with mind and bodily form as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**  
That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikam sātam cetasikam sukham,**  
That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātam sukham vedayitam,**  
pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**  
pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamā ‘taṇhāpaccayā upādānam?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanam,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattam,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanam vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānam.’**

this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānam, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayam vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamā ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamā ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca marañam,**  
Thus, this is ageing and this is death,

**idañ vuccati 'jātipaccayā jarāmarañam.'**  
this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**  
This is said to be 'the origination of this whole mass of suffering.'

[254]

**Tasmim samaye avijjāpaccayā saṅkhāro,**

At that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmarūpaṃ,**

with consciousness as condition: mind and bodily form,

**nāmarūpapaccayā saḷāyatanaṃ,**

with mind and bodily form as condition: the six sense spheres,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[255]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’



**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**pañḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmarūpaṃ?’**

Herein, what is ‘with consciousness as condition: mind and bodily form?’

**Atthi nāmaṃ, atthi rūpaṃ.**  
There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**  
(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cakkhāyatanaṃ upacayo,**  
The accumulation (that produces) the eye sense sphere,

**sotāyatanaṃ upacayo,**  
the accumulation (that produces) the ear sense sphere,

**ghāṇāyatanaṃ upacayo,**  
the accumulation (that produces) the nose sense sphere,

**jivhāyatanassa upacayo,**

the accumulation (that produces) the tongue sense sphere,

**kāyāyatanassa upacayo,**

the accumulation (that produces) the body sense sphere,

**yaṃ vā panaññam-pi atthi rūpaṃ**

or whatever other bodily form there is

**cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ:**

born of mind, rooted in mind, originating in mind:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘viññāpaccayā nāmarūpaṃ.’**

This is said to be ‘with consciousness as condition: mind and bodily form.’

**‘Nāmarūpapaccayā saḷāyatanan.’-ti**

‘With mind and bodily form as condition: the six sense spheres.’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cattāro ca mahābhūtā,**

(There are) the four great entities,

**yaṅ-ca rūpaṃ nissāya manoviññāpadhātu vattati:**

and that bodily form dependent on which mind-consciousness element exists:

**idaṃ vuccati ‘rūpaṃ,’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘nāmarūpaṃ.’**

This is said to be ‘mind and bodily form.’

**Tattha katamaṃ ‘nāmarūpapaccayā saḷāyatanam?’**

Herein, what is ‘with mind and bodily form as condition: the six sense spheres?’

**Cakkhāyatanam, sotāyatanam, ghāṇāyatanam,**

(There is the) eye sense sphere, ear sense sphere, nose sense sphere,

**jivhāyatanam, kāyāyatanam, manāyatanam.**

tongue sense sphere, body sense sphere, mind sense sphere.

**Idaṃ vuccati ‘nāmarūpapaccayā saḷāyatanam.’**

This is said to be ‘with mind and bodily form as condition: the six sense spheres.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajāṃ sātāṃ sukhaṃ vedayitaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamā ‘taṇhāpaccayā upādānam?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanam,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattam,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanam vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānam.’**

this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānam, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayam vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamā ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamā ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca marañam,**  
Thus, this is ageing and this is death,

**idañ vuccati 'jātipaccayā jarāmarañam.'**  
this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**  
This is said to be 'the origination of this whole mass of suffering.'

*Paccayatukkam*  
*The Conditions Tetrad*

**06: Hetucatukkaṃ**  
**The Roots Tetrad**

[256]

**Tasmiṃ samaye avijjāpaccayā saṅkhāro avijjāhetuko**

At that time with ignorance as condition there is a (volitional) process rooted in ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ,**

with a (volitional) process as condition: consciousness rooted in a (volitional) process,

**viññāṇapaccayā nāmaṃ viññāṇaheṭukaṃ,**

with consciousness as condition: mind rooted in consciousness,

**nāmapaccayā chaṭṭhāyatanaṃ nāmaheṭukaṃ,**

with mind as condition: the sixth sense sphere rooted in mind,

**chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko,**

with the sixth sense sphere as condition: contact rooted in the sixth sense sphere,

**phassapaccayā vedanā phassaheṭukā,**

with contact as condition: feeling rooted in contact,

**vedanāpaccayā taṇhā vedanāheṭukā,**

with feeling as condition: craving rooted in feeling,

**taṇhāpaccayā upādānaṃ taṇhāheṭukaṃ,**

with craving as condition: attachment rooted in craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[257]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro avijjāhetuko?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process rooted in ignorance?’

**Yā cetanā sañcetanā sañcetaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro avijjāhetuko.’**

this is said to be ‘with ignorance as condition there is a (volitional) process rooted in ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness rooted in a (volitional) process?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,



**paṇḍaram mano manāyatanam manindriyam,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññānam viññānakkhandho tajjāmanoviññāpadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññānam saṅkhārahetukam.’**

this is said to be ‘with a (volitional) process as condition: consciousness rooted in a (volitional) process.’

**Tattha katamam ‘viññānapaccayā nāmam viññānahetukam?’**

Herein, what is ‘with consciousness as condition: mind rooted in consciousness?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññānapaccayā nāmam viññānahetukam.’**

this is said to be ‘with consciousness as condition: mind rooted in consciousness.’

**Tattha katamam ‘nāmapaccayā chaṭṭhāyatanam nāmahetukam?’**

Herein, what is ‘with mind as condition: the sixth sense sphere rooted in mind?’

**Yam cittam mano mānasam hadayam,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanam manindriyam,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññānam viññānakkhandho tajjāmanoviññāpadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanam nāmahetukam.’**

this is said to be ‘with mind as condition: the sixth sense sphere rooted in mind.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko?’**

Herein, what is ‘with the sixth sense sphere as condition: contact rooted in the sixth sense sphere?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayam vuccati ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko.’**

this is said to be ‘with the sixth sense sphere as condition: contact rooted in the sixth sense sphere.’

**Tattha katamā ‘phassapaccayā vedanā phassahetukā?’**

Herein, what is ‘with contact as condition: feeling rooted in contact?’

**Yaṃ cetasikaṃ sātamaṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassaṃ sātamaṃ sukhaṃ vedayitaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā phassahetukā.’**

this is said to be ‘with contact as condition: feeling rooted in contact.’

**Tattha katamā ‘vedanāpaccayā taṇhā vedanāhetukā?’**

Herein, what is ‘with feeling as condition: craving rooted in feeling?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayaṃ vuccati ‘vedanāpaccayā taṇhā vedanāhetukā.’**

this is said to be ‘with feeling as condition: craving rooted in feeling.’

**Tattha katamaṃ ‘taṇhāpaccayā upādānaṃ taṇhāhetukaṃ?’**

Herein, what is ‘with craving as condition: attachment rooted in craving?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahaṇaṃ,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanaṃ vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ taṇhāhetukaṃ.’**

this is said to be ‘with craving as condition: attachment rooted in craving.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesāṃ tesāṃ dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmaraṇaṃ?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi maraṇaṃ.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesāṃ tesāṃ dhammānaṃ**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesaṃ tesaṃ dhammānaṃ**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[258]

**Tasmim samaye avijjāpaccayā saṅkhāro avijjāhetuko,**

At that time with ignorance as condition there is a (volitional) process rooted in ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ,**

with a (volitional) process as condition: consciousness rooted in a (volitional) process,

**viññāṇapaccayā nāmaṃ viññāṇahetukaṃ,**

with consciousness as condition: mind rooted in consciousness,

**nāmapaccayā phasso nāmahetuko,**

with mind as condition: contact rooted in mind,

**phassapaccayā vedanā phassahetukā,**

with contact as condition: feeling rooted in contact,

**vedanāpaccayā taṇhā vedanāhetukā,**

with feeling as condition: craving rooted in feeling,

**taṇhāpaccayā upādānaṃ taṇhāhetukaṃ,**

with craving as condition: attachment rooted in craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[259]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro avijjāhetuko?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process rooted in ignorance?’

**Yā cetanā sañcetanā sañcetaṭṭhānaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro avijjāhetuko.’**

this is said to be ‘with ignorance as condition there is a (volitional) process rooted in ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness rooted in a (volitional) process?’

**Yaṃ cittaṃ mano mānasaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**pañḍaram mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness rooted in a (volitional) process.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ viññāṇaṃ hetukaṃ?’**

Herein, what is ‘with consciousness as condition: mind rooted in consciousness?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**  
(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ viññāṇaṃ hetukaṃ.’**

this is said to be ‘with consciousness as condition: mind rooted in consciousness.’

**‘Nāmapaccayā phasso nāma hetuko.’ ti**  
‘With mind as condition: contact rooted in mind.’

**Tattha katamaṃ nāmaṃ?**

Herein, what is ‘mind?’

**Ṭhapetvā phassaṃ, vedanākkhandho saññākkhandho,**  
Except for contact, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**  
the (volitional) processes constituent, the consciousness constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamo ‘nāmapaccayā phasso nāmahetuko?’**

Herein, what is ‘with mind as condition: contact rooted in mind?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘nāmapaccayā phasso nāmahetuko.’**

this is said to be ‘with mind as condition: contact rooted in mind.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātamaṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassaṃ sātamaṃ sukhaṃ vedayitaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassaṃ sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayaṃ vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’



**Tattha katamaṃ ‘taṇhāpaccayā upādānaṃ?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanaṃ vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ.’**

this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmarañam.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[260]

**Tasmim samaye avijjāpaccayā saṅkhāro avijjāhetuko**

At that time with ignorance as condition there is a (volitional) process rooted in ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ,**

with a (volitional) process as condition: consciousness rooted in a (volitional) process,

**viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ,**

with consciousness as condition: mind and bodily form rooted in consciousness,

**nāmarūpapaccayā chaṭṭhāyatanaṃ nāmarūpahetukaṃ,**

with mind and bodily form as condition: the sixth sense sphere rooted in mind and bodily form,

**chaṭṭhāyanapaccayā phasso chaṭṭhāyanahetuko,**

with the sixth sense sphere as condition: contact rooted in the sixth sense sphere,

**phassapaccayā vedanā phassahetukā,**

with contact as condition: feeling rooted in contact,

**vedanāpaccayā taṇhā vedanāhetukā,**

with feeling as condition: craving rooted in feeling,

**taṇhāpaccayā upādānaṃ taṇhāhetukaṃ,**

with craving as condition: attachment rooted in craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[261]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhanā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro avijjāhetuko?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process rooted in ignorance?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro avijjāhetuko.’**

this is said to be ‘with ignorance as condition there is a (volitional) process rooted in ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness rooted in a (volitional) process?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness rooted in a (volitional) process.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ viññāṇaṃhetukaṃ?’**

Herein, what is ‘with consciousness as condition: mind rooted in consciousness?’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cattāro mahābhūtā, catunnañ-ca mahābhūtānaṃ upādāya rūpaṃ.**

(There are) the four great entities, and the bodily form attached to the four great entities.

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṃ-ca nāmaṃ, idaṃ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ viññāṇaṃhetukaṃ.’**

this is said to be ‘with consciousness as condition: mind rooted in consciousness.’

**‘Nāmarūpapaccayā chaṭṭhāyatanam nāmarūpahetukan.’-ti**

‘With mind and bodily form as condition: the sixth sense sphere rooted in mind and bodily form.’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent.<sup>46</sup>

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Yaṃ rūpaṃ nissāya manoviññāpadhātu vattati:**

That bodily form dependent on which mind-consciousness element exists:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṃ-ca nāmaṃ, idaṃ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**idaṃ vuccati ‘nāmarūpaṃ’.**

This is said to be ‘mind and bodily form.’

**Tattha katamaṃ ‘nāmarūpapaccayā chaṭṭhāyatanam nāmahetukam?’**

Herein, what is ‘with mind and bodily form as condition: the sixth sense sphere rooted in mind?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**pañḍaram mano manāyatanam manindriyam,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāpaṃ viññāpakkhando tadjāmanoviññāpadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

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<sup>46</sup> Mind (*nāma*) is elsewhere (SN 12.2) defined in this context as: feeling (*vedanā*), perception (*saññā*), intention (*cetanā*), contact (*phassa*), application of mind (*manasikāra*).

**idaṃ vuccati ‘nāmarūpapaccayā chaṭṭhāyatanam nāmahetukam.’**

this is said to be ‘with mind and bodily form as condition: the sixth sense sphere rooted in mind.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko?’**

Herein, what is ‘with the sixth sense sphere as condition: contact rooted in the sixth sense sphere?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko.’**

this is said to be ‘with the sixth sense sphere as condition: contact rooted in the sixth sense sphere.’

**Tattha katamā ‘phassapaccayā vedanā phassahetukā?’**

Herein, what is ‘with contact as condition: feeling rooted in contact?’

**Yaṃ cetasikam sātam cetasikam sukham,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātam sukham vedayitam,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā phassahetukā.’**

this is said to be ‘with contact as condition: feeling rooted in contact.’

**Tattha katamā ‘vedanāpaccayā taṇhā vedanāhetukā?’**

Herein, what is ‘with feeling as condition: craving rooted in feeling?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayaṃ vuccati ‘vedanāpaccayā taṇhā vedanāhetukā.’**

this is said to be ‘with feeling as condition: craving rooted in feeling.’

**Tattha katamaṃ ‘taṇhāpaccayā upādānaṃ taṇhāhetukaṃ?’**

Herein, what is ‘with craving as condition: attachment rooted in craving?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanaṃ vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ taṇhāhetukaṃ.’**

this is said to be ‘with craving as condition: attachment rooted in craving.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’



**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarañam.'**

this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**

This is said to be 'the origination of this whole mass of suffering.'

[262]

**Tasmim samaye avijjāpaccayā saṅkhāro avijjāhetuko,**

At that time with ignorance as condition there is a (volitional) process rooted in ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ,**

with a (volitional) process as condition: consciousness rooted in a (volitional) process,

**viññāṇapaccayā nāmarūpaṃ viññāṇahetukaṃ,**

with consciousness as condition: mind and bodily form rooted in consciousness,

**nāmarūpapaccayā saḷāyatanaṃ nāmarūpahetukaṃ,**

with mind and bodily form as condition: the six sense spheres rooted in mind and bodily form,

**chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko,**

with the sixth sense sphere as condition: contact rooted in the sixth sense sphere,

**phassapaccayā vedanā phassahetukā,**

with contact as condition: feeling rooted in contact,

**vedanāpaccayā taṇhā vedanāhetukā,**

with feeling as condition: craving rooted in feeling,

**taṇhāpaccayā upādānaṃ taṇhāhetukaṃ,**

with craving as condition: attachment rooted in craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[263]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro avijjāhetuko?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process rooted in ignorance?’

**Yā cetanā sañcetanā sañcetaṭṭhānaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro avijjāhetuko.’**

this is said to be ‘with ignorance as condition there is a (volitional) process rooted in ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness rooted in a (volitional) process?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness rooted in a (volitional) process.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmarūpaṃ viññāṇaṃ hetukaṃ?’**

Herein, what is ‘with consciousness as condition: mind and bodily form rooted in consciousness?’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cakkhāyatanaṃ upacayo,**

The accumulation (that produces) the eye sense sphere,

**sotāyatanaṃ upacayo,**

the accumulation (that produces) the ear sense sphere,

**ghāṇāyatanaṃ upacayo,**

the accumulation (that produces) the nose sense sphere,

**jivhāyatanassa upacayo,**

the accumulation (that produces) the tongue sense sphere,

**kāyāyatanassa upacayo,**

the accumulation (that produces) the body sense sphere,

**yaṃ vā panaññam-pi atthi rūpaṃ**

or whatever other bodily form there is

**cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ:**

born of mind, rooted in mind, originating in mind:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṃ-ca nāmaṃ, idaṃ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**idaṃ vuccati ‘viññāpaccayā nāmarūpaṃ viññāpahetukaṃ.’**

this is said to be ‘with consciousness as condition: mind and bodily form rooted in consciousness.’

**‘Nāmarūpaccayā saḷāyatanam nāmarūpahetukan.’-ti,**

‘With mind and bodily form as condition: the six sense spheres rooted in mind and bodily form.’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cattāro ca mahābhūtā,**

(There are) the four great entities,

**yañ-ca rūpaṃ nissāya manoviññāpadhātu vattati:**

and that bodily form dependent on which mind-consciousness element exists:

**idaṃ vuccati ‘rūpaṃ,’**  
this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**  
Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘nāmarūpaṃ.’**  
This is said to be ‘mind and bodily form.’

**Tattha katamaṃ ‘nāmarūpapaccayā saḷāyatanam nāmarūpahetukaṃ?’**  
Herein, what is ‘with mind and bodily form as condition: the six sense spheres rooted in mind and bodily form?’

**Cakkhāyatanam, sotāyatanam, ghāṇāyatanam,**  
(There is the) eye sense sphere, ear sense sphere, nose sense sphere,

**jivhāyatanam, kāyāyatanam, manāyatanam.**  
tongue sense sphere, body sense sphere, mind sense sphere.

**Idaṃ vuccati ‘nāmarūpapaccayā saḷāyatanam nāmarūpahetukaṃ.’**  
This is said to be ‘with mind and bodily form as condition: the six sense spheres rooted in mind and bodily form.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko?’**  
Herein, what is ‘with the sixth sense sphere as condition: contact rooted in the sixth sense sphere?’

**Yo phasso phusanā samphusanā samphusitattam:**  
That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko.’**  
this is said to be ‘with the sixth sense sphere as condition: contact rooted in the sixth sense sphere.’

**Tattha katamā ‘phassapaccayā vedanā phassahetukā?’**  
Herein, what is ‘with contact as condition: feeling rooted in contact?’

**Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ,**  
That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātāṃ sukhaṃ vedayitam,**  
pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhaṃ vedanā:**  
pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā phassahetukā.’**  
this is said to be ‘with contact as condition: feeling rooted in contact.’

**Tattha katamā ‘vedanāpaccayā taṇhā vedanāhetukā?’**

Herein, what is ‘with feeling as condition: craving rooted in feeling?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayaṃ vuccati ‘vedanāpaccayā taṇhā vedanāhetukā.’**

this is said to be ‘with feeling as condition: craving rooted in feeling.’

**Tattha katamaṃ ‘taṇhāpaccayā upādānaṃ taṇhāhetukaṃ?’**

Herein, what is ‘with craving as condition: attachment rooted in craving?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanaṃ vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ taṇhāhetukaṃ.’**

this is said to be ‘with craving as condition: attachment rooted in craving.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’



**Iti ayañ-ca jarā idañ-ca marañam,**  
Thus, this is ageing and this is death,

**idañ vuccati 'jātipaccayā jarāmarañam.'**  
this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**  
This is said to be 'the origination of this whole mass of suffering.'

*Hetucatukkaṃ*  
*The Roots Tetrad*

## 07: Sampayuttacatukkam The Associations Tetrad

[264]<sup>47</sup>

**Tasmim samaye avijjāpaccayā saṅkhāro avijjāsampayutto,**

At that time with ignorance as condition there is a (volitional) process associated with ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ,**

with a (volitional) process as condition: consciousness associated with a (volitional) process,

**viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ,**

with consciousness as condition: mind associated with consciousness,

**nāmapaccayā chaṭṭhāyatanam nāmasampayuttaṃ,**

with mind as condition: the sixth sense sphere associated with mind,

**chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto,**

with the sixth sense sphere as condition: contact associated with the sixth sense sphere,

**phassapaccayā vedanā phassasampayuttā,**

with contact as condition: feeling associated with contact,

**vedanāpaccayā taṇhā vedanāsampayuttā,**

with feeling as condition: craving associated with feeling,

**taṇhāpaccayā upādānam taṇhāsampayuttaṃ,**

with craving as condition: attachment associated with craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

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<sup>47</sup> This number is missing in the transcription on CSCD but belongs here.

[265]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro avijjāsampayutto?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process associated with ignorance?’

**Yā cetanā sañcetanā sañcetaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro avijjāsampayutto.’**

this is said to be ‘with ignorance as condition there is a (volitional) process associated with ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness associated with a (volitional) process?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness associated with a (volitional) process.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ?’**

Herein, what is ‘with consciousness as condition: mind associated with consciousness?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**  
(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ.’**

this is said to be ‘with consciousness as condition: mind associated with consciousness.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere associated with mind?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere associated with mind.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto?’**

Herein, what is ‘with the sixth sense sphere as condition: contact associated with the sixth sense sphere?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto.’**

this is said to be ‘with the sixth sense sphere as condition: contact associated with the sixth sense sphere.’

**Tattha katamā ‘phassapaccayā vedanā phassasampayuttā?’**

Herein, what is ‘with contact as condition: feeling associated with contact?’

