

VERSIONS OF CONDITIONAL ORIGINATION

(Paṭiccasamuppādam)

BASIC (NIDĀNASĀMYUTTAM, SN 12):

Anulomaṃ:
Forward Order

Avijjāpaccayā saṅkhārā,
Because of ignorance there are (volitional) processes,

Saṅkhārapaccayā viññāṇaṃ,
Because of (volitional) processes: consciousness,

Viññāṇapaccayā nāmarūpaṃ,
Because of consciousness: mind and body,

Nāmarūpapaccayā saḷāyatanam,
Because of mind and body: the six sense spheres,

Saḷāyatanapaccayā phasso,
Because of the six sense spheres: contact,

Phassapaccayā vedanā,
Because of contact: feeling,

Vedanāpaccayā taṇhā,
Because of feeling: craving,

Taṇhāpaccayā upādānaṃ,
Because of craving: attachment,

Upādānapaccayā bhavo,
Because of attachment: continuation,

Bhavapaccayā jāti,
Because of continuation: birth,

Jātipaccayā jarāmaṇaṃ,
Because of birth: old age, death,

Soka-parideva-dukkha-domānassa-upāyāsā sambhavanti,
Grief, lamentation, pain, sorrow, and despair (all) arise,

Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.
And so there is an origination of this whole mass of suffering.

Paṭilomaṃ:
Reverse Order

Avijjānirodhā saṅkhāranirodho,

From the cessation of ignorance, there is the cessation of (volitional) processes,

Saṅkhāranirodhā viññāṇanirodho,

From the cessation of (volitional) processes, the cessation of consciousness,

Viññāṇanirodhā nāmarūpanirodho,

From the cessation of consciousness, the cessation of mind and body,

Nāmarūpanirodhā saḷāyatanirodho,

From the cessation of mind and body, the cessation of the six sense spheres,

Saḷāyatanirodhā phassanirodho,

From the cessation of the six sense spheres, the cessation of contact,

Phassanirodhā vedanānirodho,

From the cessation of contact, the cessation of feeling,

Vedanānirodhā taṇhānirodho,

From the cessation of feeling, the cessation of craving,

Taṇhānirodhā upādānanirodho,

From the cessation of craving, the cessation of attachment,

Upādānanirodhā bhavanirodho,

From the cessation of attachment, the cessation of continuation,

Bhavanirodhā jātinirodho,

From the cessation of continuation, the cessation of birth,

Jātinirodhā jarāmaṇaṃ,

From the cessation of birth, old age, death,

Sokaparidevadukkhadomanassupāyāsā nirujjhanti,

Grief, lamentation, pain, sorrow, and despair (all) cease,

Evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

And so there is a cessation of this whole mass of suffering.

MAHĀNIDĀNA (DN 14):

CIRCULAR ORDER:

Jātipaccayā jarāmarañam,

Because of birth: old age, death,

Bhavapaccayā jāti,

Because of continuation: birth,

Upādānapaccayā bhavo,

Because of attachment: continuation,

Taṇhāpaccayā upādānam,

Because of craving: attachment,

Vedanāpaccayā taṇhā,

Because of feeling: craving,

Phassapaccayā vedanā,

Because of contact: feeling,

Nāmarūpapaccayā phasso,

Because of mind and body: contact,

Viññāṇapaccayā nāmarūpam,

Because of consciousness: mind and body,

Nāmarūpapaccayā viññāṇam,

Because of mind and body: consciousness,

Nāmarūpapaccayā phasso,

Because of mind and body: contact,

Phassapaccayā vedanā,

Because of contact: feeling,

Vedanāpaccayā taṇhā,

Because of feeling: craving,

Taṇhāpaccayā upādānam,

Because of craving: attachment,

Upādānapaccayā bhavo,

Because of attachment: continuation,

Bhavapaccayā jāti,

Because of continuation: birth,

Jātipaccayā jarāmarañam,

Because of birth: old age, death,

Sokaparidevadukkhadomanassupāyāsā sambhavanti,

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

Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

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

THE ARISING OF UNWHOLESOME STATES:

Vedanā paṭicca taṇhā,

Because of feeling: craving,

Taṇham paṭicca pariyesanā,

Because of craving: pursuance,

Pariyesanam paṭicca lābho,

Because of pursuance: acquisition,

Lābham paṭicca vinicchayo,

Because of acquisition: discrimination,

Vinicchayam paṭicca chandarāgo ,

Because of discrimination: passionate desire,

Chandarāgam paṭicca ajjhosānam,

Because of passionate desire: cleaving,

Ajjhosānam paṭicca pariggaho,

Because of cleaving: possessiveness,

Pariggaham paṭicca macchariyam paṭicca ārakkhādhikaranam,

Because of possessiveness: selfishness,

Macchariyam paṭicca ārakkho,

Because of selfishness: guarding,

Ārakkhādhikaranam daṇḍādānasatthādāna-

On account of guarding: the taking up of sticks, the taking up of swords, -

kalahaviggahavivādatuvamtuvaṃpesuññamusāvādā,

quarrels, disputes, contention, slandering of the other, false speech,

aneke pāpakā akusalā dhammā sambhavanti.

and many wicked unwholesome states arise.

