

Upanisa Sutta (Saṃyutta Nikāya XII, 23)

1. Introduction
2. Discourse on Supporting Conditions
3. Causal Association
4. Prerequisites
5. Pali Text of the Sutta

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1. Introduction

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This is a relatively obscure discourse in the *Book of Kindred Sayings* (Saṃyutta Nikāya XII, 23) dealing with the law of causation. The meaning of the Pali word *upanisā* means ‘cause’ or ‘means’, but this sutta is not so named in the text even though the word occurs in the text. It has not traditionally received much attention from the old commentators but seems to have come into prominence recently. Ven Sangharakshita and Bhikkhu Bodhi are amongst those who have praised it. It seems to fit in with some interpretations of Buddhism common in the West, especially those emphasizing meditation and contemplation.

The doctrine of *paṭicca samuppāda* is one of the principal doctrines of Buddhism. This term has been translated in various ways as ‘dependent origination’, ‘conditioned co-production’ etc. It is the opposite of the doctrine of creation out of nothing (*creatio ex nihilo*) which is the basis of theistic religions like Judaism, Christianity and Islam. In Buddhism this doctrine of dependent origination says that a state or condition is the result of an antecedent cause and will in turn produce a subsequent effect. The process often works cyclically so that there may be no absolute beginning. However some processes can be terminated effectively and be completely destroyed.

The most common version of dependent origination comes in the explanation of suffering which is the fundamental condition identified by the Buddha as characterizing the human situation. This is the version that occurs most frequently in the Canon. In the traditional formula it consists of 12 bases (*nidāna*), the sequence starting with ignorance. The 12 bases, one leading to the other, are: (1) ignorance, (2) mental formations, (3) consciousness, (4) name-and-form, (5) the six sense bases, (6) contact, (7) feeling, (8) craving, (9) clinging, (10) becoming, (11) birth, (12) aging-and-death (i.e. suffering). An incorrect attitude to suffering in turn produces ignorance and the process is repeated again.

There are many interpretations and explanations of the traditional formula which need not be considered here as the sutta under consideration gives a different application of the law of dependent origination. The more common traditional version does not have a special name but it has been called the “mundane law of causation” as against the version in the Upanisa Sutta which has been called the “transcendental law of causation”. Alternative designations are ‘samsāric causation’ and ‘nibbānic causation’. These terms are given by modern commentators and do not seem to appear in the Canon. There only the “mundane” version is given with the “transcendental” version occurring rarely, as in the Upanisa Sutta, but without any special designation.

While the mundane version explains the process from ignorance to suffering, the transcendental version explains the process from suffering to its complete destruction (*khaya*). Thus the two laws are not contradictory, they explain two different processes. While there is no alternative explanation for the mundane process there is an alternative to the transcendental process in the *dhamma*. This alternative is the eightfold path, which also leads to the destruction of suffering and phenomenal existence. It is my opinion that the path explanation is superior to the transcendental explanation. It is perhaps for this reason that traditional expositions of the *dhamma* have not emphasized the transcendental explanation.

Transcendental origination in its pure form also contains 12 links or stages. These are:

- (1) **suffering** giving rise to
- (2) **faith** giving rise to
- (3) **gladness** (or joy) giving rise to

- (4) **rapture** giving rise to
- (5) **tranquillity** giving rise to
- (6) **happiness** giving rise to
- (7) **concentration** giving rise to
- (8) the knowledge and vision of **things as they really are** giving rise to
- (9) **revulsion** (or disenchantment) giving to
- (10) **dispassion** giving to
- (11) **liberation** (or emancipation) giving to
- (12) the knowledge of the **destruction** of the defilements.

It will be noticed that different translators use slightly different terms to translate the Pali words denoting the 12 links.

Sometimes the transcendental chain is attached to the mundane chain so we have the full causation from ignorance to suffering and then from suffering to the destruction (of defilements). This gives the whole traverse possible for a human being from samsāra to nibbāna.