**Yaṃ cetasikaṃ sātamaṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajaṃ sātamaṃ sukhaṃ vedayitaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā phassasampayuttā.’**

this is said to be ‘with contact as condition: feeling associated with contact.’

**Tattha katamā ‘vedanāpaccayā taṇhā vedanāsampayuttā?’**

Herein, what is ‘with feeling as condition: craving associated with feeling?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayaṃ vuccati ‘vedanāpaccayā taṇhā vedanāsampayuttā.’**

this is said to be ‘with feeling as condition: craving associated with feeling.’

**Tattha katamaṃ ‘taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ?’**

Herein, what is ‘with craving as condition: attachment associated with craving?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahaṇaṃ,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanaṃ vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ.’**

this is said to be ‘with craving as condition: attachment associated with craving.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarañam.'**

this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**

This is said to be 'the origination of this whole mass of suffering.'

[266]

**Tasmim samaye avijjāpaccayā saṅkhāro avijjāsampayutto,**

At that time with ignorance as condition there is a (volitional) process associated with ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ,**

with a (volitional) process as condition: consciousness associated with a (volitional) process,

**viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ,**

with consciousness as condition: mind associated with consciousness,

**nāmapaccayā phasso nāmasampayutto,**

with mind as condition: contact associated with mind,

**phassapaccayā vedanā phassasampayuttā,**

with contact as condition: feeling associated with contact,

**vedanāpaccayā taṇhā vedanāsampayuttā,**

with feeling as condition: craving associated with feeling,

**taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ,**

with craving as condition: attachment associated with craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.



[267]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro avijjāsampayutto?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process associated with ignorance?’

**Yā cetanā sañcetanā sañcetaṭṭhānaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro avijjāsampayutto.’**

this is said to be ‘with ignorance as condition there is a (volitional) process associated with ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness associated with a (volitional) process?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness associated with a (volitional) process.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ?’**

Herein, what is ‘with consciousness as condition: mind associated with consciousness?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**  
(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ.’**

this is said to be ‘with consciousness as condition: mind associated with consciousness.’

**‘Nāmapaccayā phasso nāmasampayutto.’ ti**

‘With mind as condition: contact associated with mind.’

**Tattha katamaṃ nāmaṃ?**

Herein, what is ‘mind?’

**Ṭhapetvā phassaṃ, vedanākkhandho saññākkhandho,**  
Except for contact, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**  
the (volitional) processes constituent, the consciousness constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamo ‘nāmapaccayā phasso nāmasampayutto?’**

Herein, what is ‘with mind as condition: contact associated with mind?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘nāmapaccayā phasso nāmasampayutto.’**

this is said to be ‘with mind as condition: contact associated with mind.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātamaṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajamaṃ sātamaṃ sukhaṃ vedayitamaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayaṃ vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamaṃ ‘taṇhāpaccayā upādānaṃ?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanaṃ vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ.’**

this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmarañam.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[268]

**Tasmim samaye avijjāpaccayā saṅkhāro avijjāsampayutto,**

At that time with ignorance as condition there is a (volitional) process associated with ignorance,

**saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ,**

with a (volitional) process as condition: consciousness associated with a (volitional) process,

**viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ,**

with consciousness as condition: mind and bodily form with mind (only) associated with consciousness,

**nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ,**

with mind and bodily form as condition: the sixth sense sphere associated with mind,

**chaṭṭhāyanapaccayā phasso chaṭṭhāyatanasampayutto,**

with the sixth sense sphere as condition: contact associated with the sixth sense sphere,

**phassapaccayā vedanā phassasampayuttā,**

with contact as condition: feeling associated with contact,

**vedanāpaccayā taṇhā vedanāsampayuttā,**

with feeling as condition: craving associated with feeling,

**taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ,**

with craving as condition: attachment associated with craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[269]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro avijjāsampayutto?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process associated with ignorance?’

**Yā cetanā sañcetanā sañcetaṭṭhānaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro avijjāsampayutto.’**

this is said to be ‘with ignorance as condition there is a (volitional) process associated with ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness associated with a (volitional) process?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness associated with a (volitional) process.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind and bodily form with mind (only) associated with consciousness?’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cakkhāyatanaṃ upacayo,**

The accumulation (that produces) the eye sense sphere,

**sotāyatanaṃ upacayo,**

the accumulation (that produces) the ear sense sphere,

**ghāṇāyatanaṃ upacayo,**

the accumulation (that produces) the nose sense sphere,



**jivhāyatanassa upacayo,**

the accumulation (that produces) the tongue sense sphere,

**kāyāyatanassa upacayo,**

the accumulation (that produces) the body sense sphere,

**yaṃ vā panaññam-pi atthi rūpaṃ**

or whatever other bodily form there is

**cittajaṃ cittahetukaṃ ꣳcittasamuṭṭhānaṃ:**

born of mind, rooted in mind, originating in mind:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ.’**

This is said to be ‘with consciousness as condition: mind and bodily form with mind (only) associated with consciousness.’

**‘Nāmarūpapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ.’-ti**

‘With mind and bodily form as condition: the sixth sense sphere associated with mind.’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati:**

That bodily form dependent on which mind-consciousness element exists:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘nāmarūpaṃ.’**

This is said to be ‘mind and bodily form.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere associated with mind?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāpaṃ viññāṇakkhandho tajjāmanoviññāḍhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere associated with mind.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto?’**

Herein, what is ‘with the sixth sense sphere as condition: contact associated with the sixth sense sphere?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto.’**

this is said to be ‘with the sixth sense sphere as condition: contact associated with the sixth sense sphere.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajaṃ sātāṃ sukhaṃ vedayitaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamā ‘taṇhāpaccayā upādānam?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanam,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattam,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanam vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānam.’**

this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānam, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayam vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamam ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamam ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇam,**  
Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmarañam.’**  
this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**  
This is said to be ‘the origination of this whole mass of suffering.’

[270]

**Tasmiṃ samaye avijjāpaccayā sañkhāro avijjāsampayutto,**  
At that time with ignorance as condition there is a (volitional) process associated with ignorance,

**sañkhārapaccayā viññāṇam sañkhārasampayuttam,**  
with a (volitional) process as condition: consciousness associated with a (volitional) process,

**viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttam nāmaṃ,**  
with consciousness as condition: mind and bodily form with mind (only) associated with consciousness,

**nāmarūpapaccayā saḷāyatanam nāmasampayuttam chaṭṭhāyatanam,**  
with mind and bodily form as condition: the six sense spheres with the sixth sense sphere (only) associated with mind,

**chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto,**  
with the sixth sense sphere as condition: contact associated with the sixth sense sphere,

**phassapaccayā vedanā phassasampayuttā,**  
with contact as condition: feeling associated with contact,

**vedanāpaccayā taṇhā vedanāsampayuttā,**  
with feeling as condition: craving associated with feeling,

**taṇhāpaccayā upādānaṃ taṇhāsampayuttaṃ,**

with craving as condition: attachment associated with craving,<sup>48</sup>

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[271]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññānaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhanā apaccakkhamaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

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<sup>48</sup> ChS mistakenly reads: *taṇhāpaccayā upādānaṃ upādānasampayuttaṃ* here.

**Tattha katamo ‘avijjāpaccayā saṅkhāro avijjāsampayutto?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process associated with ignorance?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro avijjāsampayutto.’**

this is said to be ‘with ignorance as condition there is a (volitional) process associated with ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness associated with a (volitional) process?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness associated with a (volitional) process.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind and bodily form with mind (only) associated with consciousness?’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cakkhāyatanassa upacayo,**

The accumulation (that produces) the eye sense sphere,

**sotāyatanassa upacayo,**

the accumulation (that produces) the ear sense sphere,

**ghānāyatanassa upacayo,**

the accumulation (that produces) the nose sense sphere,

**jivhāyatanassa upacayo,**

the accumulation (that produces) the tongue sense sphere,

**kāyāyatanassa upacayo,**

the accumulation (that produces) the body sense sphere,

**yaṃ vā panaññaṃ-pi atthi rūpaṃ**

or whatever other bodily form there is

**cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ:**

born of mind, rooted in mind, originating in mind:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘viññāṇapaccayā nāmarūpaṃ viññāṇasampayuttaṃ nāmaṃ.’**

This is said to be ‘with consciousness as condition: mind and bodily form with mind (only) associated with consciousness.’

**‘Nāmarūpapaccayā saḷāyatanam nāmasampayuttaṃ chaṭṭhāyatanan.’-ti**

‘With mind and bodily form as condition: the six sense spheres with the sixth sense sphere (only) associated with mind.’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.



**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cattāro ca mahābhūtā,**

(There are) the four great entities,

**yañ-ca rūpaṃ nissāya manoviññāpadhātu vattati:**

and that bodily form dependent on which mind-consciousness element exists:

**idaṃ vuccati ‘rūpaṃ,’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘nāmarūpaṃ.’**

This is said to be ‘mind and bodily form.’

**Tattha katamaṃ ‘nāmarūpapaccayā saḷāyatanam**

Herein, what is ‘with mind and bodily form as condition: the six sense spheres

**nāmasampayuttaṃ chaṭṭhāyatanan?’-ti**

with the sixth sense sphere (only) associated with mind?<sup>49</sup>

**Cakkhāyatanam, sotāyatanam, ghāṇāyatanam,**

(There is the) eye sense sphere, ear sense sphere, nose sense sphere,

**jivhāyatanam, kāyāyatanam, manāyatanam.**

tongue sense sphere, body sense sphere, mind sense sphere.

**idaṃ vuccati ‘nāmarūpapaccayā saḷāyatanam**

this is said to be ‘with mind and bodily form as condition: the six sense spheres

**nāmasampayuttaṃ chaṭṭhāyatanan.’-ti**

with the sixth sense sphere (only) associated with mind.

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<sup>49</sup> Text prints *chaṭṭhāyatanam* by mistake here.

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto?’**

Herein, what is ‘with the sixth sense sphere as condition: contact associated with the sixth sense sphere?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto.’**

this is said to be ‘with the sixth sense sphere as condition: contact associated with the sixth sense sphere.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātamaṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajamaṃ sātamaṃ sukhaṃ vedayitamaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayaṃ vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamaṃ ‘taṇhāpaccayā upādānaṃ?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahaṇamaṃ,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**  
the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patitṭhāho abhiniveso parāmāso,**  
obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**  
bad path, wrong road, the state of being wrong,

**titthāyatanam vipariyāsaggāho:**  
within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ.’**  
this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**  
Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**  
Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**  
the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**  
this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**  
Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānaṃ jāti sañjāti,**  
That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**  
return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**  
this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmaṇaṃ?’**  
Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi maṇaṃ.**  
There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

**08: Aññamaññacatukkam**  
**The Mutuality Tetrad**

[272]

**Tasmim samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā pi avijjā,**

At that time with ignorance as condition there is a (volitional) process, also with a (volitional) process as condition there is ignorance,

**saṅkhārapaccayā viññāṇam, viññāṇapaccayā pi saṅkhāro,**

with a (volitional) process as condition: consciousness, also with consciousness as condition: a (volitional) process,

**viññāṇapaccayā nāmaṃ, nāmapaccayā pi viññāṇam,**

with consciousness as condition: mind, also with mind as condition: consciousness,

**nāmapaccayā chaṭṭhāyatanam, chaṭṭhāyatanapaccayā pi nāmaṃ,**

with mind as condition: the sixth sense sphere, also with the sixth sense sphere as condition: mind,

**chaṭṭhāyatanapaccayā phasso, phassapaccayā pi chaṭṭhāyatanam,**

with the sixth sense sphere as condition: contact, also with contact as condition: the sixth sense sphere,

**phassapaccayā vedanā, vedanāpaccayā pi phasso,**

with contact as condition: feeling, also with feeling as condition: contact,

**vedanāpaccayā taṇhā, taṇhāpaccayā pi vedanā,**

with feeling as condition: craving, also with craving as condition: feeling,

**taṇhāpaccayā upādānam, upādānapaccayā pi taṇhā,**

with craving as condition: attachment, with attachment as condition: craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[273]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamā ‘saṅkhārapaccayā pi avijjā’?**

Herein, what is ‘with a (volitional) process as condition there is ignorance?’

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asaṃpekkhanā,**  
a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhanā apaccakkhakkammaṃ dummejjhaṃ bālyam,**  
a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**  
a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**  
ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlam:**  
the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘saṅkhārapaccayā pi avijjā.’**  
this is said to be ‘with a (volitional) process as condition there is ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇam?’**  
Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyam,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇam.’**  
this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamo ‘viññāṇapaccayā pi saṅkhāro?’**  
Herein, what is ‘with consciousness as condition: a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattam:**  
That which is volition, intention, intentionality:

**ayaṃ vuccati ‘viññāṇapaccayā pi saṅkhāro.’**  
this is said to be ‘with consciousness as condition: a (volitional) process.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā pi viññāṇaṃ?’**

Herein, what is ‘with mind as condition: consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā pi viññāṇaṃ.’**

this is said to be ‘with mind as condition: consciousness.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’



**Tattha katamaṃ ‘chaṭṭhāyatanapaccayā pi nāmaṃ?’**

Herein, what is ‘with the sixth sense sphere as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘chaṭṭhāyatanapaccayā pi nāmaṃ.’**

this is said to be ‘with the sixth sense sphere as condition: mind.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamaṃ ‘phassapaccayā pi chaṭṭhāyatanaṃ?’**

Herein, what is ‘with contact as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāpaṃ viññāṇakkhandho tadjāmanoviññāpadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘phassapaccayā pi chaṭṭhāyatanaṃ.’**

this is said to be ‘with contact as condition: the sixth sense sphere.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātama cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātama sukham vedayitam,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā pi phasso?’**

Herein, what is ‘with feeling as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayam vuccati ‘vedanāpaccayā pi phasso.’**

this is said to be ‘with feeling as condition: contact.’

**Tattha katamā vedanāpaccayā taṇhā?**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamā ‘taṇhāpaccayā pi vedanā?’**

Herein, what is ‘with craving as condition: feeling?’

**Yam cetasikam sātam cetasikam sukham,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātam sukham vedayitam,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayam vuccati ‘taṇhāpaccayā pi vedanā.’**

this is said to be ‘with craving as condition: feeling.’

**Tattha katamam ‘taṇhāpaccayā upādānam?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigatam diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikam,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditam diṭṭhisamyojanam,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**  
obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**  
bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanam vipariyāsaggāho:**  
within the heretical sphere, obsession with what is perverse:

**idam vuccati ‘taṇhāpaccayā upādānam.’**  
this is said to be ‘with craving as condition: attachment.’

**Tattha katamā ‘upādānapaccayā pi taṇhā?’**  
Herein, what is ‘with attachment as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**  
That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**  
enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘upādānapaccayā pi taṇhā.’**  
this is said to be ‘with attachment as condition: craving.’

**Tattha katamo ‘upādānapaccayā bhavo?’**  
Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānam, vedanākkhandho saññākkhandho,**  
Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**  
the (volitional) processes constituent, the consciousness constituent:

**ayam vuccati ‘upādānapaccayā bhavo.’**  
this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**  
Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**  
That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**  
return, turning up, manifestation:

**ayam vuccati ‘bhavapaccayā jāti.’**  
this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarañam.'**

this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**  
This is said to be ‘the origination of this whole mass of suffering.’

[274]

**Tasmiñ samaye avijjāpaccayā sañkhāro, sañkhārapaccayā pi avijjā,**  
At that time with ignorance as condition there is a (volitional) process, also with a (volitional) process as condition there is ignorance,

**sañkhārapaccayā viññāṇaṃ, viññāṇapaccayā pi sañkhāro,**  
with a (volitional) process as condition: consciousness, also with consciousness as condition: a (volitional) process,

**viññāṇapaccayā nāmaṃ, nāmapaccayā pi viññāṇaṃ,**  
with consciousness as condition: mind, also with mind as condition: consciousness,

**nāmapaccayā phasso, phassapaccayā pi nāmaṃ,**  
with mind as condition: contact, with contact as condition: mind,

**phassapaccayā vedanā, vedanāpaccayā pi phasso,**  
with contact as condition: feeling, also with feeling as condition: contact,

**vedanāpaccayā taṇhā, taṇhāpaccayā pi vedanā,**  
with feeling as condition: craving, also with craving as condition: feeling,

**taṇhāpaccayā upādānaṃ, upādānapaccayā pi taṇhā,**  
with craving as condition: attachment, with attachment as condition: craving,

**upādānapaccayā bhavo,**  
with attachment as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

[275]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamā ‘saṅkhārapaccayā pi avijjā’?**

Herein, what is ‘with a (volitional) process as condition there is ignorance?’

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā अपरियोगाहाṇā asaṃpekkhaṇā,**  
a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyam,**  
a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**  
a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**  
ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlam:**  
the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘saṅkhārapaccayā pi avijjā.’**  
this is said to be ‘with a (volitional) process as condition there is ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇam?’**  
Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaram mano maṇāyatanaṃ maṇindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇam.’**  
this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamo ‘viññāṇapaccayā pi saṅkhāro?’**  
Herein, what is ‘with consciousness as condition: a (volitional) process?’

**Yā cetanā sañcetanā sañcetaṃyitattaṃ:**  
That which is volition, intention, intentionality:

**ayaṃ vuccati ‘viññāṇapaccayā pi saṅkhāro.’**  
this is said to be ‘with consciousness as condition: a (volitional) process.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā pi viññāṇaṃ?’**

Herein, what is ‘with mind as condition: consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā pi viññāṇaṃ.’**

this is said to be ‘with mind as condition: consciousness.’

**‘Nāmapaccayā phasso.’ ti**

‘With mind as condition: contact.’

**Tattha katamaṃ nāmaṃ?**

Herein, what is ‘mind?’

**Ṭhapetvā phassaṃ, vedanākkhandho saññākkhandho,**

Except for contact, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’



**Tattha katamo ‘nāmapaccayā phasso?’**

Herein, what is ‘with mind as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayam vuccati ‘nāmapaccayā phasso.’**

this is said to be ‘with mind as condition: contact.’

**Tattha katamam ‘phassapaccayā pi nāmam?’**

Herein, what is ‘with contact as condition: mind.’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idam vuccati ‘phassapaccayā pi nāmam.’**

this is said to be ‘with contact as condition: mind.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yam cetasikam sātam cetasikam sukham,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātam sukham vedayitam,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayam vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamaṃ ‘taṇhāpaccayā upādānaṃ?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanaṃ vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ.’**

this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarañam.'**

this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**

This is said to be 'the origination of this whole mass of suffering.'

[276]

**Tasmim samaye avijjāpaccayā saṅkhāro, saṅkhārapaccayā pi avijjā,**

At that time with ignorance as condition there is a (volitional) process, also with a (volitional) process as condition there is ignorance,

**saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā pi saṅkhāro,**

with a (volitional) process as condition: consciousness, also with consciousness as condition: a (volitional) process,

**viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā pi viññāṇaṃ,**

with consciousness as condition: mind and bodily form, also with mind and bodily form as condition: consciousness,

**nāmarūpapaccayā chaṭṭhāyatanam, chaṭṭhāyatanapaccayā pi nāmarūpaṃ,**

with mind and bodily form as condition: the sixth sense sphere, also with the sixth sense sphere as condition: mind and bodily form,

**chaṭṭhāyatanapaccayā phasso, phassapaccayā pi chaṭṭhāyatanam,**

with the sixth sense sphere as condition: contact, also with contact as condition: the sixth sense sphere,

**phassapaccayā vedanā, vedanāpaccayā pi phasso,**

with contact as condition: feeling, also with feeling as condition: contact,

**vedanāpaccayā taṇhā, taṇhāpaccayā pi vedanā,**

with feeling as condition: craving, also with craving as condition: feeling,

**taṇhāpaccayā upādānaṃ, upādānapaccayā pi taṇhā,**

with craving as condition: attachment, with attachment as condition: craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[277]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamā ‘saṅkhārapaccayā pi avijjā’?**

Herein, what is ‘with a (volitional) process as condition there is ignorance?’

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asaṃpekkhanā,**  
a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhanā apaccakkhakkammaṃ dummejjhaṃ bālyam,**  
a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**  
a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**  
ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlam:**  
the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘saṅkhārapaccayā pi avijjā.’**  
this is said to be ‘with a (volitional) process as condition there is ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇam?’**  
Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyam,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇam.’**  
this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamo ‘viññāṇapaccayā pi saṅkhāro?’**  
Herein, what is ‘with consciousness as condition: a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattam:**  
That which is volition, intention, intentionality:

**ayaṃ vuccati ‘viññāṇapaccayā pi saṅkhāro.’**  
this is said to be ‘with consciousness as condition: a (volitional) process.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmarūpaṃ?’**

Herein, what is ‘with consciousness as condition: mind and bodily form?’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cakkhāyatanassa upacayo,**

The accumulation (that produces) the eye sense sphere,

**sotāyatanassa upacayo,**

the accumulation (that produces) the ear sense sphere,

**ghānāyatanassa upacayo,**

the accumulation (that produces) the nose sense sphere,

**jivhāyatanassa upacayo,**

the accumulation (that produces) the tongue sense sphere,

**kāyāyatanassa upacayo,**

the accumulation (that produces) the body sense sphere,

**yaṃ vā panaññaṃ-pi atthi rūpaṃ**

or whatever other bodily form there is

**cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ:**

born of mind, rooted in mind, originating in mind:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘viññāṇapaccayā nāmarūpaṃ.’**

This is said to be ‘with consciousness as condition: mind and bodily form.’

