

Paṭicca Samuppāda Samudayo and Nirodho

Arising and Cessation of Causality

Avijjā paccayā saṅkhārā. Saṅkhāra paccayā viññāṇaṃ. Viññāṇa paccayā nāmarūpaṃ. Nāma rūpa paccayā saḷāyatanaṃ. Saḷāyatana paccayā phassa. Phassa paccayā vedanā. Vedanā paccayā taṇhā. Taṇhā paccayā upādānaṃ. Upādāna paccayā bhava. Bhava paccayā jāti. Jāti paccayā jarā maraṇaṃ soka parideva dukkha domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakhandassa samudayo hoti.

Dependent on ignorance, arises formations.

Dependent on formations, arises consciousness.

Dependent on consciousness, arises mentality-materiality.

Dependent on mentality-materiality, arise the six-sense bases.

Dependent on the six-sense bases, arises contact.

Dependent on contact, arises feeling.

Dependent on feeling, arises craving.

Dependent on craving, arises clinging.

Dependent on clinging, ♦ arises the arranging of kamma.

Dependent on the arranging of kamma, ♦ arises birth.

Dependent on birth, arises aging, death, sorrow, lamentation, ♦ pain, grief and despair.

Thus, there is the arising of this whole mass of suffering.

Avijjāyatveva asesā virāga nirodhā saṅkhāra nirodho. Saṅkhāra nirodhā viññāṇa nirodho. Viññāṇa nirodhā nāmarūpa nirodho. Nāmarūpa nirodhā saḷāyatana nirodho. Saḷāyatana nirodhā phassa nirodho. Phassa nirodhā vedanā nirodho. Vedanā nirodhā taṇhā nirodho. Taṇhā nirodhā upādāna nirodho. Upādāna nirodhā bhava nirodho. Bhava nirodhā jāti nirodho. Jāti nirodhā jarā maraṇaṃ soka parideva dukkha domanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakhandhassa nirodho hoti.

Through the entire cessation of ignorance, formations cease.

Through the cessation of formations, consciousness ceases.

Through the cessation of consciousness, mentality-materiality ceases.

Through the cessation of mentality-materiality, the six-sense bases cease.

Through the cessation of the six-sense bases, contact ceases.

Through the cessation of contact, feeling ceases.

Through the cessation of feeling, craving ceases.

Through the cessation of craving, clinging ceases.

Through the cessation of clinging, ♦ the arranging of kamma ceases.

Through the cessation of the arranging of kamma, ♦ birth ceases.

Through the cessation of birth, aging, death, sorrow, lamentation, ♦ pain, grief and despair ceases.

Thus, there is the cessation of this whole mass of suffering.

1. Aneka jāti saṃsāraṃ – sandhāvissaṃ anibbisāṃ

Gahakārakaṃ gavesanto – dukkhā jāti punappunaṃ

Through many a birth, ♦ I wandered in saṃsāra ♦ seeking, but not finding, ♦ the builder of this house called suffering. Suffering indeed is it to be ♦ born again and again.

2. Gahakāraka diṭṭho'si – puna gehaṃ na kāhasi

Sabbā te phāsukā bhaggā – gaha kūṭaṃ visaṅkhitaṃ

visaṅkhāra gataṃ cittaṃ – taṇhānaṃ khyaya majjhagā'ti.

Oh house-builder! You are now seen. ♦ You can build no house again! ♦ I broke all the rafters. ♦ I smashed the ridge-pole of the house. My mind has attained the unconditioned. ♦ Achieved is the end of craving!