

15

(Paṭicca,samuppāda) Vibhaṅga Sutta

The Discourse on the Analysis (of Dependent Arising) | S 12.2

Theme: Definition of the 12 links

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Introduction

1.1 The fullest sutta statement on dependent arising is given in **the Sammā Diṭṭhi Sutta** (M 9,21-67), **the (Paṭicca,samuppāda) Desanā Sutta** (S 12.1), **the Kaccā(ya)na,gotta Sutta** (S 12.15) and **the (Paṭicca,samuppāda) Vibhaṅga Sutta** (S 12.2).

The first text, **the Sammā Diṭṭhi Sutta** (M 9,21-67), gives the most elaborate exposition of the traditional formula with an analysis of each of the twelve factors in the reverse order and applies the 4 noble truth framework.¹

The second sutta, **the (Paṭicca,samuppāda) Desanā Sutta** (S 12.1), simply states the whole traditional formula in the forward and the reverse modes without comment (S 12.1/2:1 f).

The third sutta, the remarkable **Kaccā(ya)na,gotta Sutta** (S 12.15), is a very short sutta whose central teaching is the standard 12-link dependent arising (which is simply stated), presenting it as the “middle way.”

1.2 The fourth, **the (Paṭicca,samuppāda) Vibhaṅga Sutta** (our present text), too, gives a succinct definition of all the 12 links of dependent arising along with the full traditional formula in both the forward order (dependent arising) [§§3-16], and closing with a short formula on the reverse order (dependent ending) [§16.2].²

1.3 Like the Vibhaṅga Sutta, **the Mahā Taṇhā,saṅkhaya Sutta** (M 38), too, presents dependent arising in its order of arising³ and in its order of ceasing.⁴ This formula is an example of dependent arising in a *synchronic* cycle, that is, in the course of an individual’s life.⁵

The Bahu,dhātuka Sutta presents the formula by first making a statement of the general principle of specific conditionality (*idap,paccayatā*), followed by both sequences together.⁶

The sutta that follows the Vibhaṅga Sutta in the Book of Causality (*nidāna vagga*) of the Sāmyutta Nikāya is **the Dve Paṭipāda Sutta** (S 12.3/2:4 f), where the forward formula (dependent arising) is called “the wrong way” (*micchā,paṭipadā*) and the reverse formula (dependent ending) “the right way” (*sammā,paṭipadā*).

The seven suttas (S 12.4-10/2:5-11) that follow the Dve Paṭipadā Sutta describe, in identical terms, the awakening of the six past Buddhas—Vipassī, Sikhi, Vessabhū, Kakusandha, Koṇāgamana and Kassapa—and our Buddha Gotama, as the discovery of dependent arising and its ending.⁷

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¹ M 9.21-67/1:49-54, SD 11.14.

² S 12.15/2:16-17, SD 6.13.

³ M 38.17-19/1:261-263.

⁴ M 38.20-221:263 f.

⁵ M 38.26-40/1:265-270, SD 7.10.

⁶ M 115.11/63 f, SD 29.1a.

⁷ For other suttas connected with dependent arising and a bibliography, see **Dependent arising**, SD 5.12.

The Discourse on the Analysis (of Dependent Arising)

S 12.2

1 (The Blessed One) was residing at Sāvathī.

2 “Bhikshus, I will teach you dependent arising, I will analyze it for you. Listen, bhikshus, pay close attention to it, I will speak.”

“Yes, bhante!” the monks replied in assent to the Blessed One.

Dependent arising

3 The Blessed One said this:

“And what, bhikshus, is **dependent arising**?

<i>Avijjā, paccayā</i>	<i>saṅkhārā</i>	With ignorance as condition, there are	volitional formations; ⁸
<i>saṅkhāra, paccayā</i>	<i>viññāṇam</i>	with volitional formations as condition, there is	consciousness;
<i>viññāṇa, paccayā</i>	<i>nāma, rūpam</i>	with consciousness as condition, there is	name-and-form;
<i>nāma, rūpa, paccayā</i>	<i>saḷ'āyatanaṃ</i>	with name-and-form as condition, there are	the six sense-bases;
<i>saḷ'āyatana, paccayā</i>	<i>phassa</i>	with the six sense-bases as condition, there is	contact;
<i>phassa, paccayā</i>	<i>vedanā</i>	with contact as condition, there is	feeling;
<i>vedanā, paccayā</i>	<i>taṇhā</i>	with feeling as condition, there is	craving; ⁹
<i>taṇhā, paccayā</i>	<i>upādānam</i>	with craving as condition, there is	clinging;
<i>upādāna, paccayā</i>	<i>bhavo</i>	with clinging as condition, there is	existence;
<i>bhava, paccayā</i>	<i>jāti</i>	with existence as condition, there is	birth;
<i>jāti, paccayā</i>	<i>jarā, maraṇam</i>	with birth as condition, there arise	decay and death,
<i>soka, parideva, dukkha, - domanass 'upāyasā sambhavanti</i>		sorrow, lamentation, physical pain, mental pain and despair.	
<i>evam-etassa kevalassa dukkha-k, - khandhassa samudayo hoti</i>		—Such is the origin of this whole mass of suffering.	