TRANSCENDENTAL (NĪDĀNASAMĪUTTAMĪ, 23):

Avijjūpanisā saṅkhārā,

Dependent on ignorance there are (volitional) processes,

Saṅkhārūpanisā viññāṇaṃ,

Dependent on (volitional) processes: consciousness,

Viññāṇūpanisā nāmarūpaṃ,

Dependent on consciousness: mind and body,

Nāmarūpūpanisā saḷāyatanaṃ,

Dependent on mind and body: the six sense spheres,

Saḷāyatanūpanisā phasso,

Dependent on the six sense spheres: contact,

Phassūpanisā vedanā,

Dependent on contact: feeling,

Vedanūpanisā taṇhā,

Dependent on feeling: craving,

Taṇhūpanisā upādānaṃ,

Dependent on craving: attachment,

Upādānūpanisā bhavo,

Dependent on attachment: continuation,

Bhavūpanisā jāti,

Dependent on continuation: birth,

Jātūpanisā dukkhaṃ,

Dependent on birth: suffering,

Dukkhūpanisā saddhā,

Dependent on suffering: faith,

Saddhūpanisaṃ pāmojjaṃ,

Dependent on faith: delight,

Pāmojjūpanisā pīti,

Dependent on delight: joy,

Pītūpanisā passaddhi,

Dependent on joy: calm,

Passaddhūpanisaṃ sukhaṃ,

Dependent on calm: happiness,

Sukhūpaniso samādhi,

Dependent on happiness: concentration,

Samādhūpanisaṃ yathābhūtañāṇadassanaṃ,

Dependent on concentration: knowledge and vision of things as they are,

Yathābhūtañāṇadassanūpanisā nibbidā,

Dependent on knowledge and vision of things as they are: disinterest,

Nibbidūpaniso virāgo,

Dependent on disinterest: dispassion,

Virāgūpanisā vimutti,

Dependent on dispassion: freedom,

Vimuttūpanisaṃ khayeñāṇaṃ.

Dependent on freedom: knowledge of the destruction (of the pollutants).

--o-|ooo-oo|-o--

Saṅkalpakalpajanitena ayoniśena

With the production of various thoughts that are not wise

oo--o-|ooo-oo|-o--

Bhavate avidya, na pi saṁbhavako 'sya kaścit,

Comes ignorance, no one is a producer of it,

--o-|ooo-oo|-o--

Saṁskārahetu dadate, na ca saṁkramo 'sti,

Volitional (processes) are spoken of, but there is no maker,

--o-|ooo-oo|-o--

Vijñānam-adbhavati saṁkramaṇaṁ pratītya,

Consciousness arises being made by conditions,

--o-|ooo-oo|-o--

Vijñāna nāma tatha rūpa samutthitāsti,

With consciousness there is an arising of name and form,

--o-|ooo-oo|-o--

Nāme ca rūpi samudenti ṣaḍ indriyāṇi,

With name and form originate the six sense spheres,

oo--o-|ooo-oo|-o--

Ṣaḍi-indriyair nipatito itī sparśa uktaḥ,

Contact is said to fall upon the six sense spheres,

--o-|ooo-oo|-o--

Sparśena tisra anuvartati vedanā ca,

With contact the three feelings follow along,

--o-|ooo-oo|-o--

Yat kiṁci vedayitu sarva sa tṛṣṇa uktā,

Whatever feeling there is, all are said to be with craving,

--o-|ooo-oo|-o--

Tṛṣṇāta sarva upajāyati duḥkhaskandhaḥ,

From craving is born a whole mass of suffering,

oo--o-|ooo-oo|-o--

Upadānato bhavati sarva bhavapravṛtṭiḥ,

From attachment comes the whole round of existence,

0-0-0-|000-00-|0-0-

Bhavapratyayā ca samudeti hi jātir asya,

Because of continuation of existence birth arises for him,

--0-|000-0-|0-0-

Jātīnidāna jarāvyādhidu[ḥ]khāni bhonti,

With birth as condition comes the suffering of old-age and sickness,

00-0-|000-00-|0-0-

Upapatti naika vividhā bhavapañjalesmi,

Rebirth is not one, but various in the round of existence,

--0-|00--00-|0-0-

E[va]m eṣa sarva itī pratyayato jagasya,

Thus from all these conditions there is the world,

00-0-|000-00-|0-0-0

Na ca ātma puṅgala na samkramako 'sti kaścit.

There is no self or person encountered anywhere.