It is not intended to give here a detailed discussion of the 12 links in the above chain. Unlike in the mundane change some of the links in the transcendental chain are ill defined. Often only the name of the link is given with no explanatory material. This has given an opportunity to modern commentators to interpret them in a great diversity of ways.

However there is an alternative to the transcendental chain as a process leading to the destruction of defilements and the realization of full liberation (nibbāna). This is the eightfold path, which is the last of the four noble truths of the Buddha. Cultivation of the eightfold path is sufficient to accomplish the goal of destruction which is also considered the final culmination of the transcendental chain.

I think the great emphasis laid on the transcendental method by modern commentators is misplaced. It tends to detract from the Eightfold Path which the Buddha often presents as the only path to liberation. It is possible to find some equivalence between the links of stages in the transcendental chain and the eight factors in the path. But this link is often tenuous.

Nonetheless the Upanisa sutta shows one of the many ways in which the Buddha expressed the truth of the Dhamma.

2. Discourse on Supporting Conditions

Translated by Bhikkhu Bodhi

While staying at Savatthi the Exalted One said:

"The destruction of the cankers, monks, is for one who knows and sees, I say, not for one who does not know and does not see. Knowing what, seeing what does the destruction of the cankers occur? 'Such is material form, such is the arising of material form, such is the passing away of material form. Such is feeling... perception... mental formations... consciousness; such is the arising of consciousness, such is the passing away of consciousness' — for one who knows and sees this, monks, the destruction of the cankers occurs.

"The knowledge of destruction with respect to destruction has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for the knowledge of destruction? 'Emancipation' should be the reply.

"Emancipation, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for emancipation? 'Dispassion' should be the reply.

"Dispassion, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for dispassion? 'Disenchantment' should be the reply.

"Disenchantment, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for disenchantment? 'The knowledge and vision of things as they really are' should be the reply.

"The knowledge and vision of things as they really are, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for the knowledge and vision of things as they really are? 'Concentration' should be the reply.

"Concentration, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for concentration? 'Happiness' should be the reply.

"Happiness, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for happiness? 'Tranquillity' should be the reply.

"Tranquillity, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for tranquillity? 'Rapture' should be the reply.

"Rapture, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for rapture? 'Joy' should be the reply.

"Joy, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for joy? 'Faith' should be the reply.

"Faith, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for faith? 'Suffering' should be the reply.

"Suffering, monks, also has a supporting condition, I say, it does not lack a supporting condition. And what is the supporting condition for suffering? 'Birth' should be the reply.

"And what is the supporting condition for birth?. 'Existence' should be the reply.

"What is the supporting condition for existence? 'Clinging' should be the reply.

"What is the supporting condition for clinging? 'Craving' should be the reply.

"What is the supporting condition for craving? 'Feeling' should be the reply.

"What is the supporting condition for feeling? 'Contact' should be the reply.

"What is the supporting condition for contact? 'The sixfold sense base' should be the reply.

"What is the supporting condition for the sixfold sense base? 'Mentality-materiality' should be the reply.

"What is the supporting condition for mentality-materiality? 'Consciousness' should be the reply.

"What is the supporting condition for consciousness? 'Kamma formations' should be the reply.

"Kamma formations, monks, also have a supporting condition, I say, they do not lack a supporting condition. And what is the supporting condition for kamma formations? 'Ignorance' should be the reply.