3.2 And what, bhikshus, is **decay and death** (*jarā, maraṇa*)?

The aging of various beings, their growing old, the falling apart of the teeth, the graying of hair, the wrinkling of the skin, the decline of vitality, the degeneration of the faculties. This is called decay. [3]

The passing away of the various beings from the various orders of beings, their falling away, breaking-up, disappearance, mortality, death, completion of time, the break-up of the aggregates, the laying down of the body,¹⁰ [the uprooting of the life faculty].¹¹ This is called death.¹²

⁸ Comy: When it is said, “With ignorance as condition, there are volitional formations,” the meaning should be understood thus: “It is ignorance and it is a condition; hence ‘ignorance-as-condition’ (*avijjā ca sā pacayā cā ti avijjā, paccayā*). Through that ignorance-as-condition, volitional formations come to be (*tasmā avijjā, paccayā saṅkhārā sambhavanti*)” (SA 2:9 f). Bodhi: “This explanation suggests that the verb *sambhavanti*, which in the text occurs only at the end of the whole formula, should be connected to each proposition, thus establishing that each conditioned state arises through its condition. The twelve terms of the formula are treated analytically in [the **Vibhaṅga S**].” (S:B 725 n1)

⁹ In (**Samuday’atthaṅgama**) **Loka S** (S 12.44), the dependent arising is shown to be broken here when “with the remainderless fading away and ending of that same craving comes cessation of clinging...” the rest of the chain breaks accordingly leading to the ending of “this whole mass of suffering.” (S 12.44/2:71-73) @ SD 7.5.

Thus this is decay and this is death, and [together] they are called decay-and-death.

4 And what, bhikshus, is **birth** (*jāti*)?

The birth of various beings into the various orders of beings, their being born, descent into the womb, production, the arising of the aggregates, the obtaining of the sense-bases. This is called birth.¹³

5 And what, bhikshus, is **existence** (*bhava*)?

Bhikshus, there are these 3 kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. This is called existence.¹⁴

6 And what, bhikshus, is **clinging** (*upādāna*)?

Bhikshus, there are these 4 kinds of clinging:¹⁵ clinging to sensual pleasures, clinging to views, clinging to rituals and vows,¹⁶ clinging to the self-doctrine.¹⁷ This is called clinging.¹⁸

¹⁰ “The laying down of the body,” *kalebarassa nikkhepo*. The word *kalebara* (Skt *kalevara*; BHS *kaḍvara*), which means “body” in the physical sense, is probably cognate with the English “cadaver” which comes from Latin *cadere*, to fall.

¹¹ Ce adds *jīvit’indriyassa upacchedo* at the end of the def of death, and which is also found in Be, Ke, Se. “The fact that [SA] does not gloss this expression may be taken as evidence that it was not in the text available to the commentator. The expression is found, however, in the definition of death at Vbh 99,23-24 and is commented upon at VbhA 101,8-12.” (S:B 725 n2).

¹² Comy: The terms in “The passing away...etc...completion of time,” **death** is expounded according to worldly convention (*loka,sammutiya*). By the expressions “breaking-up of aggregates” and “the laying down of the cadaver,” death is expounded in the ultimate sense (*param’attha*). For in the ultimate sense, it is only the aggregates that break up: there is no “being” that dies. When the aggregates are breaking up, one says: “A being is dying,” and when they have broken up, it is said, “The being is dead.” (SA 2:13).

¹³ Comy: From “The birth...etc...production,” the teaching is conventional (*vohāra,desanā*); the last two terms are ultimate teachings (*param’attha,desanā*). For, in the ultimate sense, it is only the aggregates that become manifest, not a being. (SA 2:13).