**‘Nāmarūpapaccayā pi viññāṇan.’-ti**

‘With mind and bodily form as condition: consciousness.’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Yaṃ rūpaṃ nissāya manoviññāṇadhātu vattati:**

That bodily form dependent on which mind-consciousness element exists:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṃ-ca nāmaṃ, idaṃ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘nāmarūpaṃ.’**

This is said to be ‘mind and bodily form.’

**Tattha katamaṃ ‘nāmarūpapaccayā pi viññāṇaṃ?’**

Herein, what is ‘with mind and bodily form as condition: consciousness?’

**Yaṃ cittaṃ mano mānasaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**pañḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmarūpapaccayā pi viññāṇaṃ.’**

this is said to be ‘with mind and bodily form as condition: consciousness.’



**‘Nāmarūpapaccayā chaṭṭhāyatanan.’-ti**

‘With mind and bodily form as condition: the sixth sense sphere.’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Yaṃ rūpaṃ nissāya manoviññāpadhātu vattati:**

That bodily form dependent on which mind-consciousness element exists:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṃ-ca nāmaṃ, idaṃ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘nāmarūpaṃ.’**

This is said to be ‘mind and bodily form.’

**Tattha katamaṃ ‘nāmarūpapaccayā chaṭṭhāyatanam?’**

Herein, what is ‘with mind and bodily form as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanam manindriyam,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāpaṃ viññāṇakkhandho tajjāmanoviññāpadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmarūpapaccayā chaṭṭhāyatanam.’**

this is said to be ‘with mind and bodily form as condition: the sixth sense sphere.’

**Tattha katamaṃ ‘chaṭṭhāyatanapaccayā pi nāmarūpaṃ?’**

Herein, what is ‘with the sixth sense sphere as condition: mind and bodily form?’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cakkhāyatanassa upacayo,**

The accumulation (that produces) the eye sense sphere,

**sotāyatanassa upacayo,**

the accumulation (that produces) the ear sense sphere,

**ghānāyatanassa upacayo,**

the accumulation (that produces) the nose sense sphere,

**jivhāyatanassa upacayo,**

the accumulation (that produces) the tongue sense sphere,

**kāyāyatanassa upacayo,**

the accumulation (that produces) the body sense sphere,

**yaṃ vā panaññaṃ-pi atthi rūpaṃ**

or whatever other bodily form there is

**cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ:**

born of mind, rooted in mind, originating in mind:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṃ-ca nāmaṃ, idaṃ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**idaṃ vuccati ‘chaṭṭhāyatanapaccayā pi nāmarūpaṃ.’**

this is said to be ‘with the sixth sense sphere as condition: mind and bodily form.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamaṃ ‘phassapaccayā pi chaṭṭhāyatanam?’**

Herein, what is ‘with contact as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanam manindriyam,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘phassapaccayā pi chaṭṭhāyatanam.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātama cetasikaṃ sukham,**

That which is mental agreeableness, mental pleasure,

**cetosamphassaṃ sātama sukham vedayitaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātama sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamā ‘taṇhāpaccayā upādānam?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanam,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattam,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanam vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānam.’**

this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānam, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayam vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamā ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamā ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca marañam,**  
Thus, this is ageing and this is death,

**idañ vuccati ‘jātipaccayā jarāmarañam.’**  
this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**  
This is said to be ‘the origination of this whole mass of suffering.’

[278]

**Tasmiñ samaye avijjāpaccayā sañkhāro, sañkhārapaccayā pi avijjā,**  
At that time with ignorance as condition there is a (volitional) process, also with a (volitional) process as condition there is ignorance,

**sañkhārapaccayā viññānam, viññānapaccayā pi sañkhāro,**  
with a (volitional) process as condition: consciousness, also with consciousness as condition: a (volitional) process,

**viññānapaccayā nāmarūpañ, nāmarūpapaccayā pi viññānam,**  
with consciousness as condition: mind and bodily form, also with mind and bodily form as condition: consciousness,

**nāmarūpapaccayā saḷāyatanam, chaṭṭhāyatanapaccayā pi nāmarūpañ,**  
with mind and bodily form as condition: the six sense spheres, also with the sixth sense sphere as condition: mind and bodily form,

**chaṭṭhāyatanapaccayā phasso, phassapaccayā pi chaṭṭhāyatanam,**  
with the sixth sense sphere as condition: contact, also with contact as condition: the sixth sense sphere,

**phassapaccayā vedanā, vedanāpaccayā pi phasso,**  
with contact as condition: feeling, also with feeling as condition: contact,

**vedanāpaccayā tañhā, tañhāpaccayā pi vedanā,**  
with feeling as condition: craving, also with craving as condition: feeling,

**taṇhāpaccayā upādānaṃ, upādānapaccayā pi taṇhā,**

with craving as condition: attachment, with attachment as condition: craving,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[279]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññānaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhanā apaccakkhamaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamā ‘saṅkhārapaccayā pi avijjā?’**

Herein, what is ‘with a (volitional) process as condition there is ignorance?’

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘saṅkhārapaccayā pi avijjā.’**

this is said to be ‘with a (volitional) process as condition there is ignorance.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,



**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamo ‘viññāṇapaccayā pi saṅkhāro?’**

Herein, what is ‘with consciousness as condition: a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘viññāṇapaccayā pi saṅkhāro.’**

this is said to be ‘with consciousness as condition: a (volitional) process.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmarūpaṃ?’**

Herein, what is ‘with consciousness as condition: mind and bodily form?’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cakkhāyatanassa upacayo,**

The accumulation (that produces) the eye sense sphere,

**sotāyatanassa upacayo,**

the accumulation (that produces) the ear sense sphere,

**ghānāyatanassa upacayo,**

the accumulation (that produces) the nose sense sphere,

**jivhāyatanassa upacayo,**

the accumulation (that produces) the tongue sense sphere,

**kāyāyatanassa upacayo,**

the accumulation (that produces) the body sense sphere,

**yaṃ vā panaññam-pi atthi rūpaṃ**

or whatever other bodily form there is

**cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ:**

born of mind, rooted in mind, originating in mind:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘viññāpaccayā nāmarūpaṃ.’**

This is said to be ‘with consciousness as condition: mind and bodily form.’

**‘Nāmarūpappaccayā pi viññāṇaṃ.’-ti**

‘With mind and bodily form as condition: consciousness.’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Yaṃ rūpaṃ nissāya manoviññāpadhātu vattati:**

That bodily form dependent on which mind-consciousness element exists:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘nāmarūpaṃ.’**

This is said to be ‘mind and bodily form.’

**Tattha katamaṃ ‘nāmarūpapaccayā pi viññāṇaṃ?’**

Herein, what is ‘with mind and bodily form as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmarūpapaccayā pi viññāṇaṃ.’**

this is said to be ‘with mind and bodily form as condition: consciousness.’

**‘Nāmarūpapaccayā saḷāyatanaṃ.’-ti**

‘With mind and bodily form as condition: the six sense spheres.’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cattāro ca mahābhūtā,**

(There are) the four great entities,

**yaṅ-ca rūpaṃ nissāya manoviññāṇadhātu vattati:**

and that bodily form dependent on which mind-consciousness element exists:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ.**

Thus, this is mind and this is bodily form.

**Idaṃ vuccati ‘nāmarūpaṃ.’**

This is said to be ‘mind and bodily form.’

**Tattha katamaṃ ‘nāmarūpapaccayā saḷāyatanam?’**

Herein, what is ‘with mind and bodily form as condition: the six sense spheres?’

**Cakkhāyatanam, sotāyatanam, ghānāyatanam,**

(There is the) eye sense sphere, ear sense sphere, nose sense sphere,

**jivhāyatanam, kāyāyatanam, manāyatanam.**

tongue sense sphere, body sense sphere, mind sense sphere.

**idaṃ vuccati ‘nāmarūpapaccayā saḷāyatanam’?**

this is said to be ‘with mind and bodily form as condition: the six sense spheres.’

**Tattha katamaṃ ‘chaṭṭhāyatanapaccayā pi nāmarūpaṃ?’**

Herein, what is ‘with the sixth sense sphere as condition: mind and bodily form?’

**Atthi nāmaṃ, atthi rūpaṃ.**

There is mind, there is bodily form.

**Tattha katamaṃ ‘nāmaṃ?’**

Herein, what is ‘mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘nāmaṃ.’**

this is said to be ‘mind.’

**Tattha katamaṃ ‘rūpaṃ?’**

Herein, what is ‘bodily form?’

**Cakkhāyatanassa upacayo,**

The accumulation (that produces) the eye sense sphere,

**sotāyatanassa upacayo,**

the accumulation (that produces) the ear sense sphere,

**ghānāyatanassa upacayo,**

the accumulation (that produces) the nose sense sphere,

**jivhāyatanassa upacayo,**

the accumulation (that produces) the tongue sense sphere,

**kāyāyatanassa upacayo,**

the accumulation (that produces) the body sense sphere,

**yaṃ vā panaññam-pi atthi rūpaṃ**

or whatever other bodily form there is

**cittajaṃ cittahetukaṃ cittasamuṭṭhānaṃ:**

born of mind, rooted in mind, originating in mind:

**idaṃ vuccati ‘rūpaṃ.’**

this is said to be ‘bodily form.’

**Iti idaṅ-ca nāmaṃ, idaṅ-ca rūpaṃ,**

Thus, this is mind and this is bodily form.

**idaṃ vuccati ‘chaṭṭhāyatanapaccayā pi nāmarūpaṃ.’**

this is said to be ‘with the sixth sense sphere as condition: mind and bodily form.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamaṃ ‘phassapaccayā pi chaṭṭhāyatanam?’**

Herein, what is ‘with contact as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanam manindriyam,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘phassapaccayā pi chaṭṭhāyatanam.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajaṃ sātāṃ sukhaṃ vedayitaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajaṃ sātāṃ sukhaṃ vedayitaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayaṃ vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamaṃ ‘taṇhāpaccayā upādānaṃ?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanaṃ vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ.’**

this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarañam.'**

this is said to be 'with birth as condition: ageing, death.'



**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**  
This is said to be ‘the origination of this whole mass of suffering.’

*Aññamaññacatuḅkaṃ*  
*The Mutuality Tetrad*

**09: Akusalaniddeso**  
**The Explanation of the Unwholesome**

[280]

**Katame dhammā akusalā?**

What are unwholesome thoughts?

**Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time an unwholesome mind has arisen,

**somanassasahagataṃ, diṭṭhigatasampayuttaṃ sasaṅkhārena,**

connected with happiness, associated with the resort to (wrong) view, with intention,<sup>50</sup>

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

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<sup>50</sup> The repetition passage that follows this is not clear, but it cannot be as extensive as U Thiṭṭila suggests (paras 248-279 inclusive, and each time), but must follow the pattern given below. This is one of the places where the repetition is given not at the beginning, but at the end of the passage referred to, and some small confusion has come in, as discussed in the next note.

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,<sup>51</sup>

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

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<sup>51</sup> Here, the form and its definition cannot be identified from the peyyāla passage alone. The comm. says: *Tattha, yasmā diṭṭhivippayuttesu 'taṇhāpaccayā upādānaṃ' natthi, tasmim̐ upādānaṭṭhāne upādānaṃ viya daḷhanipātinā adhimokkhena padaṃ pūritaṃ; herein, because of disassociation from wrong view there is no 'with craving as condition: attachment', and therefore in place of attachment, the word resolve fills in, as it falls strongly (on its object), like attachment.* We can understand from this that it is only when there is disassociation from wrong view, that *resolve* (*adhimutta*) should be used. Here in this first section, it is associated with wrong view, and therefore *attachment* (*upādāna*) must be the correct word.

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājjaṃanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**  
(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājjaṃanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayam vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yam cetasikam sātam cetasikam sukham,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātam sukham vedayitam,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayam vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamaṃ ‘taṇhāpaccayā upādānaṃ?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikaṃ,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ,**

the agitation of (wrong) view, the fetter of (wrong) view,

**gāho patiṭṭhāho abhiniveso parāmāso,**

obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**

bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanam vipariyāsaggāho:**

within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānaṃ.’**

this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**

Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānaṃ, vedanākkhandho saññākkhandho,**

Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**

this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarañam.'**

this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**

This is said to be 'the origination of this whole mass of suffering.'



**Katame dhammā akusalā?**

What are unwholesome thoughts?

**Yasmiṃ samaye akusalam cittaṃ uppannaṃ hoti,**

At whatever time an unwholesome mind has arisen,

**somanassasahagataṃ, diṭṭhigatavippayuttaṃ,**

connected with happiness, disassociated with the resort to (wrong) view,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā adhimokkha,**

with craving as condition: resolve,<sup>52</sup>

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<sup>52</sup> As discussed above *resolve* (*adhimokkha*) is said here and in the next section, because because there is a disassociation from wrong view.

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājjaṃanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājjaṃanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayam vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yam cetasikam sātam cetasikam sukham,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātam sukham vedayitam,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayam vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamo ‘taṇhāpaccayā adhimokkho?’**

Herein, what is ‘with craving as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayam vuccati ‘taṇhāpaccayā adhimokkho.’**

this is said to be ‘with craving as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti’?**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmaraṇaṃ?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi maraṇaṃ.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesaṃ tesaṃ dhammānaṃ**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

**Katame dhammā akusalā?**

What are unwholesome thoughts?

**Yasmiṃ samaye akusalam cittaṃ uppannaṃ hoti,**

At whatever time an unwholesome mind has arisen,

**somanassasahagataṃ, diṭṭhigatavippayuttaṃ sasaṅkhārena,**

connected with happiness, disassociated with the resort to (wrong) view, with intention,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā adhimokkha,**

with craving as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmarañam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[281]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇam adassanam anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjham bālyam,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyutṭhānam avijjālaṅgī moho akusalamūlam:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayam vuccati ‘avijjā’.**

this is said to be ‘ignorance.’



**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tadjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tadjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayam vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yam cetasikam sātam cetasikam sukham,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātam sukham vedayitam,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayam vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamo ‘taṇhāpaccayā adhimokkho?’**

Herein, what is ‘with craving as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayam vuccati ‘taṇhāpaccayā adhimokkho.’**

this is said to be ‘with craving as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti’?**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmaraṇam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi maraṇam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesaṃ tesaṃ dhammānaṃ**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[282]

**Katame dhammā akusalā?**

What are unwholesome thoughts?

**Yasmiṃ samaye akusalam cittaṃ uppannaṃ hoti,**

At whatever time an unwholesome mind has arisen,

**upekkhāsahagataṃ, diṭṭhigatasampayuttaṃ,**

connected with equanimity, associated with the resort to (wrong) view,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññānaṃ,**

with a (volitional) process as condition: consciousness,

**viññānapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā upādānaṃ,**

with craving as condition: attachment,

**upādānapaccayā bhavo,**

with attachment as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[283]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaṃyitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayam vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yam cetasikam neva sātām nāsātām,**

That which is neither mental agreeableness nor disagreeableness,

**cetosamphassajam adukkham-asukham vedayitam,**

neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**

neither painful nor pleasant feeling born of contact with the mind:

**ayam vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamam ‘taṇhāpaccayā upādānam?’**

Herein, what is ‘with craving as condition: attachment?’

**Yā diṭṭhi diṭṭhigataṃ diṭṭhigahanam,**

That which is (wrong) view, resorting to (wrong) view, the jungle of (wrong) view,

**diṭṭhikantāro diṭṭhivisūkāyikam,**

the wilderness of (wrong) view, the distortion of (wrong) view,

**diṭṭhivipphanditam diṭṭhisamyojanam,**

the agitation of (wrong) view, the fetter of (wrong) view,



**gāho patiṭṭhāho abhiniveso parāmāso,**  
obsession, tenacity, inclination, grasping,

**kummaggo micchāpatho micchattaṃ,**  
bad path, wrong road, the state of being wrong,

**tiṭṭhāyatanam vipariyāsaggāho:**  
within the heretical sphere, obsession with what is perverse:

**idaṃ vuccati ‘taṇhāpaccayā upādānam.’**  
this is said to be ‘with craving as condition: attachment.’

**Tattha katamo ‘upādānapaccayā bhavo?’**  
Herein, what is ‘with attachment as condition: continuation?’

**Ṭhapetvā upādānam, vedanākkhandho saññākkhandho,**  
Except for attachment, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**  
the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘upādānapaccayā bhavo.’**  
this is said to be ‘with attachment as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**  
Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**  
That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**  
return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**  
this is said to be ‘with continuation as condition: birth.’

**Tattha katamam ‘jātipaccayā jarāmaraṇam?’**  
Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi maraṇam.**  
There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṁhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṁ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṁ ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṁ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇam,**

Thus, this is ageing and this is death,

**idaṁ vuccati ‘jātipaccayā jarāmarāṇam.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[284]

**Katame dhammā akusalā?**

What are unwholesome thoughts?

**Yasmiṃ samaye akusalam cittaṃ uppannaṃ hoti,**

At whatever time an unwholesome mind has arisen,

**upekkhāsahagataṃ, diṭṭhigatasampayuttaṃ, sasaṅkhārena,**

connected with equanimity, associated with the resort to (wrong) view, with intention,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye aviññāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññānaṃ,**

with a (volitional) process as condition: consciousness,

**viññānapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā adhimokkha,**

with craving as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā akusalā?**  
What are unwholesome thoughts?

**Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti,**  
At whatever time an unwholesome mind has arisen,

**upekkhāsahagataṃ, diṭṭhigatavippayuttaṃ,**  
connected with equanimity, disassociated with the resort to (wrong) view,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**  
(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**  
at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā adhimokkha,**

with craving as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā akusalā?**

What are unwholesome thoughts?

**Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time an unwholesome mind has arisen,

**upekkhāsahagataṃ, diṭṭhigatavippayuttaṃ, sasāṅkhārena,**

connected with equanimity, disassociated with the resort to (wrong) view, with intention,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā taṇhā,**

with feeling as condition: craving,

**taṇhāpaccayā adhimokkha,**

with craving as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[285]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājjaṃanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājjaṃanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’



**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayam vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yam cetasikam neva sātām nāsātām,**

That which is neither mental agreeableness nor disagreeableness,

**cetosamphassajam adukkham-asukham vedayitam,**

neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**

neither painful nor pleasant feeling born of contact with the mind:

**ayam vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā taṇhā?’**

Herein, what is ‘with feeling as condition: craving?’

**Yo rāgo sārāgo anunayo anurodho,**

That which is passion, passionateness, fawning, compliance,

**nandī nandirāgo cittassa sārāgo:**

enjoyment, passionate enjoyment, passionateness of mind:

**ayam vuccati ‘vedanāpaccayā taṇhā.’**

this is said to be ‘with feeling as condition: craving.’

**Tattha katamo ‘taṇhāpaccayā adhimokkho?’**

Herein, what is ‘with craving as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘taṇhāpaccayā adhimokkho.’**

this is said to be ‘with craving as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmarāṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[286]

**Katame dhammā akusalā?**

What are unwholesome thoughts?

**Yasmiñ samaye akusalam cittaṃ uppannaṃ hoti,**

At whatever time an unwholesome mind has arisen,

**domanassasahagataṃ, paṭighasampayuttaṃ,**

connected with sorrow, associated with repulsion,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiñ samaye aviññāpaccayā sañkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**sañkhārapaccayā viññānaṃ,**

with a (volitional) process as condition: consciousness,

**viññānapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā paṭighaṃ,**

with feeling as condition: repulsion,

**paṭighapaccayā adhimokkho,**  
with repulsion as condition: resolve,<sup>53</sup>

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmarañam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā akusalā?**  
What are unwholesome thoughts?