"Thus, monks, ignorance is the supporting condition for kamma formations, kamma formations are the supporting condition for consciousness, consciousness is the supporting condition for mentality-materiality, mentality-materiality is the supporting condition for the sixfold sense base, the sixfold sense base is the supporting condition for contact, contact is the supporting condition for feeling, feeling is the supporting condition for craving, craving is the supporting condition for clinging, clinging is the supporting condition for existence, existence is the supporting condition for birth, birth is the supporting condition for suffering, suffering is the supporting condition for faith, faith is the supporting condition for joy, joy is the supporting condition for rapture, rapture is the supporting condition for tranquillity, tranquillity is the supporting condition for happiness, happiness is the supporting condition for concentration, concentration is the supporting condition for the knowledge and vision of things as they really are, the knowledge and vision of things as they really are is the supporting condition for disenchantment, disenchantment is the supporting condition for dispassion, dispassion is the supporting condition for emancipation, and emancipation is the supporting condition for the knowledge of the destruction (of the cankers).

"Just as, monks, when rain descends heavily upon some mountaintop, the water flows down along with the slope, and fills the clefts, gullies, and creeks; these being filled fill up the pools; these being filled fill up the ponds; these being filled fill up the streams; these being filled fill up the rivers; and the rivers being filled fill up the great ocean — in the same way, monks, ignorance is the supporting condition for kamma formations, kamma formations are the supporting condition for consciousness, consciousness is the supporting condition for mentality-materiality, mentality-materiality is the supporting condition for the sixfold sense base, the sixfold sense base is the supporting condition for contact, contact is the supporting condition for feeling, feeling is the supporting condition for craving, craving is the supporting condition for clinging, clinging is the supporting condition for existence, existence is the supporting condition for birth, birth is the supporting condition for suffering, suffering is the supporting condition for faith, faith is the supporting condition for joy, joy is the supporting condition for rapture, rapture is the supporting condition for tranquillity, tranquillity is the supporting condition for happiness, happiness is the supporting condition for concentration, concentration is the supporting condition for the knowledge and vision of things as they really are, the knowledge and vision of things as they really are is the supporting condition for disenchantment, disenchantment is the supporting condition for dispassion, dispassion is the supporting condition for emancipation, and emancipation is the supporting condition for the knowledge of the destruction (of the cankers)."

3. Causal Association

Translated by Mrs Rhys Davids

. . . near Sāvatti . . . the Exalted One said:— In him who knows, brethren. who sees do I say that the intoxicants are extinct, not in him who knows not, neither sees.

And in what, brethren, in him who knows, in him who sees are the intoxicants extinct?

Thus is material shape, thus is its uprising, thus its passing away. Thus is feeling, thus is perception, thus are activities, thus is consciousness, thus is their uprising, thus their passing away.

Now in extinction the knowledge about extinction :—that I say is causally associated,¹ not the opposite. And what is that which is the cause of knowledge about extinction? Liberation is the answer. I say that liberation is causally associated, not uncausally associated.

And what is that which is the cause of liberation? Passionlessness² is the answer. Yea, I say that passionlessness is causally associated with liberation.

And what is that which is the cause of passionlessness? Repulsion is the answer. Yea, I say that repulsion is causally associated with passionlessness.

And what is that which is the cause of repulsion? The knowledge and the vision of things as they really are is the answer. Yea, I say that the knowledge-and-vision of things as they really are is causally associated with repulsion.

And what is that which is the cause of the knowledge and insight of things as they really are? Concentration is the answer. Yea, I say that concentration is causally associated with the knowledge and vision of things as they really are.

And what is that which is the cause of concentration? Happiness is the answer. Yea, I say that happiness is causally associated with concentration.

And what is that which is the cause of happiness? Serenity is the answer. Yea, I say that serenity is causally associated with happiness.

And what is the cause of serenity? Rapture is the answer. Yea, I say that rapture is causally associated with serenity.

And what is the cause of rapture? Joy³ is the answer. Yea, I say that joy is causally associated with serenity.

And what is the cause of joy? Faith is the answer. Yea, I say that faith is causally associated with joy.

And what is the cause of faith? Suffering is the answer. Yea, I say that suffering is causally associated with faith.

And what is the cause of suffering? Birth is the answer. Yea, I say that birth is causally associated with suffering.