¹⁴ “Existence,” ***bhava***, here is not an ontological term in the sense that there are cars, tables and houses, or numbers and ideas: the Pali word in this latter sense is *atthi* with its abstract n *atthitā*. *Bhava* is sentient existence in one of the 3 realms of existence. In dependent arising, it refers to both (a) the active side of life that produces rebirth in a particular mode of sentient existence, ie rebirth-producing karma; and (b) the mode of sentient existence that results from such activity. See **Bhava S** (A 3.76/1:223 f) & S:B 52 (Intro). Comy: In the exposition of existence, *sense-sphere existence* is both karma-existence (*kamma,bhava*) and rebirth-existence (*upapatti,bhava*). Of these, *karma-existence* is just karma that leads to sense-sphere existence. For karma, being the cause for rebirth-existence in that realm is spoken of as “existence” by assigning the name of the result to the cause. *Rebirth-existence* is the set of 5 karmically acquired aggregates produced by that karma. For, this is called “existence” in the sense that “it comes to be there.” The same applies to the form-sphere and the formless-sphere existences, except that in the formless-sphere, rebirth-existence comprises only the four mental aggregates. (SA 2:13 f). Bodhi: “It should be noted that in interpreting the expression *upādāna,paccayā bhavo*, the commentaries take *bhava* as either *kamma,bhava* or *upapatti,bhava*, since both volitional activity and rebirth are conditioned by clinging; but in the expression, *bhava,paccayā jāti*, they confine *bhava* to *kamma,bhava*, since *upapatti,bhava* includes *jāti* and thus cannot be a condition for it. See Vism 17.258-60/572 f, 17,270/575.” (S:B 726 n4; refs modified).

¹⁵ For def of the 4 types of clinging (*upādāna*), see Dhs §§1214-17. In brief, *clinging to sensual pleasures* (*kām’upādāna*) is syn with sensual desire, sensual lust, sensual delight, sensual craving, etc. *Clinging to views* (*diṭṭh’upādāna*) is the taking up of any wrong view except those included in the third and fourth types of clinging. (See Dhs §1215, where the nihilist view is given as an example.)

¹⁶ “Clinging to rituals and vows,” ***sīla-b,bat’upādāna***. Here ***sīla*** can mean “conduct, nature”: see eg the common phrase, *iminā’ham sīlena vā vatena vā tapenā vā brahma,cariyena vā devo vā bhavissāmi dev’aññataro vā* (“by this precept or observance or asceticism or holy life, I will become a god of one kind or another”) (eg **Ceto,khila S**, M 16.12/1:102). Here ***ritual*** refers to a *ritualistic* way of keeping the precepts or making our practice merely as a routine, “observance.” By ***vata*** is meant some kind of vow, aspiration, prayer, etc, that we do not or cannot really put into practice, or which is not really beneficial. Dhs §1222 says, “Clinging to rituals and vows is the view of recluses and brahmins outside the religion that purification is achieved by rituals and rules...” An example of such a view is “the dog ritual, dog vow” (*kukkura,sīla kukkura,vata*) described in **Kukkura Vatika S** (M 57.2/1:387) @ SD 23.11. Cf S:B 726 n5.

7 And what, bhikshus, is **craving** (*taṇhā*)?

Bhikshus, there are these **6 classes of craving**: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for touches, craving for mind-objects. This is called craving.

8 And what, bhikshus, is **feeling** (*vedanā*)?¹⁹

Bhikshus, there are these **6 classes of feeling**: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called feeling.

9 And what, bhikshus, is **contact** (*phassa*)?²⁰

Bhikshus, there are these 6 classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. This is called contact.

10 And what, bhikshus, are **the 6 sense-bases** (*saḷ'āyatana*)?

Bhikshus, the eye-base, ear-base, nose-base, tongue-base, body-base, mind-base. These are called the six sense-bases.

11 And what, bhikshus, is **name-and-form** (*nāma,rūpa*)?²¹

Bhikshus, feeling, perception, volition, contact, and attention: this is called name.

¹⁷ “Clinging to a doctrine of a self” (*atta,vād'upādāna*) is defined by way of the 20 types of identity view (*sakkāya,ditṭhi*). See eg **Upādāna Paritassanā S 1** (S 22.7/3:15-18).

¹⁸ Comy glosses *upādāna* as *dalha-g,gahaṇa* (“tight grasping”) (SA 2:14).

¹⁹ “Feeling” (*vedanā*), according to Boisvert (1995:53), is more than “‘bare sensation’ or ‘anoetic sentience’ [sensing without knowing]” (Jayatilleke 1963:436), since it has some specific content: pleasure, pain, neutral feeling; and that *vedanā* is a necessary, but not a sufficient condition, for the arising of craving (the following link in the dependent arising cycle). [On necessary and sufficient conditions, see SD 5.16(6) & 35.1.] **Kiṭāgiri S** (M 70) speaks of 2 kinds of feelings: those of the householder (that conduce to unwholesome states), and those of the renunciant (that conduce to wholesome states) (M 70.6-7/1:475): see Boisvert 1995:74-76 for the Sutta text with Comy.