**Yasmiṃ samaye akusalam cittaṃ uppannam hoti,**  
At whatever time an unwholesome mind has arisen,

**domanassasahagatam, paṭighasampayuttam, sasaṅkharena,**  
connected with sorrow, associated with repulsion, with intention,

**rūpārammaṇam vā saddārammaṇam vā,**  
(having) a form object, or a sound object,

**gandhārammaṇam vā rasārammaṇam vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇam vā dhammārammaṇam vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**  
at that time with ignorance as condition there is a (volitional) process,

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<sup>53</sup> Comm: *Domanassasahagatesu ca yasmā 'vedanāpaccayā taṇhā' pi n' atthi, tasmā taṇhāṭṭhāne taṇhā viya balavakilesena paṭighena padaṃ pūritam, upādānaṭṭhāne adhimokkhen' eva; because of connection with sorrow there is no 'with feeling as condition: craving', and therefore in place of craving the word repulsion fills in, as it is strongly defiled, (and for the same reason) resolve (is said).*

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā paṭighaṃ,**

with feeling as condition: repulsion,

**paṭighapaccayā adhimokkha,**

with repulsion as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[287]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’



**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ,**

That which is mental disagreeableness, mental pain,

**cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ,**

painful and disagreeable experience born of contact with the mind,

**cetosamphassajā asātā dukkhā vedanā:**

painful and disagreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamaṃ ‘vedanāpaccayā paṭighaṃ?’**

Herein, what is ‘with feeling as condition: repulsion?’

**Yo cittassa āghāto paṭighāto paṭighaṃ paṭivirodho,**

That which is spite of mind, repulsiveness, repulsion, opposition,

**kopo pakopo sampakopo,**

anger, great anger, full anger,

**doso padoso sampadoso,**

bad temper, very bad temper, full bad temper,

**cittassa byāpatti manopadoso,**

malice of mind, bad temper in mind,

**kodho kujjhanā kujjhitattaṃ,**

hatred, hating, the state of hatred,

**doso dussanā dussitattaṃ,**

ill-temper, being ill-tempered, ill-temperedness,

**byāpatti byāpajjanā byāpajjitattaṃ,**

malice, malignity, maliciousness,

**virodho paṭivirodho caṇḍikkaṃ,**

opposing, opposition, **violence,**

**asuropo anattamanatā cittassa:**

curtness, irritation of mind:

**ayaṃ vuccati ‘vedanāpaccayā paṭighaṃ.’**

this is said to be ‘with feeling as condition: repulsion.’

**Tattha katamo ‘paṭighapaccayā adhimokkho?’**

Herein, what is ‘with repulsion as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘paṭighapaccayā adhimokkho.’**

this is said to be ‘with repulsion as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[288]

**Katame dhammā akusalā?**

What are unwholesome thoughts?

**Yasmiṃ samaye akusalam cittaṃ uppannaṃ hoti,**

At whatever time an unwholesome mind has arisen,

**upekkhāsahagataṃ, vicikicchāsampayuttaṃ,**

connected with equanimity, associated with uncertainty,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññānaṃ,**

with a (volitional) process as condition: consciousness,

**viññānapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā vicikicchā,**

with feeling as condition: uncertainty,

**vicikicchāpaccayā bhavo,**

with uncertainty as condition: continuation,<sup>54</sup>

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmarañam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[289]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇam adassanam anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhanā apaccakkhammam dummejjham bālyam,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññam moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānam avijjālaṅgī moho akusalamūlam:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

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<sup>54</sup> Comm: *Vicikicchāsampayutte pana yasmim sannīṭṭhānābhāvato adhimokkho pi natthi, tasmā taṅhāṭṭhāne balavakilesabhūtāya vicikicchāya padam pūritam, upādānaṭṭhānam parihīnam-eva; because of association with uncertainty there is an absence of conviction and no resolve, therefore in place of craving the word uncertainty fills in, as it is strongly defiled, and the place of attachment is omitted altogether.*

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tadjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhāraakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tadjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātāṃ nāsātāṃ,**

That which is neither mental agreeableness nor disagreeableness,

**cetosamphassajaṃ adukkham-asukhaṃ vedayitaṃ,**

neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**

neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā vicikicchā?’**

Herein, what is ‘with feeling as condition: uncertainty?’

**Yā kaṅkhā kaṅkhāyanā kaṅkhāyitattaṃ,**

That which is doubt, doubting, the state of being in doubt,

**vimati vicikicchā,**

perplexity, uncertainty,

**dveḷhakaṃ dvidhāpatho saṃsayo anekāṃsaggāho,**

dubeyty, dilemma, irresolution, uncertainty,

**āsappanā parisappanā apariyogāhaṇā,**

mistrust, misgiving, a lack of fathoming,

**chambhitattaṃ cittassa manovilekho:**

vacillation, a mental scratching of the mind:

**ayaṃ vuccati ‘vedanāpaccayā vicikicchā.’**

this is said to be ‘with feeling as condition: uncertainty.’

**Tattha katamo ‘vicikicchāpaccayā bhavo?’**

Herein, what is ‘with uncertainty as condition: continuation?’

**Ṭhapetvā vicikiccham, vedanākkhandho saññākkhandho,**

Except for uncertainty, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayam vuccati ‘vicikicchāpaccayā bhavo.’**

this is said to be ‘with uncertainty as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayam vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamam ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayam vuccati ‘jarā.’**

this is said to be ‘ageing.’



**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānaṃ**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[290]

**Katame dhammā akusalā?**

What are unwholesome thoughts?

**Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time an unwholesome mind has arisen,

**upekkhāsahagataṃ, uddhaccasampayuttaṃ,**

connected with equanimity, associated with agitation,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**  
at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā uddhaccaṃ,**  
with feeling as condition: agitation,

**uddhaccapaccayā adhimokkha,**  
with agitation as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,<sup>55</sup>

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

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<sup>55</sup> Comm: *Uddhaccasampayutte pana yasmiṃ adhimokkha atthi, tasmā taṇhāṭṭhāne balavakilesena uddhaccena padaṃ pūritam, upādānaṭṭhāne adhimokkheneva; because of association with agitation, there is resolve, therefore in place of craving the word agitation fills in, as it is strongly defiled, and in place of attachment, resolve (is said).*

[291]

**Tattha katamā ‘avijjā’?**

Herein, what is ‘ignorance’?

**Yaṃ aññāṇaṃ adassanaṃ anabhisamayo,**

That which is a lack of knowledge, a lack of seeing, a lack of penetration,

**ananubodho asambodho appaṭivedho,**

a lack of recognition, a lack of awakening, a lack of realisation,

**asaṅgāhaṇā apariyogāhaṇā asamapekkhanā,**

a lack of comprehension, a lack of fathoming, a lack of consideration,

**apaccavekkhaṇā apaccakkhakkammaṃ dummejjhaṃ bālyaṃ,**

a lack of reflection, a lack of perception, poor intelligence, foolishness,

**asampajaññaṃ moho pamoho sammoho,**

a lack of full knowledge, delusion, deception, confusion,

**avijjā avijjogho avijjāyogo avijjānusayo,**

ignorance, the flood of ignorance, the yoke of ignorance, the tendency to ignorance,

**avijjāpariyuṭṭhānaṃ avijjālaṅgī moho akusalamūlaṃ:**

the pervasion of ignorance, the barrier of ignorance, delusion, the root of unwholesomeness:

**ayaṃ vuccati ‘avijjā’.**

this is said to be ‘ignorance.’

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanam manindriyam,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññānam viññānakkhandho tājāmanoviññāpadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññānam.’**  
this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamam ‘viññānapaccayā nāmam?’**  
Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**  
(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññānapaccayā nāmam.’**  
this is said to be ‘with consciousness as condition: mind.’

**Tattha katamam ‘nāmapaccayā chaṭṭhāyatanam?’**  
Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayam,**  
That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanam manindriyam,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññānam viññānakkhandho tājāmanoviññāpadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanam.’**  
this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**  
Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**  
That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**  
this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yam cetasikam neva sātām nāsātām,**

That which is neither mental agreeableness nor disagreeableness,

**cetosamphassajam adukkham-asukham vedayitam,**

neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**

neither painful nor pleasant feeling born of contact with the mind:

**ayam vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamā ‘vedanāpaccayā uddhaccam?’**

Herein, what is ‘with feeling as condition: agitation?’

**Yam cittassa uddhaccam avūpasamo**

That which is agitation of mind, lack of calm,

**cetaso vikkhepo bhantattam cittassa:**

mental disturbance, confusion of mind:

**ayam vuccati ‘vedanāpaccayā vicikicchā.’**

this is said to be ‘with feeling as condition: agitation.’

**Tattha katamo ‘uddhaccapaccayā adhimokkho?’**

Herein, what is ‘with agitation as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayam vuccati ‘uddhaccapaccayā adhimokkho.’**

this is said to be ‘with agitation as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Thapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**sañkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayam vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamā ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamā ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca marañam,**  
Thus, this is ageing and this is death,

**idañ vuccati ‘jātipaccayā jarāmarañam.’**  
this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**  
This is said to be ‘the origination of this whole mass of suffering.’

***Akusalaniddeso***

*The Explanation of the Unwholesome*

## 10: Kusalaniddeso The Explanation of the Wholesome

[292]

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kusalam cittaṃ uppannam hoti,**

At whatever time a wholesome mind has arisen,

**somanassasahagataṃ ñāṇasampayuttaṃ,**

connected with happiness, associated with knowledge,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**

or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition<sup>56</sup> there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

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<sup>56</sup> Comm: *Tattha yasmā ekacittakkhaṇe kusalasaṅkhārena saddhiṃ avijjā natthi, tasmā taṃ avatvā, avijjā viya akusalānaṃ, kusalānaṃ mūlato 'kusalamūlaṃ'; herein because in that single conscious moment there is no ignorance together with the wholesome (volitional) process, therefore instead of having said that, as ignorance (was said about) unwholesome things, because of it being the root of wholesome things, 'a wholesome root' (is said).*



**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,<sup>57</sup>

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[293]

**Tattha katame ‘kusalamūlā?’**

Herein, what are ‘wholesome roots?’

**Alobho, adoso, amoho.**

A lack of greed, a lack of hatred, a lack of delusion.

**Tattha katamo alobho?**

Herein, what is ‘a lack of greed?’

**Yo alobho alubbhanā alubhitattam,**

That which is a lack of greed, not being greedy, greedlessness,

**asārāgo asārajjanā asārajjitattam,**

a lack of passion, a lack of being passionate, passionlessness,

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<sup>57</sup> Comm: *taṅhupādānānañ-ca abhāvato taṅhāṭṭhāne, taṅhā viya ārammaṇe ajjhogāḷho pasādo; upādānaṭṭhāne upādānaṃ viya daḷhanipātī nāma adhimokkho vutto; because there is no craving and attachment at the place of craving, faith, which is immersed in the sense-object like craving (is said); and at the place of attachment, resolve, which falls strongly (on its object) like attachment, is said.*

**anabhijhā alobho kusalamūlam:**

a lack of avarice, a wholesome root that is lack of greed:

**ayaṃ vuccati ‘alobho’.**

this is said to be ‘a lack of greed.’

**Tattha katamo ‘adoso?’**

Herein, what is ‘a lack of hatred?’

**Yo adoso adussanā adussitattam**

That which is a lack of hatred, not being hateful, hatelessness,

**abyāpādo abyāpajjo adoso kusalamūlam:**

a lack of malice, a lack of maliciousness, a wholesome root that is lack of hatred:

**ayaṃ vuccati ‘adoso’.**

this is said to be ‘a lack of hatred.’

**Tattha katamo amoho?**

Herein, what is ‘a lack of delusion?’

**Yā paññā pajānanā**

That which is wisdom, knowing,

**vicayo pavicayo dhammavicayo,**

investigation, deep investigation, investigation of (the nature of) things,

**sallakkhaṇā upalakkhaṇā paccupalakkhaṇā,**

discernment, discrimination, differentiation,

**paṇḍiccam kosallam nepuññam,**

erudition, skilfulness, subtlety,

**vebhabyā cintā upaparikkhā,**

clarification, thoughtfulness, consideration,

**bhūrī medhā pariṇāyikā vipassanā sampajaññam patodo,**

breadth, intelligence, guidance, insight, full awareness, examination,

**paññā paññindriyam paññābalaṃ,**

wisdom, the Faculty of Wisdom, the Strength of Wisdom,

**paññāsattham paññāpāsādo paññāloko,**

the sword of wisdom, the height of wisdom, the light of wisdom,

**paññāobhāso paññāpajjoto paññāratanaṃ,**  
the lustre of wisdom, the flame of wisdom, the treasure of wisdom,

**amoho dhammavicayo sammādiṭṭhi:**  
non-delusion, investigation of (the nature of) things, Right View:

**ayaṃ vuccati ‘amoho’.**  
this is said to be ‘a lack of delusion.’

**Ime vuccanti ‘kusalamūlā.’**  
These are said to be ‘wholesome roots.’

**Tattha katamo ‘kusalamūlapaccayā saṅkhāro?’**  
Herein, what is ‘with a wholesome root as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaṃ:**  
That which is volition, intention, intentionality:

**ayaṃ vuccati ‘kusalamūlapaccayā saṅkhāro.’**  
this is said to be ‘with a wholesome root as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**  
Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**  
this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**  
Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**  
(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**  
this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**  
That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātāṃ nāsātāṃ,**  
That which is neither mental agreeableness nor disagreeableness,

**cetosamphassaṃ adukkham-asukhaṃ vedayitaṃ,**  
neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**  
neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā pasādo?’**

Herein, what is ‘with feeling as condition: faith?’

**Yā saddhā saddahanā okappanā abhippasādo:**

That which is confidence, being confident, assurance, great faith:

**ayaṃ vuccati ‘vedanāpaccayā pasādo.’**

this is said to be ‘with feeling as condition: faith.’

**Tattha katamo ‘pasādapaccayā adhimokkho?’**

Herein, what is ‘with faith as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘pasādapaccayā adhimokkho.’**

this is said to be ‘with faith as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesāṃ tesāṃ dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarañam.'**

this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**

This is said to be 'the origination of this whole mass of suffering.'

[294]

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time a wholesome mind has arisen in the sensual realm,

**somanassasahagataṃ nāṇasampayuttaṃ, saṅkhārena,**

connected with happiness, associated with knowledge, with intention,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññānaṃ,**

with a (volitional) process as condition: consciousness,

**viññānapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā kusalā?**  
What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti,**  
At whatever time a wholesome mind has arisen in the sensual realm,

**somanassasahagataṃ ñāṇavippayuttaṃ,**  
connected with happiness, disassociated with knowledge,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**  
(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,



**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time a wholesome mind has arisen in the sensual realm,

**somanassasahagataṃ ñāṇavippayuttaṃ, sasaṅkhārena,**

connected with happiness, disassociated with knowledge, with intention,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**

or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[295]

**Tattha katame ‘kusalamūlā?’**

Herein, what are ‘wholesome roots?’

**Alobho, adoso.**

A lack of greed, a lack of hatred.

**Tattha katamo alobho?**

Herein, what is ‘a lack of greed?’

**Yo alobho alubbhanā alubhitattam,**

That which is a lack of greed, not being greedy, greedlessness,

**asārāgo asārajjanā asārajjitattam,**

a lack of passion, a lack of being passionate, passionlessness,

**anabhijjhā alobho kusalamūlam:**

a lack of avarice, a wholesome root that is lack of greed:

**ayaṃ vuccati ‘alobho’.**

this is said to be ‘a lack of greed.’

**Tattha katamo ‘adoso?’**

Herein, what is ‘a lack of hatred?’

**Yo adoso adussanā adussitattam**

That which is a lack of hatred, not being hateful, hatelessness,

**abyāpādo abyāpajjo adoso kusalamūlam:**

a lack of malice, a lack of maliciousness, a wholesome root that is lack of hatred:

**ayaṃ vuccati ‘adoso’.**

this is said to be ‘a lack of hatred.’

**Ime vuccanti ‘kusalamūlā.’**

These are said to be ‘wholesome roots.’

**Tattha katamo ‘kusalamūlapaccayā saṅkhāro?’**

Herein, what is ‘with a wholesome root as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattam:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘kusalamūlapaccayā saṅkhāro.’**

this is said to be ‘with a wholesome root as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātamaṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajamaṃ sātamaṃ sukhaṃ vedayitamaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā pasādo?’**

Herein, what is ‘with feeling as condition: faith?’

**Yā saddhā saddahanā okappanā abhippasādo:**

That which is confidence, being confident, assurance, great faith:

**ayaṃ vuccati ‘vedanāpaccayā pasādo.’**

this is said to be ‘with feeling as condition: faith.’

**Tattha katamo ‘pasādapaccayā adhimokkha?’**

Herein, what is ‘with faith as condition: resolve?’

**Yo cittassa adhimokkha adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘pasādapaccayā adhimokkha.’**

this is said to be ‘with faith as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti’?**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmaraṇaṃ?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi maraṇaṃ.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesaṃ tesaṃ dhammānaṃ**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[296]

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiñ samaye kāmāvacarañ kusalañ cittañ uppannañ hoti,**

At whatever time a wholesome mind has arisen in the sensual realm,

**upekkhāsahagatañ ñāṇasampayuttañ,**

connected with equanimity, associated with knowledge,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**poṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yañ yañ vā panārabbha,**

or referring to whatever (thought),

**tasmiñ samaye kusalamūlapaccayā sañkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**sañkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmañ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanañ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,



**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmarañam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā kusalā?**  
What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaram kusalam cittam uppannam hoti,**  
At whatever time a wholesome mind has arisen in the sensual realm,

**upekkhāsahagatam ñāṇasampayuttam, sasaṅkhārena,**  
connected with equanimity, associated with knowledge, with intention,

**rūpārammaṇam vā saddārammaṇam vā,**  
(having) a form object, or a sound object,

**gandhārammaṇam vā rasārammaṇam vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇam vā dhammārammaṇam vā,**  
or a tangible object, or a thought object,

**yam yam vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[297]

**Tattha katame ‘kusalamūlā?’**

Herein, what are ‘wholesome roots?’

**Alobho, adoso, amoho.**

A lack of greed, a lack of hatred, a lack of delusion.<sup>58</sup>

**Ime vuccanti ‘kusalamūlā.’**

These are said to be ‘wholesome roots.’

**Tattha katamo ‘kusalamūlapaccayā saṅkhāro?’**

Herein, what is ‘with a wholesome root as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaññā:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘kusalamūlapaccayā saṅkhāro.’**

this is said to be ‘with a wholesome root as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

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<sup>58</sup> The expected peyyāla after *amoho* is omitted, and similarly below, which indicates this is not a mistake.

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**  
That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamaṃ ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātamaṃ nāsātamaṃ,**  
That which is neither mental agreeableness nor disagreeableness,

**cetosamphassaṃ adukkham-asukhaṃ vedayitaṃ,**  
neither painful nor pleasant experience born of contact with the mind,

**cetosamphassaṃ adukkham-asukhā vedanā:**  
neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā pasādo?’**

Herein, what is ‘with feeling as condition: faith?’

**Yā saddhā saddhanaṃ okappaṇā abhippasādo:**  
That which is confidence, being confident, assurance, great faith:

**ayaṃ vuccati ‘vedanāpaccayā pasādo.’**

this is said to be ‘with feeling as condition: faith.’

**Tattha katamo ‘pasādapaccayā adhimokkho?’**

Herein, what is ‘with faith as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘pasādapaccayā adhimokkho.’**

this is said to be ‘with faith as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmarāṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[298]<sup>59</sup>

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time a wholesome mind has arisen in the sensual realm,

**upekkhāsahagataṃ ñāṇavippayuttaṃ,**

connected with equanimity, disassociated with knowledge,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

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<sup>59</sup> This number is missing in the transcription on CSCD but belongs here.

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmarañam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā kusalā?**  
What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaram kusalam cittam uppannam hoti,**  
At whatever time a wholesome mind has arisen in the sensual realm,

**upekkhāsahagatam ñāṇavippayuttam, sasaṅkhārena,**  
connected with equanimity, disassociated with knowledge, with intention,

**rūpārammaṇam vā saddārammaṇam vā,**  
(having) a form object, or a sound object,

**gandhārammaṇam vā rasārammaṇam vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇam vā dhammārammaṇam vā,**  
or a tangible object, or a thought object,

**yam yam vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,



**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[299]

**Tattha katame ‘kusalamūlā?’**

Herein, what are ‘wholesome roots?’

**Alobho, adoso.**

A lack of greed, a lack of hatred.

**Ime vuccanti ‘kusalamūlā.’**

These are said to be ‘wholesome roots.’

**Tattha katamo ‘kusalamūlapaccayā saṅkhāro?’**

Herein, what is ‘with a wholesome root as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaññatā:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘kusalamūlapaccayā saṅkhāro.’**

this is said to be ‘with a wholesome root as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayam vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yam cetasikam neva sātām nāsātām,**

That which is neither mental agreeableness nor disagreeableness,

**cetosamphassajam adukkham-asukham vedayitam,**

neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**

neither painful nor pleasant feeling born of contact with the mind:

**ayam vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā pasādo?’**

Herein, what is ‘with feeling as condition: faith?’