And . . . so also is becoming with birth,⁴

. . . grasping with becoming,

. . . craving with grasping,

. . . feeling with craving,

. . . contact with feeling,

. . . the sixfold sense-sphere with contact,

. . . name-and-shape with the sixfold sense-sphere,

. . . consciousness with name-and-shape,

. . . activities with consciousness,

. . . ignorance with activities.

Now therefore, brethren, activities are in causal association with ignorance, consciousness is in causal association with activities, name-and-shape with consciousness, the sixfold sense-sphere with name-and-shape, contact with the sixfold sense-sphere, feeling with contact, craving with feeling, grasping with craving, becoming

1. *Sa-upanisa*: *sa*=together with; *upanisa* =*kāraṇa*, *paccaya*, cause, motive, reason. According to the *Corny*. the knowledge is that reflective understanding which is possible in the supreme Path-stage called the Fruit of Arahantship. Evil is extinguished and you know both that, and why it is so.

2. *Virāgo*, translated in the Causal Law as fading away, its more literal meaning.

3. Joy (*pāmojja*) the *Comy*. rates as a less powerful state than rapture (*pīti*), leading on to it. This series has never yet won the notice it deserves as a sort of Causal Law formula *in terms of happiness*.

4. The text continues the full form a little further.

with grasping, birth with becoming, sorrow with birth, faith with sorrow, joy with faith, rapture with joy, serenity with rapture, happiness with serenity, concentration with happiness, the knowledge and vision into things as they really are with concentration, repulsion with the knowledge and vision into things as they really are, passionlessness with repulsion, liberation with passionlessness, knowledge about extinction [of intoxicants] with liberation.

Just as when, brethren, on some hilltop when rain is falling in thick drops, that water, coursing according to the slope, fills the hillside clefts and chasms and gullies, these being filled up fill the tarns, these being filled up fill the lakes, these being filled up fill the little rivers, these being filled up fill the great rivers, and the great rivers being filled up fill the sea, the ocean—even so, brethren, there is causal association of activities with ignorance, of consciousness with activities, of name-and-shape with consciousness, of the sixfold sense-sphere with name-and-shape, of contact with the sixfold sense-sphere, of feeling with contact, of craving with feeling, of grasping with craving, of becoming with grasping, of birth with becoming, of sorrow with birth, of faith with sorrow, of joy with faith, of rapture with joy, of serenity with rapture, of happiness with serenity, of concentration with happiness, of the knowledge and vision of things as they really are with concentration, of repulsion with the knowledge and vision of things as they really are, of passionlessness with repulsion, of liberation with passionlessness, of knowledge about extinction [of intoxicants] with liberation.

4. Prerequisites

Translated by Thanissaro Bhikkhu

Dwelling at Savatthi... "Monks, the ending of the effluents is for one who knows & sees, I tell you, not for one who does not know & does not see. For one who knows what & sees what is there the ending of effluents? 'Such is form, such its origination, such its disappearance. Such is feeling, such its origination, such its disappearance. Such is perception, such its origination, such its disappearance. Such are fabrications, such their origination, such their disappearance. Such is consciousness, such its origination, such its disappearance.' The ending of the effluents is for one who knows in this way & sees in this way.

"The knowledge of ending in the presence of ending has its prerequisite, I tell you. It is not without a prerequisite. And what is the prerequisite for the knowledge of ending? Release, it should be said. Release has its prerequisite, I tell you. It is not without a prerequisite. And what is its prerequisite? Dispassion... Disenchantment... Knowledge & vision of things as they actually are present... Concentration... Pleasure... Serenity... Rapture... Joy... Conviction... Stress... Birth... Becoming... Clinging... Craving... Feeling... Contact... The six sense media... Name-&-form... Consciousness... Fabrications... Fabrications have their prerequisite, I tell you. They are not without a prerequisite. And what is their prerequisite? Ignorance, it should be said.

