

Paṭiccasamuppāda

by
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Paṭiccasamuppāda

Translated
from the
Pāli texts
by
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Preface

This booklet contains six translations from the Saṃyutta Nikāya, to setup the foundation regarding paṭiccasamuppāda.

1. SN12.1 *Paṭiccasamuppādasuttaṃ*, SN12.2 *Vibhaṅgasuttaṃ*; Just as when a child learns what some things are, f.i. houses (the general) and then keeps asking, while pointing at things, 'is that a house? and is that a house? and that?' (the particulars), like that here are pointed out some general occurrences and some particulars.
2. SN12.3 *Paṭipadāsuttaṃ*; While pointed out we might loose sight what it is for, which is emphasized here.
3. SN12.4 *Vipassīsuttaṃ*; On how to find these occurrences by yourself.
4. SN12.12 *Moḷiyaphaggunasuttaṃ*; Even when using for the right reasons, there could still be a wrong way of looking at things.
5. SN12.37 *Natumhasuttaṃ*; Perhaps the previous texts made it already clear, but here is explicitly stated what dependent-co-arising is.
6. SN12.52 *Upādānasuttaṃ*; And how to practically build suffering down instead of up.

Minowani,
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Paṭiccasamuppāda

SN12.1 - Paṭiccasamuppādasuttam

So I learned:

On one occasion the exalted one dwells at Jetavane, Anāthapiṇḍika's park at Sāvattṭhi. OK, there the exalted one addressed the almsmen:

'Almsmen'

Those almsmen replied to the exalted one:

'Venerable sir'

The exalted one said this:

'I shall point out to you, almsmen, dependent-co-arising. Hear that, pay attention well, I shall talk.'

OK, so those almsmen replied to the exalted one:

'Venerable'

The exalted one said this:

'And which, almsmen, dependent-co-arising?

With support of not knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, existence. With support of existence, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

This is called, almsmen, dependent-co-arising.

However, with complete fading and cessation of not knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name-and-form. With cessation of name-and-form, cessation of hexad-base. With cessation of hexad-base, cessation of touch. With cessation of touch, cessation of feeling.

With cessation of feeling, cessation of longing. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.'

This said the exalted one.

Pleased, those almsmen welcomed the exalted one's talk.

SN12.2 - Vibhaṅgasuttam

At Sāvatthi ...

'I shall point out and break down for you, almsmen, dependent-co-arising. Hear that, pay attention well, I shall talk.'

OK, so those almsmen replied to the exalted one:

'Venerable'

The exalted one said this:

'And which, almsmen, dependent-co-arising?

With support of not knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, existence. With support of existence, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

And which, almsmen, ageing-and-death?

What of these or those beings into this or that group of beings is the ageing, decrepitude, brokenness of teeth, greyness of hair, wrinkling of the skin, decrease of vitality, decay of strengths; this is called ageing. What of these or those beings into this or that group of beings is the passing away, falling away, breaking, vanishing, the Death, death, the fulfilment of time, breaking of the masses, laying down of the carcass, this is called death. Thus and this ageing and this death, this is called, almsmen, the ageing-and-death.

And which, almsmen, birth?

What of these or those beings into this or that group of beings is the birth, being born, descending, forthcoming, production, manifestation, of the

masses, acquirement of the bases, this is called, almsmen, the birth.

And which, almsmen, existence?

These three, almsmen, existences: lustful existence, formful existence, formless existence; this is called, almsmen, the existence.

And which, almsmen, taking up?

These four, almsmen, taking ups: taking up lusts, taking up views, taking up conduct and practises, taking up theories about self; this is called, almsmen, the taking up.

And which, almsmen, longing?

These six, almsmen, bodies of longing: longing for forms, longing for sounds, longing for scents, longing for tastes, longing for touches and longing for principles; this is called, almsmen, the longing.

And which, almsmen, feeling?

These six, almsman, bodies of feeling: with-eye-touch-born feeling, with-ear-touch-born feeling, with-nose-touch-born feeling, with-tongue-touch-born feeling, with-body-touch-born feeling, with-intellect-touch-born feeling; this is called, almsmen, the feeling.

And which, almsmen, touch?

These six, almsmen, bodies of touch: with-eye-touch, with-ear-touch, with-nose-touch, with-tongue-touch, with-body-touch, with-intellect-touch; this is called, almsmen, the touch.

And which, almsmen, hexad-base?

Eye-base, ear-base, nose-base, tongue-base, body-base, intellect-base; this is called, almsmen, the hexad-base.

And which, almsmen, name-and-form?

Feeling, perception, intention, touch, attention; this

is called the name. And the four great essences and of the four great essences the picking it up as form; this is called the form. Thus and this name and this form, this is called, almsmen, the name-and-form.

And which, almsmen, cognition?

These six, almsmen, bodies of cognition: eye-cognition, ear-cognition, nose-cognition, tongue-cognition, body-cognition, intellect-cognition; this is called, almsmen, the cognition.

And which, almsmen, inclinations?