**Yā saddhā saddahanā okappanā abhippasādo:**

That which is confidence, being confident, assurance, great faith:

**ayam vuccati ‘vedanāpaccayā pasādo.’**

this is said to be ‘with feeling as condition: faith.’

**Tattha katamo ‘pasādapaccayā adhimokkho?’**

Herein, what is ‘with faith as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayam vuccati ‘pasādapaccayā adhimokkho.’**

this is said to be ‘with faith as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti’?**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmaraṇaṃ?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi maraṇaṃ.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesaṃ tesaṃ dhammānaṃ**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[300]

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti,**

At whatever time he develops the Path leading to rebirth in the form worlds,

**vivicceva kāmehi, vivicca akusalehi dhammehi**

quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ,**

having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamam̐ jhānam̐ upasampajja viharati pathavīkasiṇam̐,**  
and dwells having attained the first absorption on the earth-object,

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññānam̐,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmam̐,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇam̐,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

[301]

**Tattha katame ‘kusalamūlā?’**

Herein, what are ‘wholesome roots?’

**Alobho, adoso, amoho.**

A lack of greed, a lack of hatred, a lack of delusion.

**Ime vuccanti ‘kusalamūlā.’**

These are said to be ‘wholesome roots.’

**Tattha katamo ‘kusalamūlapaccayā saṅkhāro?’**

Herein, what is ‘with a wholesome root as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaṅkattā:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘kusalamūlapaccayā saṅkhāro.’**

this is said to be ‘with a wholesome root as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāḍhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**  
That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātāṃ nāsātāṃ,**  
That which is neither mental agreeableness nor disagreeableness,

**cetosamphassaṃ adukkham-asukham vedayitaṃ,**  
neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**  
neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā pasādo?’**

Herein, what is ‘with feeling as condition: faith?’

**Yā saddhā saddahanā okappanā abhippasādo:**  
That which is confidence, being confident, assurance, great faith:

**ayaṃ vuccati ‘vedanāpaccayā pasādo.’**

this is said to be ‘with feeling as condition: faith.’



**Tattha katamo ‘pasādapaccayā adhimokkho?’**

Herein, what is ‘with faith as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘pasādapaccayā adhimokkho.’**

this is said to be ‘with faith as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmarāṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[302]

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti,**

At whatever time he develops the Path leading to rebirth in the formless worlds,

**sabbaso ākiñcaññāyatanam samatikkamma,**

having completely transcended the sphere of nothingness,

**nevasaññānāsaññāyatanaśāññāsahagataṃ,**

associated with the perception of the sphere of neither-perception-nor-non-perception,

**sukhassa ca pahānā, dukkhassa ca pahānā,**

having given up pleasure, given up pain,

**pubbeva somanassadomanassānam atthaṅgamā,**

and with the previous disappearance of mental well-being and sorrow,

**adukkham-asukham upekkhāsatipārisuddhiṃ,**

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

**catuttham jhānam upasampajja viharati,**

he dwells having attained the fourth absorption,

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[303]

**Tattha katame ‘kusalamūlā?’**

Herein, what are ‘wholesome roots?’

**Alobho, adoso, amoho.**

A lack of greed, a lack of hatred, a lack of delusion.

**Ime vuccanti ‘kusalamūlā.’**

These are said to be ‘wholesome roots.’

**Tattha katamo ‘kusalamūlapaccayā saṅkhāro?’**

Herein, what is ‘with a wholesome root as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaññatā:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘kusalamūlapaccayā saṅkhāro.’**

this is said to be ‘with a wholesome root as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātamaṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātamaṃ sukhaṃ vedayitam,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayam vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā pasādo?’**

Herein, what is ‘with feeling as condition: faith?’

**Yā saddhā saddahanā okappanā abhippasādo:**

That which is confidence, being confident, assurance, great faith:

**ayam vuccati ‘vedanāpaccayā pasādo.’**

this is said to be ‘with feeling as condition: faith.’

**Tattha katamo ‘pasādapaccayā adhimokkho?’**

Herein, what is ‘with faith as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayam vuccati ‘pasādapaccayā adhimokkho.’**

this is said to be ‘with faith as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayam vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamā ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamā ‘marañam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘marañam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca marañam,**  
Thus, this is ageing and this is death,

**idañ vuccati 'jātipaccayā jarāmarañam.'**  
this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**  
This is said to be 'the origination of this whole mass of suffering.'

[304]

**Katame dhammā kusalā?**  
What are wholesome thoughts?

**Yasmiṃ samaye lokuttaram jhānaṃ bhāveti,**  
At whatever time he develops the supermundane absorption,

**niyyānikaṃ apacayagāmiṃ,**  
which leads out, which goes to decrease (of rebirth),

**diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiya,**  
to abandonment of (wrong) views, to the attainment of the first ground,

**vivicceva kāmehi, vivicca akusalehi dhammehi**  
quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ,**  
having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamaṃ jhānaṃ upasampajja viharati,**  
and dwells having attained the first absorption,

**dukkhapaṭipadaṃ dandhābhiññaṃ,**  
with difficulty in practice and slow deepening of knowledge,

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,



**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[305]

**Tattha katame ‘kusalamūlā?’**

Herein, what are ‘wholesome roots?’

**Alobho, adoso, amoho.**

A lack of greed, a lack of hatred, a lack of delusion.

**Tattha katamo alobho?**

Herein, what is ‘a lack of greed?’

**Yo alobho alubbhanā alubbhitattam,**

That which is a lack of greed, not being greedy, greedlessness,

**asārāgo asārajjanā asārajjitattam,**

a lack of passion, a lack of being passionate, passionlessness,

**anabhijjhā alobho kusalamūlam:**

a lack of avarice, a wholesome root that is lack of greed:

**ayaṃ vuccati ‘alobho’.**

this is said to be ‘a lack of greed.’

**Tattha katamo ‘adoso?’**

Herein, what is ‘a lack of hatred?’

**Yo adoso adussanā adussitattam**

That which is a lack of hatred, not being hateful, hatelessness,

**abyāpādo abyāpajjo adoso kusalamūlam:**

a lack of malice, a lack of maliciousness, a wholesome root that is lack of hatred:

**ayaṃ vuccati ‘adoso’.**

this is said to be ‘a lack of hatred.’

**Tattha katamo amoho?**

Herein, what is ‘a lack of delusion?’

**Yā paññā pajānanā**

That which is wisdom, knowing,

**vicayo pavicayo dhammavicayo,**

investigation, deep investigation, investigation of (the nature of) things,

**sallakkhaṇā upalakkhaṇā paccupalakkhaṇā,**

discernment, discrimination, differentiation,

**paṇḍiccaṃ kosallaṃ nepuññaṃ,**

erudition, skilfulness, subtlety,

**vebhabyā cintā upaparikkhā,**

clarification, thoughtfulness, consideration,

**bhūrī medhā pariṇāyikā vipassanā sampajaññaṃ patodo,**

breadth, intelligence, guidance, insight, full awareness, examination,

**paññā paññindriyaṃ paññābalaṃ,**

wisdom, the Faculty of Wisdom, the Strength of Wisdom,

**paññāsattham paññāpāsādo paññāloko,**

the sword of wisdom, the height of wisdom, the light of wisdom,

**paññāobhāso paññāpajjoto paññāratanaṃ,**  
the lustre of wisdom, the flame of wisdom, the treasure of wisdom,

**amoho dhammavicayo sammādiṭṭhi,**  
non-delusion, investigation of (the nature of) things, Right View,

**dhammavicayasambojjhaṅgo,**  
investigation (of the nature) of things factor of Complete Awakening,

**maggāṅgaṃ maggapariyāpannaṃ,**  
the Path factor, and what belongs to the Path,

**ayaṃ vuccati ‘amoho’.**  
this is said to be ‘a lack of delusion.’

**Ime vuccanti ‘kusalamūlā.’**  
These are said to be ‘wholesome roots.’

**Tattha katamo ‘kusalamūlapaccayā saṅkhāro?’**  
Herein, what is ‘with a wholesome root as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**  
That which is volition, intention, intentionality:

**ayaṃ vuccati ‘kusalamūlapaccayā saṅkhāro.’**  
this is said to be ‘with a wholesome root as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**  
Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**  
this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāpaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāpaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññānaṃ viññāpakkhandho tadjāmanoviññāpadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātāṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātāṃ sukhaṃ vedayitaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā pasādo?’**

Herein, what is ‘with feeling as condition: faith?’

**Yā saddhā saddahanā okappanā abhippasādo:**

That which is confidence, being confident, assurance, great faith:

**ayaṃ vuccati ‘vedanāpaccayā pasādo.’**

this is said to be ‘with feeling as condition: faith.’

**Tattha katamo ‘pasādapaccayā adhimokkho?’**

Herein, what is ‘with faith as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘pasādapaccayā adhimokkho.’**

this is said to be ‘with faith as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesaṃ tesaṃ dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ<sup>60</sup> vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

*Kusalaniddeso*

*The Explanation of the Wholesome*

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<sup>60</sup> CSCD prints *ayam* here, against its practice elsewhere.



**11: Abyākataniddeso**  
**The Explanation of what is Without Consequences**

[306]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākāṃ cakkhuvīññāṇāṃ uppannaṃ hoti,**

a resultant eye-consciousness has arisen,

**upekkhāsahagataṃ rūpārammaṇāṃ,**

connected with equanimity, (having) a form object,

**tasmiṃ samaye saṅkhārapaccayā viññāṇāṃ,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanāṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,<sup>61</sup>

**bhavapaccayā jāti,**

with continuation as condition: birth,

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<sup>61</sup> Comm: *Visesato panettha cakkhuvīññāṇādisu taṅhāṭṭhānaṃ upādānaṭṭhānaṃ ca parihīnaṃ. Kasmā? Taṅhāṭṭhānārahassa balavadhammassa abhāvā, adhimokkharahitattā ca; but here, in particular, with eye-consciousness and so on, the place of craving and attachment are omitted. Why? Because of the absence of a strong state to put in the place of craving, and (because of) being without resolve.*



**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[307]

**Tattha katamo ‘saṅkhāro?’**

Herein, what is ‘a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘saṅkhāro.’**

this is said to be ‘a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition there is consciousness?’

**Yaṃ cittaṃ mano mānasaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjācakkhuvīññāṇadhātu:**

consciousness, the consciousness constituent, the eye-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition there is consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanam?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanam manindriyam,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tajjācakkhuvīññādhātu:**  
consciousness, the consciousness constituent, the eye-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanam.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**  
That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikam neva sātāṃ nāsātāṃ,**  
That which is neither mental agreeableness nor disagreeableness,

**cetosamphassajam adukkham-asukham vedayitam,**  
neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**  
neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā bhavo?’**

Herein, what is ‘with feeling as condition: continuation?’

**Ṭhapetvā vedanaṃ, saññākkhandho,**

Except for feeling,<sup>62</sup> (it is) the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘vedanāpaccayā bhavo.’**

this is said to be ‘with feeling as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmarāṇaṃ?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marāṇaṃ.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānaṃ**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

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<sup>62</sup> Continuation (*bhava*) is normally defined in terms of the four constituents (*khandha*), but here feeling is excluded as it cannot be a condition for itself. The statement is a bit awkward, as it could simply have been dropped from the list, rather than excluded from a list of items it is not included in in the first place, but it is following a pattern established earlier in regard to attachment (*upadāna*) and resolve (*adhimokkha*).

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesaṃ tesaṃ dhammānaṃ**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[308]

**Tasmim samaye saṅkhārapaccayā viññāṇaṃ saṅkhārahetukaṃ,**

At that time with a (volitional) process as condition there is consciousness rooted in a (volitional) process,

**viññāṇapaccayā nāmaṃ viññāṇaḥetukaṃ,**

with consciousness as condition: mind rooted in consciousness,

**nāmapaccayā chaṭṭhāyatanaṃ nāmaḥetukaṃ,**

with mind as condition: the sixth sense sphere rooted in mind,

**chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanahetuko,**

with the sixth sense sphere as condition: contact rooted in the sixth sense sphere,

**phassapaccayā vedanā phassaḥetukā,**

with contact as condition: feeling rooted in contact,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[309]

**Tasmim samaye saṅkhārapaccayā viññāṇaṃ saṅkhārasampayuttaṃ,**

At that time with a (volitional) process as condition there is consciousness associated with a (volitional) process,

**viññāṇapaccayā nāmaṃ viññāṇasampayuttaṃ,**

with consciousness as condition: mind associated with consciousness,

**nāmapaccayā chaṭṭhāyatanaṃ nāmasampayuttaṃ,**

with mind as condition: the sixth sense sphere associated with mind,

**chaṭṭhāyatanapaccayā phasso chaṭṭhāyatanasampayutto,**

with the sixth sense sphere as condition: contact associated with the sixth sense sphere,

**phassapaccayā vedanā phassasampayuttā,**

with contact as condition: feeling rooted in contact,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[310]

**Tasmim samaye saṅkhārapaccayā viññāṇam, viññāṇapaccayā pi saṅkhāro,**

At that time with a (volitional) process as condition there is consciousness, also with consciousness as condition there is a (volitional) process,

**viññāṇapaccayā nāmaṃ, nāmapaccayā pi viññāṇam,**

with consciousness as condition: mind, also with mind as condition: consciousness,

**nāmapaccayā chaṭṭhāyatanam, chaṭṭhāyatanapaccayā pi nāmaṃ,**

with mind as condition: the sixth sense sphere, also with the sixth sense sphere as condition: mind,

**chaṭṭhāyatanapaccayā phasso, phassapaccayā pi chaṭṭhāyatanam,**

with the sixth sense sphere as condition: contact, also with contact as condition: the sixth sense sphere,

**phassapaccayā vedanā, vedanāpaccayā pi phasso,**

with contact as condition: feeling, also with feeling as condition: contact,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[311]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākāṃ sotaviññāṇaṃ uppannaṃ hoti,**

a resultant ear-consciousness has arisen,

**upekkhāsahagataṃ saddāramaṇaṃ,**

connected with equanimity, (having) a sound object,

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phassa,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.



**Yasmim samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacittā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākam ghānaviññāṇam uppannaṃ hoti,**  
a resultant **nose-consciousness has arisen,**

**upekkhāsahagataṃ gandhārammaṇam,**  
**connected with equanimity, (having) a smell object,**

**tasmim samaye saṅkhārapaccayā viññāṇam,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā bhavo,**  
with feeling as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Yasmim samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacitattā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākam jivhāviññāṇam uppannam hoti,**  
a resultant **tongue-consciousness has arisen,**

**upekkhāsahagatam rasārammaṇam,**  
**connected with equanimity, (having) a taste object,**

**tasmim samaye saṅkhārapaccayā viññāṇam,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmam,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā bhavo,**  
with feeling as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Yasmim samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacittā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākam kāyaviññāṇam uppannaṁ hoti,**  
a resultant body-consciousness has arisen,

**sukhasahagataṁ phoṭṭhabbārammaṇam,**  
connected with happiness, (having) a tangible object,

**tasmim samaye saṅkhārapaccayā viññāṇam,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṁ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṁ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā bhavo,**  
with feeling as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

[312]

**Tattha katamo ‘saṅkhāro?’**

Herein, what is ‘a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘saṅkhāro.’**

this is said to be ‘a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition there is consciousness?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjākāyaviññāṇadhātu:**

consciousness, the consciousness constituent, the body-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition there is consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjākāyaviññāṇadhātu:**  
consciousness, the consciousness constituent, the body -consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**  
That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ kāyikaṃ sātāṃ kāyikaṃ sukhaṃ,**  
That which is bodily pleasure, bodily agreeableness,

**kāyasamphassaṃ sātāṃ sukhaṃ vedayitaṃ,**  
pleasure arising from contact with the body, agreeable feeling,

**kāyasamphassajā sātā sukhā vedanā.**  
pleasure and pleasureable feeling that is born in the body:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā bhavo?’**

Herein, what is ‘with feeling as condition: continuation?’

**Ṭhapetvā vedanaṃ, saññākkhandho,**

Except for feeling, (it is) the perception constituent,

**saṅkhārakkhandho viññāṅakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘vedanāpaccayā bhavo.’**

this is said to be ‘with feeling as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmaraṇaṃ?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi maraṇaṃ.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānaṃ**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesaṃ tesaṃ dhammānaṃ**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[313]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṃsa katattā upacitattā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manodhātu uppannā hoti,**

a resultant mind element has arisen,

**upekkhāsahagatā,**

connected with equanimity,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā,**

or a tangible object,

**yam yam vā panārabba,**

or referring to whatever (thought),

**tasmim samaye saṅkhārapaccayā viññāṇam,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.



[314]

**Tattha katamo ‘saṅkhāro?’**

Herein, what is ‘a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘saṅkhāro.’**

this is said to be ‘a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition there is consciousness?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanodhātu:**

consciousness, the consciousness constituent, the mind element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition there is consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanodhātu:**

consciousness, the consciousness constituent, the mind element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātamaṃ nāsātamaṃ,**

That which is neither mental agreeableness nor disagreeableness,

**cetosamphassajaṃ adukkham-asukhaṃ vedayitaṃ,**

neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**

neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā adhimokkho?’**

Herein, what is ‘with feeling as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘vedanāpaccayā adhimokkho.’**

this is said to be ‘with feeling as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamā ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamā ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idaṃ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmarañam.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**  
This is said to be ‘the origination of this whole mass of suffering.’

[315]

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacitattā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**  
a resultant mind-consciousness element has arisen,

**somanassasahagatā,**  
connected with happiness,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññānaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[316]

**Tattha katamo ‘saṅkhāro?’**

Herein, what is ‘a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattam:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘saṅkhāro.’**

this is said to be ‘a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇam?’**

Herein, what is ‘with a (volitional) process as condition there is consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyam,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition there is consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātamaṃ cetasikaṃ sukhaṃ,**  
That which is mental agreeableness, mental pleasure,

**cetosamphassajamaṃ sātamaṃ sukhaṃ vedayitamaṃ,**  
pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**  
pleasant and agreeable feeling born of contact with the mind:

**ayamaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā adhimokkha?’**

Herein, what is ‘with feeling as condition: resolve?’

**Yo cittassa adhimokkha adhimuccanā tad-adhimuttatā:**  
That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayamaṃ vuccati ‘vedanāpaccayā adhimokkha.’**

this is said to be ‘with feeling as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho,**  
Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**  
the (volitional) processes constituent, the consciousness constituent:

**ayamaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesamaṃ tesamaṃ dhammānaṃ jāti sañjāti,**  
That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**  
return, turning up, manifestation:

**ayamaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarañam.'**

this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**

This is said to be 'the origination of this whole mass of suffering.'



[317]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiñ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacitattā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**

a resultant mind-consciousness element has arisen,

**upekkhāsahagatā,**

connected with equanimity,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**

or a tangible object, or a thought object,

**yam yam vā panārabbhā,**

or referring to whatever (thought),

**tasmiñ samaye saṅkhārapaccayā viññāṇam,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmañ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[318]

**Tattha katamo ‘saṅkhāro?’**

Herein, what is ‘a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattam:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘saṅkhāro.’**

this is said to be ‘a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇam?’**

Herein, what is ‘with a (volitional) process as condition there is consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyam,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇam.’**

this is said to be ‘with a (volitional) process as condition there is consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**  
That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātāṃ nāsātāṃ,**  
That which is neither mental agreeableness nor disagreeableness,

**cetosamphassaṃ adukkham-asukham vedayitaṃ,**  
neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**  
neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā adhimokkho?’**

Herein, what is ‘with feeling as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘vedanāpaccayā adhimokkho.’**

this is said to be ‘with feeling as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmaraṇaṃ?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi maraṇaṃ.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṁhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṁ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṁ ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṁ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇam,**

Thus, this is ageing and this is death,

**idaṁ vuccati ‘jātipaccayā jarāmarāṇam.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[319]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiñ samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacitattā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāpadhātu uppannā hoti,**  
a resultant mind-consciousness element has arisen,

**somanassasahagatā ñāṇasampayuttā,**  
connected with happiness, associated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiñ samaye saṅkhārapaccayā viññāṇaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacitattā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**  
a resultant mind-consciousness element has arisen,

**somanassasahagatā ñāṇasampayuttā, saṅkhārena,**  
connected with happiness, associated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbhā,**  
or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇam,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**

a resultant mind-consciousness element has arisen,

**somanassasahagatā ñāṇavippayuttā,**

connected with happiness, disassociated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,



**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**  
or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammaṃsa katattā upacittā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**  
a resultant mind-consciousness element has arisen,

**somanassasahagatā ñāṇavippayuttā, sasaṅkhārena,**  
connected with happiness, disassociated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmim samaye saṅkhārapaccayā viññāṇaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacitattā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**

a resultant mind-consciousness element has arisen,

**upekkhāsahagatā, ñāṇasampayuttā,**

connected with equanimity, associated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbhā,**

or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmarañam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacitattā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**  
a resultant mind-consciousness element has arisen,

**upekkhāsahagatā, ñāṇasampayuttā, saṅkhārena,**  
connected with equanimity, associated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabhha,**  
or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇam,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**

a resultant mind-consciousness element has arisen,

**upekkhāsahagatā, ñāṇavippayuttā,**

connected with equanimity, disassociated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammaṃsa katattā upacitattā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**  
a resultant mind-consciousness element has arisen,

**upekkhāsaḥagatā, nāṇavippayuttā, asaṅkhārena,**  
connected with equanimity, disassociated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**poṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yam yam vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

[320]

**Tattha katamo ‘saṅkhāro?’**

Herein, what is ‘a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘saṅkhāro.’**

this is said to be ‘a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition there is consciousness?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition there is consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,



**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanam.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātamaṃ nāsātamaṃ,**

That which is neither mental agreeableness nor disagreeableness,

**cetosamphassajam adukkham-asukham vedayitam,**

neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**

neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā pasādo?’**

Herein, what is ‘with feeling as condition: faith?’