"Thus fabrications have ignorance as their prerequisite, consciousness has fabrications as its prerequisite, name-&-form has consciousness as its prerequisite, the six sense media have name-&-form as their prerequisite, contact has the six sense media as its prerequisite, feeling has contact as its prerequisite, craving has feeling as its prerequisite, clinging has craving as its prerequisite, becoming has clinging as its prerequisite, birth has becoming as its prerequisite, stress & suffering have birth as their prerequisite, conviction has stress & suffering as its prerequisite, joy has conviction as its prerequisite, rapture has joy as its prerequisite, serenity has rapture as its prerequisite, pleasure has serenity as its prerequisite, concentration has pleasure as its prerequisite, knowledge & vision of things as they actually are present has concentration as its prerequisite, disenchantment has knowledge & vision of things as they actually are present as its prerequisite, dispassion has disenchantment as its prerequisite, release has dispassion as its prerequisite, knowledge of ending has release as its prerequisite.

"Just as when the gods pour rain in heavy drops & crash thunder on the upper mountains: The water, flowing down along the slopes, fills the mountain clefts & rifts & gullies. When the mountain clefts & rifts & gullies are full, they fill the little ponds. When the little ponds are full, they fill the big lakes. When the big lakes are full, they fill the little rivers. When the little rivers are full, they fill the big rivers. When the big rivers are full, they fill the great ocean. In the same way:

"Fabrications have ignorance as their prerequisite, consciousness has fabrications as its prerequisite, name-&-form has consciousness as their prerequisite, the six sense media have name-&-form as their prerequisite, contact has the six sense media as its prerequisite, feeling has contact as its prerequisite, craving has feeling as its prerequisite, clinging has craving as its prerequisite, becoming has clinging as its prerequisite, birth has becoming as its prerequisite, stress & suffering have birth as their prerequisite, conviction has stress & suffering as its prerequisite, joy has conviction as its prerequisite, rapture has joy as its prerequisite, serenity has rapture as its

prerequisite, pleasure has serenity as its prerequisite, concentration has pleasure as its prerequisite, knowledge & vision of things as they actually are present has concentration as its prerequisite, disenchantment has knowledge & vision of things as they actually are present as its prerequisite, dispassion has disenchantment as its prerequisite, release has dispassion as its prerequisite, knowledge of ending has release as its prerequisite."

5. Pali Text of Sutta

Upanisasuttam

Sāvattthiyaṃ viharati ...pe...

“jānato ahaṃ, bhikkhave, passato āsavānaṃ khayayaṃ vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato kiṃ passato āsavānaṃ khayayaṃ hoti? Iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo, iti vedanā ...pe... iti saññā... iti saṅkhārā... iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamoti. Evaṃ kho, bhikkhave, jānato evaṃ passato āsavānaṃ khayayaṃ hoti”.

“Yampissa taṃ, bhikkhave, khayasmaṃ khayeyññaṃ, tampi sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, khayeyññaṃ upanisa? ‘Vimutti’ tissa vacanīyaṃ. Vimuttimpāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, vimuttiyā (1.0268) upanisa? ‘Virāgo’ tissa vacanīyaṃ. Virāgampāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, virāgassa upanisa? ‘Nibbidā’ tissa vacanīyaṃ. Nibbidampāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, nibbidāya upanisa? ‘Yathābhūtañāḍassanā’ tissa vacanīyaṃ. Yathābhūtañāḍassanampāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, yathābhūtañāḍassanassa upanisa? ‘Samādhī’ tissa vacanīyaṃ. Samādhimpāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ.

“Kā ca, bhikkhave, samādhissa upanisa? ‘Sukhan’ tissa vacanīyaṃ. Sukhampāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, sukhasa upanisa? ‘Passaddhī’ tissa vacanīyaṃ. Passaddhimpāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, passaddhiyā upanisa? ‘Pīti’ tissa vacanīyaṃ. Pītipāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, pītiyā upanisa? ‘Pāmojjan’ tissa vacanīyaṃ. Pāmojjampāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, pāmojjassa upanisa? ‘Saddhā’ tissa vacanīyaṃ. Saddhampāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ.