These three, almsmen, inclinations: inclination for body, inclination for speech, inclination for mind; these are called, almsmen, the inclinations.

And which, almsmen, not knowing?

OK what is, almsmen, ignorance of suffering, ignorance of the arising of suffering, ignorance of the cessation of suffering, ignorance of the path heading for the cessation of suffering; this is called, almsmen, the not knowing.

OK thus, almsmen, with support of not knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, existence. With support of existence, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

However, with complete fading and cessation of not knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name-and-form. With cessation of name-and-form, cessation of hexad-base. With cessation of hexad-base, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of taking up. With

cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.'

SN12.3 - Paṭipadāsuttam

At Sāvatthi ...

'And the wrong path, almsmen, I shall point out to you, and the right path. Hear that, pay attention well, I shall talk.'

OK, so those almsmen replied to the exalted one:

'Venerable'

The exalted one said this:

'And which is, almsmen, the wrong path?

With support of not knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, existence. With support of existence, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is. This is called, almsmen, the wrong path.

And which is, almsmen, the right path?

However, with complete fading and cessation of not knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name-and-form. With cessation of name-and-form, cessation of hexad-base. With cessation of hexad-base, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is. This is called, almsmen, the right path.'

SN12.4 - Vipassīsuttam

At Sāvatti ...

To Vipassī, almsmen, exalted one, virtuous one, public awakened one, just prior enlightenment, for not having become widely awakened, as just this one clung-to-enlightenment, it was like this:

'Alas! miserable is the world, having undergone and born and ages and dies, and passes on and attains. And then, for this yo-yoing of ageing-and-death, it does not know the departure of suffering. O when may we hail for this, will it be known, the departure of this suffering, of ageing-and-death?'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, ageing-and-death is? With support of what, ageing-and-death?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon birth being, ageing-and-death is. With support of birth, ageing-and-death.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, birth is? With support of what, birth?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon existence being, birth is. With the support of existence, birth.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, existence is? With support of what, existence?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon taking up being, existence is. With the support of taking up, existence.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, taking up is? With support of what, taking up?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon longing being, taking up is. With the support of longing, taking up.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, longing is? With support of what, longing?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the

comprehension by wisdom: 'OK upon feeling being, longing is. With the support of feeling, longing.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, feeling is? With support of what, feeling?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon touch being, feeling is. With the support of touch, feeling.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, touch is? With support of what, touch?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon hexad-base being, touch is. With the support of hexad-base, touch.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, hexad-base is? With support of what, hexad-base?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon name-and-form being, hexad-base is. With the support of name-and-form, hexad-base.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, name-and-form is? With support of what, name-and-form?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon cognition being, name-and-form is. With the support of cognition, name-and-form.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, cognition is? With support of what, cognition?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon inclinations being, cognition is. With the support of inclinations, cognition.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, inclinations are? With support of what, inclinations?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon not knowing being, inclinations are. With the support of not knowing, inclinations.'

Thus for this, with support of not knowing, inclinations. With

support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, existence. With support of existence, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is. 'Rise! Rise!' OK, almsmen, to Vipassī, the one clung-to-enlightenment, the sight arose into principles prior unheard of, eye arose, knowledge arose, wisdom arose, knowing arose.

'OK then, almsmen, to Vipassī, the one clung-to-enlightenment it was like this: 'OK now upon what not being, ageing-and-death is not? With cessation of what, cessation of ageing-and-death?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon birth not being, ageing-and-death is not. With cessation of birth, cessation of ageing-and-death.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, birth is not? With cessation of what, cessation of birth?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon existence not being, birth is not. With cessation of existence, cessation of birth.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, existence is not? With cessation of what, cessation of existence?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon taking up not being, existence is not. With cessation of taking up, cessation of existence.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, taking up is not? With cessation of what, cessation of taking up?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon longing not being, taking up is not. With cessation of longing, cessation of taking up.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, longing is not? With cessation of what, cessation of longing?' OK then,

almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon feeling not being, longing is not. With cessation of feeling, cessation of longing.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, feeling is not? With cessation of what, cessation of feeling?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon touch not being, feeling is not. With cessation of touch, cessation of feeling.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, touch is not? With cessation of what, cessation of touch?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon hexad-base not being, touch is not. With cessation of hexad-base, cessation of touch.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, hexad-base is not? With cessation of what, cessation of hexad-base?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon name-and-form not being, hexad-base is not. With cessation of name-and-form, cessation of hexad-base.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, name-and-form is not? With cessation of what, cessation of name-and-form?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon cognition not being, name-and-form is not. With cessation of cognition, cessation of name-and-form.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, cognition is not? With cessation of what, cessation of cognition?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon inclinations not being, cognition is not. With cessation of inclinations, cessation of cognition.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, inclinations are not? With cessation of what, cessation of inclinations?' OK then,

almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon not knowing not being, inclinations are not. With cessation of not knowing, cessation of inclinations.'