**Yā saddhā saddahanā okappanā abhippasādo:**

That which is confidence, being confident, assurance, great faith:

**ayaṃ vuccati ‘vedanāpaccayā pasādo.’**

this is said to be ‘with feeling as condition: faith.’

**Tattha katamo ‘pasādapaccayā adhimokkho?’**

Herein, what is ‘with faith as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayam vuccati ‘pasādapaccayā adhimokkho.’**

this is said to be ‘with faith as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayam vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayam vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamam ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṁhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṁ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṁ ‘maraṇaṁ?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānaṁ**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṁ:**

impermanence, a disappearance:

**idaṁ vuccati ‘maraṇaṁ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṁ,**

Thus, this is ageing and this is death,

**idaṁ vuccati ‘jātipaccayā jarāmaraṇaṁ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṁ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[321]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti,**

At whatever time he develops the Path leading to rebirth in the form worlds,

**vivicceva kāmehi, vivicca akusalehi dhammehi**

quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ,**

having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamam jhānam upasampajja viharati pathavīkasiṇam,**

and dwells having attained the first absorption on the earth-object,

**tasmiṃ samaye phasso hoti,**

at that time there is contact,

**vedanā hoti, saññā hoti,**

there is feeling, there is perception,

**cetanā hoti, cittaṃ hoti,**

there is intention, there is thought,

**vitakko hoti, vicāro hoti,**

there is thinking, there is reflection,

**pīti hoti, sukhaṃ hoti, cittassekaggatā hoti,**

there is rapture, there is happiness, there is one-pointedness of mind,

**saddhindriyaṃ hoti, vīriyindriyaṃ hoti,**

there is the faculty of faith, there is the faculty of energy,

**satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti,**

there is the faculty of mindfulness, there is the faculty of concentration, there is the faculty of wisdom,

**manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti,**

there is the faculty of mind, there is the faculty of happiness, there is the faculty of life,

**sammādiṭṭhi hoti, sammāsankappo hoti,**

there is right view, there is right thought,

**sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti,**

there is right endeavour, there is right mindfulness, there is right concentration,

**saddhābalaṃ hoti, vīriyabalaṃ hoti,**  
there is the strength of faith, there is the strength of energy,

**satibalaṃ hoti, samādhibalaṃ hoti, paññābalaṃ hoti,**  
there is the strength of mindfulness, there is the strength of concentration, there is the strength of wisdom,

**hiribalaṃ hoti, ottappabalaṃ hoti,**  
there is the strength of conscience, there is the strength of shame,

**alobho hoti, adoso hoti, amoho hoti,**  
there is a lack of greed, there is a lack of hatred, there is a lack of delusion,

**anabhijjhā hoti, abyāpādo hoti,**  
there is a lack of avarice, there is a lack of malice,

**sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti,**  
there is right view, there is conscience, there is shame,

**kāyapassaddhi hoti, cittapassaddhi hoti,**  
there is bodily calm, there is mental calm,

**kāyalahutā hoti, cittalahutā hoti,**  
there is bodily lightness, there is mental lightness,

**kāyamudutā hoti, cittamudutā hoti,**  
there is bodily plasticity, there is mental plasticity,

**kāyakammaññatā hoti, cittakammaññatā hoti,**  
there is bodily workableness, there is mental workableness,

**kāyapāguññatā hoti, cittapāguññatā hoti,**  
there is bodily proficiency, there is mental proficiency,

**kāyujukatā hoti, cittujukatā hoti,**  
there is bodily uprightness, there is mental uprightness,

**sati hoti, sampajaññaṃ hoti,**  
there is mindfulness, there is full knowledge,

**samatho hoti, vipassanā hoti,**  
there is calm, there is full insight,

**paggāho hoti, avikkhepo hoti:**  
there is exertion, **there is balance:**

**ime dhammā kusalā.**  
**those thoughts are wholesome.**

**Tasseva, rūpāvacarassa kusalassa kammassa katattā upacitattā,**

For him, through having done and accumulated wholesome deeds in the form realm,

**vipākam vivicceva kāmehi, vivicca akusalehi dhammehi**

the result is that quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ,**

having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamam jhānam upasampajja viharati pathavīkaṣaṇam,**

he dwells having attained the first absorption on the earth-object,

**tasmiṃ samaye saṅkhārapaccayā viññāṇam,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[322]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiñ samaye arūpūpapattiyā maggaṃ bhāveti,**

At whatever time he develops the Path leading to rebirth in the formless worlds,

**sabbaso ākiñcaññāyatanam samatikkamma,**

having completely transcended the sphere of nothingness,

**nevasaññānāsaññāyatanaśāññāsahagatam,**

associated with the perception of the sphere of neither-perception-nor-non-perception,

**sukhassa ca pahānā, dukkhassa ca pahānā,**

having given up pleasure, given up pain,

**pubbeva somanassadomanassānam atthaṅgamā,**

and with the previous disappearance of mental well-being and sorrow,

**adukkham-asukham upekkhāsati pārisuddhiṃ,**

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

**cattuttham jhānam upasampajja viharati,**

he dwells having attained the fourth absorption,

**tasmiñ samaye phasso hoti,**

at that time there is contact,

**vedanā hoti, saññā hoti,**

there is feeling, there is perception,

**cetanā hoti, cittaṃ hoti,**

there is intention, there is thought,

**vitakko hoti, vicāro hoti,**

there is thinking, there is reflection,

**pīti hoti, sukham hoti, cittassekaggatā hoti,**

there is rapture, there is happiness, there is one-pointedness of mind,

**saddhindriyaṃ hoti, vīriyindriyaṃ hoti,**

there is the faculty of faith, there is the faculty of energy,

**satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti,**

there is the faculty of mindfulness, there is the faculty of concentration, there is the faculty of wisdom,

**manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti,**  
there is the faculty of mind, there is the faculty of happiness, there is the faculty of life,

**sammādiṭṭhi hoti, sammāsaṅkappo hoti,**  
there is right view, there is right thought,

**sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti,**  
there is right endeavour, there is right mindfulness, there is right concentration,

**saddhābalaṃ hoti, vīriyabalaṃ hoti,**  
there is the strength of faith, there is the strength of energy,

**satibalaṃ hoti, samādhibalaṃ hoti, paññābalaṃ hoti,**  
there is the strength of mindfulness, there is the strength of concentration, there is the strength of wisdom,

**hiribalaṃ hoti, ottappabalaṃ hoti,**  
there is the strength of conscience, there is the strength of shame,

**alobho hoti, adoso hoti, amoho hoti,**  
there is a lack of greed, there is a lack of hatred, there is a lack of delusion,

**anabhijjhā hoti, abyāpādo hoti,**  
there is a lack of avarice, there is a lack of malice,

**sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti,**  
there is right view, there is conscience, there is shame,

**kāyapassaddhi hoti, cittapassaddhi hoti,**  
there is bodily calm, there is mental calm,

**kāyalahutā hoti, cittalahutā hoti,**  
there is bodily lightness, there is mental lightness,

**kāyamudutā hoti, cittamudutā hoti,**  
there is bodily plasticity, there is mental plasticity,

**kāyakammaññatā hoti, cittakammaññatā hoti,**  
there is bodily workableness, there is mental workableness,

**kāyapāguññatā hoti, cittapāguññatā hoti,**  
there is bodily proficiency, there is mental proficiency,

**kāyujukatā hoti, cittujukatā hoti,**  
there is bodily uprightness, there is mental uprightness,

**sati hoti, sampajaññaṃ hoti,**  
there is mindfulness, there is full knowledge,



**samatho hoti, vipassanā hoti,**  
there is calm, there is full insight,

**paggāho hoti, avikkhepo hoti:**  
there is exertion, there is balance:

**ime dhammā kusalā.**  
those thoughts are wholesome.

**Tasseva, arūpāvacarassa kusalassa kammassa katattā upacitattā,**  
For him, through having done and accumulated wholesome deeds in the formless realm,

**vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma,**  
the result is that having completely transcended the sphere of nothingness,

**nevasaññānāsaññāyatanaṃ saññāsahagataṃ,**  
associated with the perception of the sphere of neither-perception-nor-non-perception,

**sukhassa ca pahānā, dukkhassa ca pahānā,**  
having given up pleasure, given up pain,

**pubbeva somanassadomanassānaṃ atthaṅgamā,**  
and with the previous disappearance of mental well-being and sorrow,

**adukkhā-asukhā upekkhāsatipārisuddhiṃ,**  
without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

**catuttham jhānaṃ upasampajja viharati,**  
he dwells having attained the fourth absorption,

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

[323]

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye lokuttaram jhānam bhāveti,**  
At whatever time he develops the supermundane absorption,

**niyyānikam apacayagāmiṃ,**  
which leads out, which goes to decrease (of rebirth),

**diṭṭhigatānam pahānāya, paṭhamāya bhūmiyā pattiyā,**  
to abandonment of (wrong) views, to the attainment of the first ground,

**vivicceva kāmehi, vivicca akusalehi dhammehi**  
quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ savicāram vivekajam pītisukham,**  
having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamam jhānam upasampajja viharati,**  
and dwells having attained the first absorption,

**dukkhapaṭipadam dandhābhiññam,**  
with difficulty in practice and slow deepening of knowledge,

**tasmiṃ samaye phasso hoti,**  
at that time there is contact,

**vedanā hoti, saññā hoti,**  
there is feeling, there is perception,

**cetanā hoti, cittaṃ hoti,**  
there is intention, there is thought,

**vitakko hoti, vicāro hoti,**  
there is thinking, there is reflection,

**pīti hoti, sukhaṃ hoti, cittassekaggatā hoti,**  
there is rapture, there is happiness, there is one-pointedness of mind,

**saddhindriyaṃ hoti, vīriyindriyaṃ hoti,**  
there is the faculty of faith, there is the faculty of energy,

**satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti,**  
there is the faculty of mindfulness, there is the faculty of concentration, there is the  
faculty of wisdom,

**manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti,**  
there is the faculty of mind, there is the faculty of happiness, there is the faculty of life,

**sammādiṭṭhi hoti, sammāsaṅkappo hoti,**  
there is right view, there is right thought,

**sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti,**  
there is right endeavour, there is right mindfulness, there is right concentration,

**saddhābalaṃ hoti, vīriyabalaṃ hoti,**  
there is the strength of faith, there is the strength of energy,

**satibalaṃ hoti, samādhibalaṃ hoti, paññābalaṃ hoti,**  
there is the strength of mindfulness, there is the strength of concentration, there is the  
strength of wisdom,

**hiribalaṃ hoti, ottappabalaṃ hoti,**  
there is the strength of conscience, there is the strength of shame,

**alobho hoti, adoso hoti, amoho hoti,**  
there is a lack of greed, there is a lack of hatred, there is a lack of delusion,

**anabhijjhā hoti, abyāpādo hoti,**  
there is a lack of avarice, there is a lack of malice,

**sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti,**  
there is right view, there is conscience, there is shame,

**kāyapassaddhi hoti, cittapassaddhi hoti,**  
there is bodily calm, there is mental calm,

**kāyalahutā hoti, cittalahutā hoti,**  
there is bodily lightness, there is mental lightness,

**kāyamudutā hoti, cittamudutā hoti,**  
there is bodily plasticity, there is mental plasticity,

**kāyakammaññatā hoti, cittakammaññatā hoti,**  
there is bodily workableness, there is mental workableness,

**kāyapāguññatā hoti, cittapāguññatā hoti,**  
there is bodily proficiency, there is mental proficiency,

**kāyujukatā hoti, cittujukatā hoti,**  
there is bodily uprightness, there is mental uprightness,

**sati hoti, sampajaññaṃ hoti,**  
there is mindfulness, there is full knowledge,

**samatho hoti, vipassanā hoti,**  
there is calm, there is full insight,

**paggāho hoti, avikkhepo hoti:**  
there is exertion, **there is balance:**

**ime dhammā kusalā.**  
those thoughts are wholesome.

**Tasseva, lokuttarassa kusalassa jhānassa katattā bhāvitattā**  
For him, through having done and developed the supermundane absorption

**vipākaṃ vivicceva kāmehi, vivicca akusalehi dhammehi**  
the result is that quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ,**  
having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamaṃ jhānaṃ upasampajja viharati,**  
he dwells having attained the first absorption,

**dukkhapaṭipadaṃ dandhābhiññaṃ,**  
with difficulty in practice and slow deepening of knowledge,

**tasmiṃ samaye saṅkhārapaccayā viññānaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññānapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[324]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**akusalassa kammaṣṣa katattā upacittā,**

through having done and accumulated unwholesome deeds,

**vipākāṃ cakkhuvīññāṇaṃ uppannaṃ hoti,**

a resultant eye-consciousness has arisen,

**upekkhāsahagataṃ rūpārammaṇaṃ,**

connected with equanimity, (having) a form object,

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phassa,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**akusalassa kammassa katattā upacitattā,**

through having done and accumulated unwholesome deeds,

**vipākam̐ sotaviññāṇam̐ uppannam̐ hoti,**

a resultant ear-consciousness has arisen,

**upekkhāsahagatam̐ saddārammaṇam̐,**

connected with equanimity, (having) a sound object,

**tasmiṃ samaye saṅkhārapaccayā viññāṇam̐,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam̐,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam̐,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**akusalassa kammassa katattā upacitattā,**

through having done and accumulated unwholesome deeds,

**vipākam ghānaviññāṇam uppannam hoti,**

a resultant nose-consciousness has arisen,

**upekkhāsahagatam gandhārammaṇam,**

connected with equanimity, (having) a smell object,

**tasmiṃ samaye saṅkhārapaccayā viññāṇam,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.



**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**akusalassa kammassa katattā upacitattā,**

through having done and accumulated unwholesome deeds,

**vipākam̐ jivhāviññāṇam̐ uppannaṃ hoti,**

a resultant **tongue-consciousness has arisen,**

**upekkhāsahagataṃ rasārammaṇam̐,**

connected with equanimity, (having) a taste object,

**tasmiṃ samaye saṅkhārapaccayā viññāṇam̐,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam̐,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**akusalassa kammassa katattā upacitattā,**

through having done and accumulated unwholesome deeds,

**vipākaṃ kāyaviññāṇaṃ uppannaṃ hoti,**

a resultant body-consciousness has arisen,

**dukkhasahagataṃ phoṭṭhabbārammaṇaṃ,**

connected with suffering, (having) a tangible object,

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[325]

**Tattha katamo ‘saṅkhāro?’**

Herein, what is ‘a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘saṅkhāro.’**

this is said to be ‘a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition there is consciousness?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjākāyaviññāṇadhātu:**

consciousness, the consciousness constituent, the body-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition there is consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tadjākāyaviññāṇadhātu:**

consciousness, the consciousness constituent, the body-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanam.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ kāyikaṃ asātaṃ kāyikaṃ dukkham,**

That which is bodily pain, bodily disagreeableness,

**kāyasamphassajaṃ asātaṃ dukkham vedayitam,**

pain arising from contact with the body, disagreeable feeling,

**kāyasamphassajā asātā dukkhā vedanā.**

pain and painful feeling that is born in the body.

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā bhavo?’**

Herein, what is ‘with feeling as condition: continuation?’

**Ṭhapetvā vedanam, saññākkhandho,**

Except for feeling, (it is) the perception constituent,

**sañkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘vedanāpaccayā bhavo.’**

this is said to be ‘with feeling as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamā ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamā ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca marañam,**  
Thus, this is ageing and this is death,

**idañ vuccati ‘jātipaccayā jarāmarañam.’**  
this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānañ hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**  
This is said to be ‘the origination of this whole mass of suffering.’

[326]

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiñ samaye,**  
At whatever time,

**akusalassa kammaṣṣa katattā upacitattā,**  
through having done and accumulated unwholesome deeds,

**vipākā manodhātu uppannā hoti,**  
a resultant mind element has arisen,

**upekkhāsahagatā,**  
connected with equanimity,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā,**  
or a tangible object,

**yam yam vā panārabba,**  
or referring to whatever (thought),

**tasmim samaye saṅkhārapaccayā viññāṇaṃ,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[327]

**Tattha katamo ‘saṅkhāro?’**

Herein, what is ‘a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘saṅkhāro.’**

this is said to be ‘a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition there is consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanodhātu:**  
consciousness, the consciousness constituent, the mind element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition there is consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**  
(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanodhātu:**  
consciousness, the consciousness constituent, the mind element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**  
That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’



**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātāṃ nāsātāṃ,**

That which is neither mental agreeableness nor disagreeableness,

**cetosamphassajaṃ adukkham-asukhaṃ vedayitaṃ,**

neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**

neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā adhimokkho?’**

Herein, what is ‘with feeling as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘vedanāpaccayā adhimokkho.’**

this is said to be ‘with feeling as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesāṃ tesāṃ dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarañam.'**

this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**

This is said to be 'the origination of this whole mass of suffering.'

[328]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiñ samaye,**  
At whatever time,

**akusalassa kammaṣṣa katattā upacittā,**  
through having done and accumulated unwholesome deeds,

**vipākā manoviññāṇadhātu uppannā hoti,**  
a resultant mind-consciousness element has arisen,

**upekkhāsahagatā,**  
connected with equanimity,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yam yam vā panārabba,**  
or referring to whatever (thought),

**tasmiñ samaye sañkhārapaccayā viññāṇam,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmañ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**  
with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[329]

**Tattha katamo ‘saṅkhāro?’**

Herein, what is ‘a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattam:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘saṅkhāro.’**

this is said to be ‘a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇam?’**

Herein, what is ‘with a (volitional) process as condition there is consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇam.’**

this is said to be ‘with a (volitional) process as condition there is consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**  
That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**  
consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**  
consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**  
That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātaṃ nāsātaṃ,**  
That which is neither mental agreeableness nor disagreeableness,

**cetosamphassaṃ adukkham-asukhaṃ vedayitaṃ,**  
neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**  
neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā adhimokkha?’**

Herein, what is ‘with feeling as condition: resolve?’

**Yo cittassa adhimokkha adhimuccanā tad-adhimuttatā:**  
That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘vedanāpaccayā adhimokkha.’**

this is said to be ‘with feeling as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkham, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti’?**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇaṃ?’**

Herein, what is ‘death?’

**Yo tesaṃ tesaṃ dhammānaṃ**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānaṃ:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇaṃ.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmaraṇaṃ.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[330]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye manodhātu uppannā hoti**

At whatever time a mind element has arisen

**kiriyaṃ neva kusalā nākusalaṃ na ca kammavipākā,**

that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**upekkhāsahagatā,**

connected with equanimity,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā,**  
or a tangible object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**  
with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.