“Kā ca, bhikkhave, saddhāya upanisa? ‘Dukkhan’ tissa vacanīyaṃ. Dukkampāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, dukkhasa upanisa? ‘Jāti’ tissa vacanīyaṃ. Jātipāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, jātiyā upanisa? ‘Bhavo’ tissa vacanīyaṃ. Bhavampāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, bhavassa upanisa? ‘Upādānan’ tissa vacanīyaṃ. Upādānampāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, upādānassa upanisa? ‘Taṇhā’ tissa vacanīyaṃ. Taṇhampāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ.

“Kā ca, bhikkhave, taṇhāya upanisa? ‘Vedanā’ tissa vacanīyaṃ ...pe... ‘phasso’ tissa vacanīyaṃ... ‘saḷāyatana’ tissa vacanīyaṃ... ‘nāmarūpan’ tissa vacanīyaṃ... ‘viññāṇan’ tissa vacanīyaṃ... ‘saṅkhārā’ tissa vacanīyaṃ. Saṅkhārepāhaṃ, bhikkhave, sa-upanisaṃ vadāmi, no anupanisaṃ. Kā ca, bhikkhave, saṅkhārānaṃ upanisa? ‘Avijjā’ tissa vacanīyaṃ.

“Iti (1.0269) kho, bhikkhave, avijjūpanisā saṅkhārā, saṅkhārūpanisaṃ viññāṇaṃ, viññāṇūpanisaṃ nāmarūpaṃ, nāmarūpūpanisaṃ saḷāyatanaṃ, saḷāyatanūpaniso phasso, phassūpanisā vedanā, vedanūpanisā taṇhā, taṇhūpanisaṃ upādānaṃ, upādānūpaniso bhavo, bhavūpanisā jāti, jātūpanisaṃ dukkhaṃ, dukkhūpanisā saddhā, saddhūpanisaṃ pāmojjaṃ, pāmojjūpanisā pīti, pītūpanisā passaddhi, passaddhūpanisaṃ sukhaṃ, sukhūpaniso samādhī, samādhūpanisaṃ yathābhūtañāḍassanaṃ, yathābhūtañāḍassanūpanisā nibbidā, nibbidūpaniso virāgo, virāgūpanisā vimutti, vimuttūpanisaṃ khayeyññaṃ.

“Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadasākhā paripūreti. Pabbatakandarapadasākhāparipūrā kusobbhe, paripūrenti. Kusobbhā paripūrā mahāsobbhe paripūrenti. Mahāsobbhā paripūrā kunnadiyo paripūrenti. Kunnadiyo paripūrā mahānadiyo paripūrenti. Mahānadiyo paripūrā mahāsamuddaṃ paripūrenti.

“Evameva kho, bhikkhave, avijjūpanisā saṅkhārā, saṅkhārūpanisaṃ viññāṇaṃ, viññāṇūpanisaṃ nāmarūpaṃ, nāmarūpūpanisaṃ saḷāyatanaṃ, saḷāyatanūpaniso phasso, phassūpanisā vedanā, vedanūpanisā taṇhā, taṇhūpanisaṃ upādānaṃ, upādānūpaniso bhavo, bhavūpanisā jāti, jātūpanisaṃ dukkhaṃ, dukkhūpanisā saddhā, saddhūpanisaṃ pāmojjaṃ, pāmojjūpanisā pīti, pītūpanisā passaddhi, passaddhūpanisaṃ

[7]

sukhaṃ, sukhūpaniso samādhi, samādhūpanisaṃ yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassanūpanisā nibbidā, nibbidūpaniso virāgo, virāgūpanisā vimutti, vimuttūpanisaṃ khayeñāṇan”ti.
Tatiyaṃ.