Thus for this, with cessation of not knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name-and-form. With cessation of name-and-form, cessation of hexad-base. With cessation of hexad-base, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is. Cessation! Cessation!' OK, almsmen, to Vipassī, the one clung-to-enlightenment, the sight arose into principles prior unheard of, eye arose, knowledge arose, wisdom arose, knowing arose.'

SN12.12 - Moḷiyaphaggunasuttam

At Sāvatthi ...

'These four, almsmen, are foods of the essence, or for the state of beings seeking to appear or for the upkeep.

Which four?

Edible food or gross or subtle, touch second, willpower third, cognition fourth. OK these, almsmen, four are foods of the essence, or for the state of beings seeking to appear or for the upkeep.'

So, when said, senior Moḷiyaphagguna said this to the exalted one:

'OK now what, venerable, feeds on the food of cognition?'

The exalted one said:

'Not a sound question, I did not say 'feeds on'. If I would have said 'feeds on' to there the question 'OK now what, venerable, feeds on?' is sound. And I did not say so. Not saying so, what one should ask me is so: 'OK now of what, venerable, is cognition the food?' this is a sound question. There the explanation is sound. The food of cognition is the support, the stretching forth, of the production towards a following existence. While that essence being, hexad-base. With support of hexad-base, touch.'

'OK now what, venerable, touches?'

The exalted one said:

'Not a sound question, I did not say 'touches'. If I would have said 'touches' to there the question 'OK now what, venerable, touches?' is sound. And I did not say so. Not saying so, what one should ask me is so: 'OK now with support of what, venerable, touch?' this is a sound question. There the explanation is sound. With support of hexad-base, touch. With support of touch, feeling.

'OK now what, venerable, gets to feel?'

The exalted one said:

'Not a sound question, I did not say 'gets to feel'. If I would have said 'gets to feel' to there the question 'OK now what, venerable, gets to feel?' is sound. And I did not say so. Not saying so, what one should ask me is so: 'OK now with support of what, venerable, feeling?' this is a sound question. There the explanation is sound. With support of touch, feeling. With support of, feeling, longing.

'OK now what, venerable, longs?'

The exalted one said:

'Not a sound question, I did not say 'longs'. If I would have said 'longs' to there the question 'OK now what, venerable, longs?' is sound. And I did not say so. Not saying so, what one should ask me is so: 'OK now with support of what, venerable, longing?' this is a sound question. There the explanation is sound. With support of feeling, longing. With support of longing, taking up.'

'OK now what, venerable, takes up?'

The exalted one said:

'Not a sound question, I did not say 'takes up'. If I would have said 'takes up' to there the question 'OK now what, venerable, takes up?' is sound. And I did not say so. Not saying so, what one should ask me is so: 'OK now with support of what, venerable, taking up?' this is a sound question. There the explanation is sound. With support of longing, taking up. With support of taking up, existence. With support of existence, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.'

However, Phagguna, with complete fading and cessation of the six's base for touch, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With

cessation of longing, cessation of taking up. With cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.'

SN12.37 - Natumhasuttam

At Sāvatthi ...

'This is not, almsmen, the body of you, also not of others'. This old, almsmen, action is to be viewed as arranged, intended, to be felt. OK there, almsmen, having learned, the hearer of what is noble pays attention well, properly, to just the dependent-co-arising:

Thus while this being, this is; with the arising of this, this arises.

While this not being, this is not; with the cessation of this, this ceases.

This what is:

With support of not knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, existence. With support of existence, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

Just then, with complete fading and cessation of not knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name-and-form. With cessation of name-and-form, cessation of hexad-base. With cessation of hexad-base, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.'

SN12.52 - Upādānasuttaṃ

At Sāvatthi ...

'On uptakable, almsmen, principles; from dwelling on the looked at sweetness, longing grows. With support of longing, taking up. With support of taking up, existence. With support of existence, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

Also as that, almsmen, of ten cartloads of wood or twenty cartloads of wood or thirty cartloads of wood or forty cartloads of wood a great mass of fire would burn. There a man, from time to time, would put in and like dried up grass, and he would put in dried up dung, and he would put in dried up wood. So for it, almsmen, *that food, that* taking up, the great mass of fire would burn lasting a long time. OK just so, almsmen, on uptakable principles; from dwelling on the looked at sweetness, longing grows. With support of longing, taking up. With support of taking up, existence. With support of existence, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest arise. So for this entire mass of suffering the rise is.

On uptakable, almsmen, principles; from dwelling on the looked at wretchedness, longing ceases. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.

Also as that, almsmen, of ten cartloads of wood or twenty cartloads of wood or thirty cartloads of wood or forty cartloads of wood a great mass of fire would burn. There a man, *not* time by time would put in dry grass, and like *not* would put in dry dung, and *not* would put in dry wood. So indeed, almsmen, the great mass of fire, and earlier taking up for consummation and for another, offering no food would cease. OK just so, almsmen, on uptakable principles; from dwelling on the looked at wretchedness, longing ceases. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of

suffering the cessation is.'