**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye manoviññāṇadhātu uppannā hoti**

At whatever time a mind-consciousness element has arisen

**kiriyā neva kusalā nākusalā na ca kammavipākā,**

that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**somanassasahagatā,**

connected with happiness,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye manoviññāṇadhātu uppannā hoti**

At whatever time a mind-consciousness element has arisen

**kiriyaṃ neva kusalā nākusalā na ca kammavipākā,**

that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**upekkhāsahagatā,**

connected with equanimity,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**

or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[331]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye manoviññādhātu uppannā hoti**

At whatever time a mind-consciousness element has arisen

**kiriyaṃ neva kusalā nākusalā na ca kammavipākā,**

that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**somanassasahagatā ñāṇasampayuttā,**

connected with happiness, associated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**

or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye manoviññāṇadhātu uppannā hoti**

At whatever time a mind-consciousness element has arisen

**kiriyaṃ neva kusalā nākusalā na ca kammavipākā,**

that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**somanassasahagatā ñāṇasampayuttā sasaṅkhārena,**

connected with happiness, associated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye manoviññāṇadhātu uppannā hoti**

At whatever time a mind-consciousness element has arisen

**kiriyā neva kusalā nākusalā na ca kammavipākā,**

that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**somanassasahagatā ñāṇavippayuttā,**

connected with happiness, disassociated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye manoviññāṇadhātu uppannā hoti**  
At whatever time a mind-consciousness element has arisen

**kiriyaṃ neva kusalā nākusalā na ca kammavipākā,**  
that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**somanassasahagatā ñāṇavippayuttā saṅkhārena,**  
connected with happiness, disassociated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye manoviññāṇadhātu uppannā hoti**

At whatever time a mind-consciousness element has arisen

**kiriyaṃ neva kusalā nākusalā na ca kammavipākā,**

that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**upekkhāsahagatā ñāṇasampayuttā,**

connected with equanimity, associated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**

or a tangible object, or a thought object,



**yaṃ yaṃ vā panārabbhā,**  
or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye manoviññāṇadhātu uppannā hoti**  
At whatever time a mind-consciousness element has arisen

**kiriyā neva kusalā nākusalā na ca kammavipākā,**  
that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**upekkhāsaḥagatā nāṇasampayuttā saṅkhārena,**  
connected with equanimity, associated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**  
or a tangible object, or a thought object,

**yam yam vā panārabba,**  
or referring to whatever (thought),

**tasmim samaye saṅkhārapaccayā viññāṇam,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye manoviññāṇadhātu uppannā hoti**

At whatever time a mind-consciousness element has arisen

**kiriyā neva kusalā nākusalā na ca kammavipākā,**

that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**upekkhāsahagatā ñāṇavippayuttā,**

connected with equanimity, associated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye manoviññāṇadhātu uppannā hoti**  
At whatever time a mind-consciousness element has arisen

**kiriyaṃ neva kusalā nākusalā na ca kammavipākā,**  
that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**upekkhāsahagatā ñāṇavippayuttā sasaṅkhārena,**  
connected with equanimity, associated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye saṅkhārapaccayā viññāṇaṃ,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[332]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye rūpāvacaraṃ jhānaṃ bhāveti,**

At whatever time he develops absorption in the form realm,

**kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ,**

that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**diṭṭhadhammasukhavihāraṃ,**

a happy abiding in the here and now,

**vivicceva kāmehi, vivicca akusalehi dhammehi**

quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ,**

having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamam̐ jhānam̐ upasampajja viharati pathavīkasiṇam̐,**  
and dwells having attained the first absorption on the earth-object,

**tasmiṃ samaye saṅkhārapaccayā viññāṇam̐,**  
at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam̐,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇam̐,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

[333]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye arūpāvacaraṃ jhānaṃ bhāveti,**

At whatever time he develops absorption in the formless realm,

**kiriyaṃ neva kusalaṃ nākusalaṃ na ca kammavipākaṃ,**

that is inoperative, being neither wholesome nor unwholesome, nor a result of (previous) deeds,

**diṭṭhadhammasukhavihāraṃ,**

a happy abiding in the here and now,

**sabbaso ākiñcaññāyatanam samatikkamma,**

having completely transcended the sphere of nothingness,

**nevasaññānāsaññāyatanaśāhagataṃ,**

associated with the perception of the sphere of neither-perception-nor-non-perception,

**sukhassa ca pahānā, dukkhassa ca pahānā,**

having given up pleasure, given up pain,

**pubbeva somanassadomanassānam atthaṅgamā,**

and with the previous disappearance of mental well-being and sorrow,

**adukkham-asukham upekkhāsatipārisuddhiṃ,**

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

**catuttham jhānaṃ upasampajja viharati,**

he dwells having attained the fourth absorption,

**tasmiṃ samaye saṅkhārapaccayā viññāṇam,**

at that time with a (volitional) process as condition there is consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

*Abyākataniddeso*

*The Explanation of what is Without Consequences*



**12: Avijjāmūlakakusalaniddeso**  
**The Explanation of the Wholesome with a Root of Ignorance**

[334]

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time a wholesome mind has arisen in the sensual realm,

**somanassasahagataṃ ñāṇasampayuttaṃ,**

connected with happiness, associated with knowledge,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

[335]

**Tattha katamo ‘avijjāpaccayā saṅkhāro?’**

Herein, what is ‘with ignorance as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattam:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘avijjāpaccayā saṅkhāro.’**

this is said to be ‘with ignorance as condition there is a (volitional) process.’

**Tattha katamam ‘saṅkhārapaccayā viññāṇam?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇam.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāpaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāpaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññānaṃ viññāpakkhandho tājāmanoviññāpadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanaṃ paccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanaṃ paccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ sātamaṃ cetasikaṃ sukhaṃ,**

That which is mental agreeableness, mental pleasure,

**cetosamphassajam sātamaṃ sukhaṃ vedayitaṃ,**

pleasant and agreeable experience born of contact with the mind,

**cetosamphassajā sātā sukhā vedanā:**

pleasant and agreeable feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā pasādo?’**

Herein, what is ‘with feeling as condition: faith?’

**Yā saddhā saddahanā okappanā abhippasādo:**

That which is confidence, being confident, assurance, great faith:

**ayaṃ vuccati ‘vedanāpaccayā pasādo.’**

this is said to be ‘with feeling as condition: faith.’

**Tattha katamo ‘pasādapaccayā adhimokkho?’**

Herein, what is ‘with faith as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘pasādapaccayā adhimokkho.’**

this is said to be ‘with faith as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesaṃ tesaṃ dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarañam.'**

this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**

This is said to be 'the origination of this whole mass of suffering.'

[336]

**Tasmiṃ samaye avijjāpaccayā saṅkhāro,**

At that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā phasso,**

with mind as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[337]

**Tasmiṃ samaye avijjāpaccayā saṅkhāro,**

At that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmarūpaṃ,**

with consciousness as condition: mind and bodily form,

**nāmarūpapaccayā chaṭṭhāyatanaṃ,**

with mind and bodily form as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[338]

**Tasmiṃ samaye avijjāpaccayā saṅkhāro,**

At that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmarūpaṃ,**

with consciousness as condition: mind and bodily form,

**nāmarūpapaccayā saḷāyatanaṃ,<sup>63</sup>**

with mind and bodily form as condition: the six sense spheres,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

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<sup>63</sup> Printed as *chaṭṭhāyatanaṃ* in ChS, which makes this paragraph repeat 337.

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[339]

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time a wholesome mind has arisen in the sensual realm,

**somanassasahagataṃ ñāṇasampayuttaṃ, saṅkhārena,**

connected with happiness, associated with knowledge, with intention,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,



**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaram kusalam cittam uppannam hoti,**

At whatever time a wholesome mind has arisen in the sensual realm,

**somanassasahagatam ñāṇavippayuttam,**

connected with happiness, disassociated with knowledge,

**rūpārammaṇam vā saddārammaṇam vā,**

(having) a form object, or a sound object,

**gandhārammaṇam vā rasārammaṇam vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇam vā dhammārammaṇam vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbhā,**  
or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**  
at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkha,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time a wholesome mind has arisen in the sensual realm,

**somanassasahagataṃ nāṇavippayuttaṃ, sasaṅkhārena,**

connected with happiness, disassociated with knowledge, with intention,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmarañam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā kusalā?**  
What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaram kusalam cittam uppannam hoti,**  
At whatever time a wholesome mind has arisen in the sensual realm,

**upekkhāsahagatam ñāṇasampayuttam,**  
connected with equanimity, associated with knowledge,

**rūpārammaṇam vā saddārammaṇam vā,**  
(having) a form object, or a sound object,

**gandhārammaṇam vā rasārammaṇam vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇam vā dhammārammaṇam vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**  
at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time a wholesome mind has arisen in the sensual realm,

**upekkhāsahagataṃ ñāṇasampayuttaṃ, sasaṅkhārena,**

connected with equanimity, associated with knowledge, with intention,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time a wholesome mind has arisen in the sensual realm,

**upekkhāsahagataṃ ñāṇavippayuttaṃ,**

connected with equanimity, disassociated with knowledge,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**  
at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti,**

At whatever time a wholesome mind has arisen in the sensual realm,

**upekkhāsahagataṃ ñāṇavippayuttaṃ, sasaṅkhārena,**

connected with equanimity, disassociated with knowledge, with intention,

**rūpārammaṇaṃ vā saddārammaṇaṃ vā,**

(having) a form object, or a sound object,

**gandhārammaṇaṃ vā rasārammaṇaṃ vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbha,**

or referring to whatever (thought),

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,



**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[340]

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti,**

At whatever time he develops the Path leading to rebirth in the form worlds,

**vivicceva kāmehi, vivicca akusalehi dhammehi**

quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ,**

having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭthamaṃ jhānaṃ upasampajja viharati pathavīkaṣiṇaṃ,**

and dwells having attained the first absorption on the earth-object,

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**

at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

[341]

**Katame dhammā kusalā?**  
What are wholesome thoughts?

**Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti,**  
At whatever time he develops the Path leading to rebirth in the formless worlds,

**sabbaso ākiñcaññāyatanam samatikkamma,**  
having completely transcended the sphere of nothingness,

**nevasaññānāsaññāyatanasāññāsahagataṃ,**  
associated with the perception of the sphere of neither-perception-nor-non-perception,

**sukhassa ca pahānā, dukkhassa ca pahānā,**  
having given up pleasure, given up pain,

**pubbeva somanassadomanassānaṃ atthaṅgamā,**  
and with the previous disappearance of mental well-being and sorrow,

**adukkham-asukhaṃ upekkhāsatipārisuddhiṃ,**  
without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

**catuttham jhānaṃ upasampajja viharati,**  
he dwells having attained the fourth absorption,

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**  
at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[342]

**Katame dhammā kusalā?**

What are wholesome thoughts?

**Yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti,**

At whatever time he develops the supermundane absorption,

**niyyānikaṃ apacayagāmiṃ,**

which leads out, which goes to decrease (of rebirth),

**diṭṭhigatānaṃ pahānāya, paṭhamāya bhūmiyā pattiyā,**

to abandonment of (wrong) views, to the attainment of the first ground,

**vivicceva kāmehi, vivicca akusalehi dhammehi**

quite secluded from sense desires, secluded from unwholesome things,

**savitakkam savicāram vivekajam pītisukham,**  
having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamam jhānam upasampajja viharati,**  
and dwells having attained the first absorption,

**dukkhapaṭipadam dandhābhiññam,**  
with difficulty in practice and slow deepening of knowledge,

**tasmiṃ samaye avijjāpaccayā saṅkhāro,**  
at that time with ignorance as condition there is a (volitional) process,

**saṅkhārapaccayā viññānam,**  
with a (volitional) process as condition: consciousness,

**viññānapaccayā nāmam,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

*Avijjāmūlakakusalaniddeso*

*The Explanation of the Wholesome with a Root of Ignorance*

**13: Kusalamūlakavipākaniddeso**  
**The Explanation of Results having a Wholesome Root**

[343]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacitattā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākam cakkhuvīññāṇam uppannam hoti,**

a resultant eye-consciousness has arisen,

**upekkhāsahagatam rūpārammaṇam,**

connected with equanimity, (having) a form object,

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[344]

**Tattha katamo ‘kusalamūlapaccayā saṅkhāro?’**

Herein, what is ‘with a wholesome root as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattaṃ:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘kusalamūlapaccayā saṅkhāro.’**

this is said to be ‘with a wholesome root as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇaṃ?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṣaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaraṃ mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tājāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanam.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātamaṃ nāsātamaṃ,**

That which is neither mental agreeableness nor disagreeableness,

**cetosamphassajam adukkham-asukham vedayitam,**

neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**

neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā bhavo?’**

Herein, what is ‘with feeling as condition: continuation?’

**Ṭhapetvā vedanam, saññākkhandho,**

Except for feeling, (it is) the perception constituent,

**sañkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘vedanāpaccayā bhavo.’**

this is said to be ‘with feeling as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesam tesam dhammānam jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamā ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamā ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’



**Iti ayañ-ca jarā idañ-ca maraṇaṃ,**  
Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarāṇaṃ.'**  
this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti**  
This is said to be 'the origination of this whole mass of suffering.'

[345]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiñ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākāṃ sotaviññāṇaṃ uppannaṃ hoti,**

a resultant ear-consciousness has arisen,

**upekkhāsahagataṃ saddārammaṇaṃ,**

connected with equanimity, (having) a sound object,

**tasmiñ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkha,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākāṃ ghānaviññāṇaṃ uppannaṃ hoti,**

a resultant nose-consciousness has arisen,

**upekkhāsahagataṃ gandhārammaṇaṃ,**

connected with equanimity, (having) a smell object,

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkha,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacitattā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākam jivhāviññāṇam uppannam hoti,**

a resultant tongue-consciousness has arisen,

**upekkhāsahagatam rasārammaṇam,**

connected with equanimity, (having) a taste object,

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākāṃ kāyaviññāṇaṃ uppannaṃ hoti,**

a resultant **body-consciousness has arisen,**

**sukhasahagataṃ phoṭṭhabbārammaṇaṃ,**

connected with happiness, (having) a tangible object,

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkha,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manodhātu uppannā hoti,**

a resultant **mind element** has arisen,

**upekkhāsahagatā,**

connected with equanimity,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a **form object**, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā,**

or a **tangible object**,

**yaṃ yaṃ vā panārabbhā,**

or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacitattā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**

a resultant **mind-consciousness element has arisen,**

**somanassasahagatā,**

**connected with happiness,**

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**

or a tangible object, **or a thought object,**

**yaṃ yaṃ vā panārabhha,**

or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**

a resultant **mind-consciousness element** has arisen,

**upekkhāsahagatā,**

**connected with equanimity,**

**rūpārammaṇā vā saddārammaṇā vā,**

**(having) a form object,** or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**poṭṭhabbārammaṇā vā dhammārammaṇā vā**

or a tangible object, **or a thought object,**



**yaṃ yaṃ vā panārabbhā,**  
or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā adhimokkha,**  
with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

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**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiñ samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacittā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**  
a resultant mind-consciousness element has arisen,

**somanassahagatā ñāṇasampayuttā,**  
connected with happiness, associated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiñ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacitattā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**  
a resultant mind-consciousness element has arisen,

**somanassasahagatā ñāṇasampayuttā saṅkhārena,**  
connected with happiness, associated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabhha,**  
or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**

a resultant mind-consciousness element has arisen,

**somanassasahagatā ñāṇavippayuttā,**

connected with happiness, disassociated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**

a resultant mind-consciousness element has arisen,

**somanassasahagatā ñāṇavippayuttā saṅkhārena,**

connected with happiness, disassociated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**

or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacitattā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**  
a resultant mind-consciousness element has arisen,

**upekkhāsahagatā ñāṇasampayuttā,**  
connected with equanimity, associated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabhha,**  
or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṃsa katattā upacittā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**

a resultant mind-consciousness element has arisen,

**upekkhāsahagatā nāṇasampayuttā saṅkhārena,**

connected with equanimity, associated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,



**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaṇaṃ,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa kusalassa kammaṣṣa katattā upacitattā,**

through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**

a resultant mind-consciousness element has arisen,

**upekkhāsahagatā ñāṇavippayuttā,**

connected with equanimity, disassociated with knowledge,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabbhā,**

or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**  
What are thoughts without consequences?

**Yasmiṃ samaye,**  
At whatever time,

**kāmāvacarassa kusalassa kammassa katattā upacitattā,**  
through having done and accumulated wholesome deeds in the sensual realm,

**vipākā manoviññāṇadhātu uppannā hoti,**  
a resultant mind-consciousness element has arisen,

**upekkhāsaḥagatā nāṇavippayuttā saṅkhārena,**  
connected with equanimity, disassociated with knowledge, with intention,

**rūpārammaṇā vā saddārammaṇā vā,**  
(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**  
or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā,**  
or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**  
or referring to whatever (thought),

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

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**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti,**

At whatever time he develops the Path leading to rebirth in the form worlds,

**vivicceva kāmehi, vivicca akusalehi dhammehi**

quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ,**

having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamam jhānam upasampajja viharati pathavīkasiṇam,**

and dwells having attained the first absorption on the earth-object,

**tasmiṃ samaye phasso hoti,**

at that time there is contact,

**vedanā hoti, saññā hoti,**

there is feeling, there is perception,

**cetanā hoti, cittaṃ hoti,**

there is intention, there is thought,

**vitakko hoti, vicāro hoti,**

there is thinking, there is reflection,

**pīti hoti, sukhaṃ hoti, cittassekaggatā hoti,**

there is rapture, there is happiness, there is one-pointedness of mind,

**saddhindriyaṃ hoti, vīriyindriyaṃ hoti,**

there is the faculty of faith, there is the faculty of energy,

**satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti,**

there is the faculty of mindfulness, there is the faculty of concentration, there is the faculty of wisdom,

**manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti,**

there is the faculty of mind, there is the faculty of happiness, there is the faculty of life,

**sammādiṭṭhi hoti, sammāsankappo hoti,**

there is right view, there is right thought,

**sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti,**

there is right endeavour, there is right mindfulness, there is right concentration,

**saddhābalaṃ hoti, vīriyabalaṃ hoti,**  
there is the strength of faith, there is the strength of energy,

**satibalaṃ hoti, samādhibalaṃ hoti, paññābalaṃ hoti,**  
there is the strength of mindfulness, there is the strength of concentration, there is the strength of wisdom,

**hiribalaṃ hoti, ottappabalaṃ hoti,**  
there is the strength of conscience, there is the strength of shame,

**alobho hoti, adoso hoti, amoho hoti,**  
there is a lack of greed, there is a lack of hatred, there is a lack of delusion,

**anabhijjhā hoti, abyāpādo hoti,**  
there is a lack of avarice, there is a lack of malice,

**sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti,**  
there is right view, there is conscience, there is shame,

**kāyapassaddhi hoti, cittapassaddhi hoti,**  
there is bodily calm, there is mental calm,

**kāyalahutā hoti, cittalahutā hoti,**  
there is bodily lightness, there is mental lightness,

**kāyamudutā hoti, cittamudutā hoti,**  
there is bodily plasticity, there is mental plasticity,

**kāyakammaññatā hoti, cittakammaññatā hoti,**  
there is bodily workableness, there is mental workableness,

**kāyapāguññatā hoti, cittapāguññatā hoti,**  
there is bodily proficiency, there is mental proficiency,

**kāyujukatā hoti, cittujukatā hoti,**  
there is bodily uprightness, there is mental uprightness,

**sati hoti, sampajaññaṃ hoti,**  
there is mindfulness, there is full knowledge,

**samatho hoti, vipassanā hoti,**  
there is calm, there is full insight,

**paggāho hoti, avikkhepo hoti:**  
there is exertion, **there is balance:**

**ime dhammā kusalā.**  
**those thoughts are wholesome.**

**Tasseva, rūpāvacarassa kusalassa kammassa katattā upacitattā,**

For him, through having done and accumulated wholesome deeds in the form realm,

**vipākam vivicceva kāmehi, vivicca akusalehi dhammehi**

the result is that quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ,**

having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamam jhānam upasampajja viharati pathavīkaṣaṇam,**

he dwells having attained the first absorption on the earth-object,

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[348]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye arūpūpapattiyā maggaṃ bhāveti,**

At whatever time he develops the Path leading to rebirth in the formless worlds,

**sabbaso ākiñcaññāyatanam samatikkamma,**

having completely transcended the sphere of nothingness,

**nevasaññānāsaññāyatanaśāññāsahagatam,**

associated with the perception of the sphere of neither-perception-nor-non-perception,

**sukhassa ca pahānā, dukkhassa ca pahānā,**

having given up pleasure, given up pain,

**pubbeva somanassadomanassānam atthaṅgamā,**

and with the previous disappearance of mental well-being and sorrow,

**adukkham-asukham upekkhāsati pārisuddhiṃ,**

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

**cattuttham jhānam upasampajja viharati,**

he dwells having attained the fourth absorption,

**tasmiṃ samaye phasso hoti,**

at that time there is contact,

**vedanā hoti, saññā hoti,**

there is feeling, there is perception,

**cetanā hoti, cittaṃ hoti,**

there is intention, there is thought,

**vitakko hoti, vicāro hoti,**

there is thinking, there is reflection,

**pīti hoti, sukham hoti, cittassekaggatā hoti,**

there is rapture, there is happiness, there is one-pointedness of mind,

**saddhindriyam hoti, vīriyindriyam hoti,**

there is the faculty of faith, there is the faculty of energy,



**satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti,**

there is the faculty of mindfulness, there is the faculty of concentration, there is the faculty of wisdom,

**manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti,**

there is the faculty of mind, there is the faculty of happiness, there is the faculty of life,

**sammādiṭṭhi hoti, sammāsaṅkappo hoti,**

there is right view, there is right thought,

**sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti,**

there is right endeavour, there is right mindfulness, there is right concentration,

**saddhābalaṃ hoti, vīriyabalaṃ hoti,**

there is the strength of faith, there is the strength of energy,

**satibalaṃ hoti, samādhibalaṃ hoti, paññābalaṃ hoti,**

there is the strength of mindfulness, there is the strength of concentration, there is the strength of wisdom,

**hiribalaṃ hoti, ottappabalaṃ hoti,**

there is the strength of conscience, there is the strength of shame,

**alobho hoti, adoso hoti, amoho hoti,**

there is a lack of greed, there is a lack of hatred, there is a lack of delusion,

**anabhijḥhā hoti, abyāpādo hoti,**

there is a lack of avarice, there is a lack of malice,

**sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti,**

there is right view, there is conscience, there is shame,

**kāyapassaddhi hoti, cittapassaddhi hoti,**

there is bodily calm, there is mental calm,

**kāyalahutā hoti, cittalahutā hoti,**

there is bodily lightness, there is mental lightness,

**kāyamudutā hoti, cittamudutā hoti,**

there is bodily plasticity, there is mental plasticity,

**kāyakammaññatā hoti, cittakammaññatā hoti,**

there is bodily workableness, there is mental workableness,

**kāyapāguññatā hoti, cittapāguññatā hoti,**

there is bodily proficiency, there is mental proficiency,

**kāyujukatā hoti, cittujukatā hoti,**

there is bodily uprightness, there is mental uprightness,

**sati hoti, sampajaññaṃ hoti,**

there is mindfulness, there is full knowledge,

**samatho hoti, vipassanā hoti,**

there is calm, there is full insight,

**paggāho hoti, avikkhepo hoti:**

there is exertion, there is balance:

**ime dhammā kusalā.**

those thoughts are wholesome.

**Tasseva, arūpāvacarassa kusalassa kammassa katattā upacittā,**

For him, through having done and accumulated wholesome deeds in the formless realm,

**vipākaṃ sabbaso ākiñcaññāyatanaṃ samatikkamma,**

the result is that having completely transcended the sphere of nothingness,

**nevasaññānāsaññāyatanaṃ saññāsahagataṃ,**

associated with the perception of the sphere of neither-perception-nor-non-perception,

**sukhassa ca pahānā, dukkhassa ca pahānā,**

having given up pleasure, given up pain,

**pubbeva somanassadomanassānaṃ atthaṅgamā,**

and with the previous disappearance of mental well-being and sorrow,

**adukkham-asukham upekkhāsatipārisuddhiṃ,**

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

**catutthaṃ jhānaṃ upasampajja viharati,**

he dwells having attained the fourth absorption,

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**

at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā pasādo,**

with feeling as condition: faith,

**pasādapaccayā adhimokkho,**

with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[349]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye lokuttaram jhānam bhāveti,**

At whatever time he develops the supermundane absorption,

**niyyānikam apacayagāmiṃ,**

which leads out, which goes to decrease (of rebirth),

**diṭṭhigatānam pahānāya, paṭhamāya bhūmiyā pattiyā,**

to abandonment of (wrong) views, to the attainment of the first ground,

**vivicceva kāmehi, vivicca akusalehi dhammehi**

quite secluded from sense desires, secluded from unwholesome things,

**savitakkam savicāram vivekajam pītisukham,**

having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamam̐ jhānam̐ upasampajja viharati,**  
and dwells having attained the first absorption,

**dukkhapaṭipadam̐ dandhābhiññam̐,**  
with difficulty in practice and slow deepening of knowledge,

**tasmiṃ samaye phasso hoti,**  
at that time there is contact,

**vedanā hoti, saññā hoti,**  
there is feeling, there is perception,

**cetanā hoti, cittaṃ hoti,**  
there is intention, there is thought,

**vitakko hoti, vicāro hoti,**  
there is thinking, there is reflection,

**pīti hoti, sukham̐ hoti, cittassekaggatā hoti,**  
there is rapture, there is happiness, there is one-pointedness of mind,

**saddhindriyam̐ hoti, vīriyindriyam̐ hoti,**  
there is the faculty of faith, there is the faculty of energy,

**satindriyam̐ hoti, samādhindriyam̐ hoti, paññindriyam̐ hoti,**  
there is the faculty of mindfulness, there is the faculty of concentration, there is the  
faculty of wisdom,

**manindriyam̐ hoti, somanassindriyam̐ hoti, jīvitindriyam̐ hoti,**  
there is the faculty of mind, there is the faculty of happiness, there is the faculty of life,

**sammādiṭṭhi hoti, sammāsankappo hoti,**  
there is right view, there is right thought,

**sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti,**  
there is right endeavour, there is right mindfulness, there is right concentration,

**saddhābalaṃ hoti, vīriyabalaṃ hoti,**  
there is the strength of faith, there is the strength of energy,

**satibalaṃ hoti, samādhibalaṃ hoti, paññābalaṃ hoti,**  
there is the strength of mindfulness, there is the strength of concentration, there is the  
strength of wisdom,

**hiribalaṃ hoti, ottappabalaṃ hoti,**  
there is the strength of conscience, there is the strength of shame,

**alobho hoti, adoso hoti, amoho hoti,**

there is a lack of greed, there is a lack of hatred, there is a lack of delusion,

**anabhijjhā hoti, abyāpādo hoti,**

there is a lack of avarice, there is a lack of malice,

**sammādiṭṭhi hoti, hirī hoti, ottappaṃ hoti,**

there is right view, there is conscience, there is shame,

**kāyapassaddhi hoti, cittapassaddhi hoti,**

there is bodily calm, there is mental calm,

**kāyalahutā hoti, cittalahutā hoti,**

there is bodily lightness, there is mental lightness,

**kāyamudutā hoti, cittamudutā hoti,**

there is bodily plasticity, there is mental plasticity,

**kāyakammaññatā hoti, cittakammaññatā hoti,**

there is bodily workableness, there is mental workableness,

**kāyapāguññatā hoti, cittapāguññatā hoti,**

there is bodily proficiency, there is mental proficiency,

**kāyujukatā hoti, cittujukatā hoti,**

there is bodily uprightness, there is mental uprightness,

**sati hoti, sampajaññaṃ hoti,**

there is mindfulness, there is full knowledge,

**samatho hoti, vipassanā hoti,**

there is calm, there is full insight,

**paggāho hoti, avikkhepo hoti:**

there is exertion, **there is balance:**

**ime dhammā kusalā.**

those thoughts are wholesome.

**Tasseva, lokuttarassa kusalassa jhānassa katattā bhāvitattā**

For him, through having done and developed the supermundane absorption

**vipākaṃ vivicceva kāmehi, vivicca akusalehi dhammehi**

the result is that quite secluded from sense desires, secluded from unwholesome things,

**savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ,**

having thinking, reflection, and the happiness and rapture born of seclusion,

**paṭhamam̐ jhānam̐ upasampajja viharati,**  
he dwells having attained the first absorption,

**dukkhapaṭipadam̐ dandhābhiññam̐ suññatam̐,**  
with difficulty in practice and slow deepening of knowledge and emptiness,

**tasmiṃ samaye kusalamūlapaccayā saṅkhāro,**  
at that time with a wholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam̐,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmam̐,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam̐,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā pasādo,**  
with feeling as condition: faith,

**pasādapaccayā adhimokkho,**  
with faith as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇam̐,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

*Kusalamūlakavipākaniddeso*  
*The Explanation of Results having a Wholesome Root*

**14: Akusalamūlakavipākaniddeso**  
**The Explanation of Results having an Unwholesome Root**

[350]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**kāmāvacarassa akusalassa kammaṣṣa katattā upacittā,**

through having done and accumulated unwholesome deeds in the sensual realm,

**vipākāṃ cakkhuvīññāṇāṃ uppannāṃ hoti,**

a resultant eye-consciousness has arisen,

**upekkhāsahagatāṃ rūpārammaṇāṃ,**

connected with equanimity, (having) a form object,

**tasmiṃ samaye akusalamūlapaccayā saṅkhāro,**

at that time with an unwholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇāṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā bhavo,**

with feeling as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇāṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

[351]

**Tattha katamo ‘akusalamūlapaccayā saṅkhāro?’**

Herein, what is ‘with an unwholesome root as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetayitattam:**

That which is volition, intention, intentionality:

**ayam vuccati ‘akusalamūlapaccayā saṅkhāro.’**

this is said to be ‘with an unwholesome root as condition there is a (volitional) process.’

**Tattha katamam ‘saṅkhārapaccayā viññāṇam?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yam cittam mano mānasam hadayam,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyam,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idam vuccati ‘saṅkhārapaccayā viññāṇam.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamam ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idam vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamam ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yam cittam mano mānasam hadayam,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyam,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇam viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:



**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanam.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattam:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātāṃ nāsātāṃ,**

That which is neither mental agreeableness nor disagreeableness,

**cetosamphassaṃ adukkham-asukham vedayitaṃ,**

neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**

neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā bhavo?’**

Herein, what is ‘with feeling as condition: continuation?’

**Ṭhapetvā vedanaṃ, saññākkhandho,**

Except for feeling, (it is) the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘vedanāpaccayā bhavo.’**

this is said to be ‘with feeling as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesāṃ tesāṃ dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ ‘jātipaccayā jarāmarañam?’**

Herein, what is ‘with birth as condition: ageing, death?’

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā ‘jarā?’**

Herein, what is ‘ageing?’

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati ‘jarā.’**

this is said to be ‘ageing.’

**Tattha katamaṃ ‘maraṇam?’**

Herein, what is ‘death?’

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati ‘maraṇam.’**

this is called ‘death.’

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati ‘jātipaccayā jarāmarañam.’**

this is said to be ‘with birth as condition: ageing, death.’

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**

So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**

and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānam hoti, pātubhāvo hoti.**

a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**

This is said to be ‘the origination of this whole mass of suffering.’

[352]

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiñ samaye,**  
At whatever time,

**akusalassa kammaṣṣa katattā upacittā,**  
through having done and accumulated unwholesome deeds,

**vipākam̐ sotaviññāṇam̐ uppannam̐ hoti,**  
a resultant ear-consciousness has arisen,

**upekkhāsahagatam̐ saddārammaṇam̐,**  
connected with equanimity, (having) a sound object,

**tasmiñ samaye akusalamūlapaccayā sañkhāro,**  
at that time with an unwholesome root as condition there is a (volitional) process,

**sañkhārapaccayā viññāṇam̐,**  
with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāman̐,**  
with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**  
with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**  
with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**  
with contact as condition: feeling,

**vedanāpaccayā adhimokkha,**  
with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**  
with resolve as condition: continuation,

**bhavapaccayā jāti,**  
with continuation as condition: birth,

**jātipaccayā jarāmaraṇam̐,**  
with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**  
and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**akusalassa kammassa katattā upacitattā,**

through having done and accumulated unwholesome deeds,

**vipākam ghānaviññāṇam uppannam hoti,**

a resultant nose-consciousness has arisen,

**upekkhāsahagatam gandhārammaṇam,**

connected with equanimity, (having) a smell object,

**tasmiṃ samaye akusalamūlapaccayā saṅkhāro,**

at that time with an unwholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**akusalassa kammassa katattā upacitattā,**

through having done and accumulated unwholesome deeds,

**vipākam jivhāviññāṇam uppannam hoti,**

a resultant tongue-consciousness has arisen,

**upekkhāsahagatam rasārammaṇam,**

connected with equanimity, (having) a taste object,

**tasmiṃ samaye akusalamūlapaccayā saṅkhāro,**

at that time with an unwholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**akusalassa kammassa katattā upacitattā,**

through having done and accumulated unwholesome deeds,

**vipākam kāyaviññāṇam uppannaṃ hoti,**

a resultant **body-consciousness has arisen,**

**dukkhasahagataṃ phoṭṭhabbārammaṇam,**

connected with suffering, (having) a tangible object,

**tasmiṃ samaye akusalamūlapaccayā saṅkhāro,**

at that time with an unwholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇam,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**akusalassa kammassa katattā upacitattā,**

through having done and accumulated unwholesome deeds,

**vipākā manodhātu uppannā hoti,**

a resultant mind element has arisen,

**upekkhāsahagatā,**

connected with equanimity,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā,**

or a tangible object,

**yaṃ yaṃ vā panārabbhā,**

or referring to whatever (thought),

**tasmiṃ samaye akusalamūlapaccayā saṅkhāro,**

at that time with an unwholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,

**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanaṃ,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaraṇaṃ,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

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**Katame dhammā abyākatā?**

What are thoughts without consequences?

**Yasmiṃ samaye,**

At whatever time,

**akusalassa kammaṣṣa katattā upacittā,**

through having done and accumulated unwholesome deeds,

**vipākā manoviññāṇadhātu uppannā hoti,**

a resultant mind-consciousness element has arisen,

**upekkhāsahagatā,**

connected with equanimity,

**rūpārammaṇā vā saddārammaṇā vā,**

(having) a form object, or a sound object,

**gandhārammaṇā vā rasārammaṇā vā,**

or a smell object, or a taste object,

**phoṭṭhabbārammaṇā vā dhammārammaṇā vā**

or a tangible object, or a thought object,

**yaṃ yaṃ vā panārabba,**

or referring to whatever (thought),

**tasmiṃ samaye akusalamūlapaccayā saṅkhāro,**

at that time with an unwholesome root as condition there is a (volitional) process,

**saṅkhārapaccayā viññāṇaṃ,**

with a (volitional) process as condition: consciousness,



**viññāṇapaccayā nāmaṃ,**

with consciousness as condition: mind,

**nāmapaccayā chaṭṭhāyatanam,**

with mind as condition: the sixth sense sphere,

**chaṭṭhāyatanapaccayā phasso,**

with the sixth sense sphere as condition: contact,

**phassapaccayā vedanā,**

with contact as condition: feeling,

**vedanāpaccayā adhimokkho,**

with feeling as condition: resolve,

**adhimokkhapaccayā bhavo,**

with resolve as condition: continuation,

**bhavapaccayā jāti,**

with continuation as condition: birth,

**jātipaccayā jarāmaṇam,**

with birth as condition: ageing, death,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

and so there is an origination of this whole mass of suffering.

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**Tattha katamo ‘akusalamūlapaccayā saṅkhāro?’**

Herein, what is ‘with an unwholesome root as condition there is a (volitional) process?’

**Yā cetanā sañcetanā sañcetaññam:**

That which is volition, intention, intentionality:

**ayaṃ vuccati ‘akusalamūlapaccayā saṅkhāro.’**

this is said to be ‘with an unwholesome root as condition there is a (volitional) process.’

**Tattha katamaṃ ‘saṅkhārapaccayā viññāṇam?’**

Herein, what is ‘with a (volitional) process as condition: consciousness?’

**Yaṃ cittaṃ mano mānasam hadayaṃ,**

That which is thought, mind, mentality, heart,

**pañḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘saṅkhārapaccayā viññāṇaṃ.’**

this is said to be ‘with a (volitional) process as condition: consciousness.’

**Tattha katamaṃ ‘viññāṇapaccayā nāmaṃ?’**

Herein, what is ‘with consciousness as condition: mind?’

**Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:**

(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

**idaṃ vuccati ‘viññāṇapaccayā nāmaṃ.’**

this is said to be ‘with consciousness as condition: mind.’

**Tattha katamaṃ ‘nāmapaccayā chaṭṭhāyatanaṃ?’**

Herein, what is ‘with mind as condition: the sixth sense sphere?’

**Yaṃ cittaṃ mano mānaṃ hadayaṃ,**

That which is thought, mind, mentality, heart,

**paṇḍaram mano manāyatanaṃ manindriyaṃ,**

consciousness, mind, the mind sense sphere, the mind faculty,

**viññāṇaṃ viññāṇakkhandho tajjāmanoviññāṇadhātu:**

consciousness, the consciousness constituent, the mind-consciousness element arising from that:

**idaṃ vuccati ‘nāmapaccayā chaṭṭhāyatanaṃ.’**

this is said to be ‘with mind as condition: the sixth sense sphere.’

**Tattha katamo ‘chaṭṭhāyatanapaccayā phasso?’**

Herein, what is ‘with the sixth sense sphere as condition: contact?’

**Yo phasso phusanā samphusanā samphusitattaṃ:**

That which is contact, contacting, close contacting, the state of being in close contact:

**ayaṃ vuccati ‘chaṭṭhāyatanapaccayā phasso.’**

this is said to be ‘with the sixth sense sphere as condition: contact.’

**Tattha katamā ‘phassapaccayā vedanā?’**

Herein, what is ‘with contact as condition: feeling?’

**Yaṃ cetasikaṃ neva sātāṃ nāsātāṃ,**

That which is neither mental agreeableness nor disagreeableness,

**cetosamphassajāṃ adukkham-asukhaṃ vedayitaṃ,**

neither painful nor pleasant experience born of contact with the mind,

**cetosamphassajā adukkham-asukhā vedanā:**

neither painful nor pleasant feeling born of contact with the mind:

**ayaṃ vuccati ‘phassapaccayā vedanā.’**

this is said to be ‘with contact as condition: feeling.’

**Tattha katamo ‘vedanāpaccayā adhimokkho?’**

Herein, what is ‘with feeling as condition: resolve?’

**Yo cittassa adhimokkho adhimuccanā tad-adhimuttatā:**

That which is resolve of the mind, resolution, the state of being resolved on that (mind):

**ayaṃ vuccati ‘vedanāpaccayā adhimokkho.’**

this is said to be ‘with feeling as condition: resolve.’

**Tattha katamo ‘adhimokkhapaccayā bhavo?’**

Herein, what is ‘with resolve as condition: continuation?’

**Ṭhapetvā adhimokkhaṃ, vedanākkhandho saññākkhandho,**

Except for resolve, (it is) the feeling constituent, the perception constituent,

**saṅkhārakkhandho viññāṇakkhandho:**

the (volitional) processes constituent, the consciousness constituent:

**ayaṃ vuccati ‘adhimokkhapaccayā bhavo.’**

this is said to be ‘with resolve as condition: continuation.’

**Tattha katamā ‘bhavapaccayā jāti?’**

Herein, what is ‘with continuation as condition: birth?’

**Yā tesāṃ tesāṃ dhammānaṃ jāti sañjāti,**

That which for various things is birth, being born,

**nibbatti abhinibbatti pātubhāvo:**

return, turning up, manifestation:

**ayaṃ vuccati ‘bhavapaccayā jāti.’**

this is said to be ‘with continuation as condition: birth.’

**Tattha katamaṃ 'jātipaccayā jarāmarañam?'**

Herein, what is 'with birth as condition: ageing, death?'

**Atthi jarā, atthi marañam.**

There is ageing, there is death.

**Tattha katamā 'jarā?'**

Herein, what is 'ageing?'

**Yā tesam tesam dhammānam**

For various things

**jarā jīraṇatā āyuno saṃhāni:**

(there is) ageing, agedness, the dwindling away of the life span:

**ayaṃ vuccati 'jarā.'**

this is said to be 'ageing.'

**Tattha katamaṃ 'maraṇam?'**

Herein, what is 'death?'

**Yo tesam tesam dhammānam**

For various things

**khayo vayo bhedo paribhedo,**

(there is) destruction, decay, a breaking up, a complete breaking up,

**aniccatā antaradhānam:**

impermanence, a disappearance:

**idaṃ vuccati 'maraṇam.'**

this is called 'death.'

**Iti ayañ-ca jarā idañ-ca marañam,**

Thus, this is ageing and this is death,

**idaṃ vuccati 'jātipaccayā jarāmarañam.'**

this is said to be 'with birth as condition: ageing, death.'

**Evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti,**  
So there is an origination of this whole mass of suffering,

**evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,**  
and so there is an association with this whole mass of suffering,

**samāgamo hoti, samodhānaṃ hoti, pātubhāvo hoti.**  
a meeting with it, a connection with it, a manifestation of it.

**Tena vuccati ‘evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.’ ti**  
This is said to be ‘the origination of this whole mass of suffering.’

*Akusalamūlakavipākaniddeso*

*The Explanation of Results having an Unwholesome Root*

*Abhidhammabhājanīyaṃ*

*The Section Derived from the Abstract Teaching*

*Paṭiccasamuppādavibhaṅgo Niṭṭhito*

*The Analysis of Conditional Origination is Finished*