²⁰ “Contact,” *phassa* (from *phusati*, “it touches”), ie impingement of the sense-object on the sense-organ or sense-stimuli. In fact, Harvey proposes it as “stimulation” (1996:93). *Phassa* does not imply physical impact: it is one of the 7 constant mental concomitants (*cetasika*) of consciousness and belongs to the group of formations. It is one of the “foods” (*āhāra*), along with feeling, perception, volition and consciousness (see Nyanaponika, *Abhidhamma Studies*, 1949: 47 ff).

²¹ “Name-and-form,” *nāma,rūpa*, is a pre-Buddhist term, used in the early Upaniṣads to denote the differentiated manifestation of Brahman, the non-dual reality. This multiple manifestation is apprehended by the senses as diversified appearances and forms, and by thought as diversified names or concepts. In this latter context, the term **papañca** (mental proliferation) is used: see eg **Madhu,piṇḍika S**, M 18, SD 6.14 (2). In the Buddhist sense, *nāma,rūpa* refers to the physical and cognitive sides of individual existence. In the expression, *bahiddhā nāma,rūpa*, “external name-and-form,” (**Bāla,paṇḍita S**, S 12.19/2:24), “we seem to find a vestige of the original meaning—the world distinguished according to its appearance and names—but divested of the monistic implications” (S:B 48). The easier of the two terms, *rūpa*, refers to the 4 great elements (earth, water, fire, and wind), both internal (as the body) and external (as another’s body and as nature)—see eg **Mahā Rāhul’ovāda S** (M 62.8-12/1:421-423) @ SD 3.11; also (**Upādāna**) **Parivaṭṭa S** (S 22.56.7/ 3:59) @ SD 3.7 n (The 4 great elements). But this is only one of the several meanings of the term according to context. Elsewhere *rūpa* means “visible form,” ie, the object of eye-consciousness. “However, the definitions indicate that the *rūpa* in *nāma-rūpa* has the other meaning:²¹ it denotes physicality, materiality.” (Bucknell 1999: 321).

The Pali term *nāma* is often rendered as “name,” which should not be taken literally. According to (**Paṭicca,samuppāda**) **Vibhaṅga S** (S 12.2), *nāma* is an aggregate of mental factors involved in cognitive processes: feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), contact (*phassa*) and attention (*manasikāra*) (S 12.2.12/2:3) [12]. These are called “name” because “they contribute to the process of cognition by which objects are subsumed under the conceptual designations.” (S:B 48). In other words, while *nāma* is centred on the mind (*citta*) and *rūpa* is centred on the four primary elements, “there is no dualism of a mental ‘substance’ versus a physical ‘substance’: both *nāma* and *rūpa* each refer to clusters of changing, interacting processes.” (Harvey 1993:11 digital ed). It should be noted in the Nikāyas that *nāma,rūpa* does not include *viññāṇa* (consciousness), which is actually its condition, and the two are mutually dependent, like two sheaves of reeds leaning against one another (**Nala,kalapiya S**, S 12.67/2:114; also **Mahā Nidāna S**, M 12.21-22/2:63). See S:B 48 & SD 5.17 (5).

And the 4 [4] great elements and the material form derived from the 4 great elements:²² this is called form.

Thus this is name and this is form, and (together) they are called name-and-form.

12 And what, bhikshus, is **consciousness** (*viññāṇa*)?²³

Bhikshus, there are these 6 classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called consciousness.

14 And what, bhikshus, are **volitional formations** (*saṅkhārā*)?²⁴

Bhikshus, there are these 3 kinds of volitional formations: the bodily formations, the verbal formations, the mental formations. These are called volitional formations.

15 And what, bhikshus, is **ignorance** (*avijjā*)?²⁵

Not knowing suffering, not knowing the arising of suffering, not knowing the ending of suffering, not knowing the path leading to the ending of suffering. This is called **ignorance**.

16 Thus, bhikshus,

with ignorance as condition, there are	volitional formations;
with volitional formations as condition, there is	consciousness;
with consciousness as condition, there is	name-and-form;
with name-and-form as condition, there are	the six sense-bases;
with the six sense-bases as condition, there is	contact;
with contact as condition, there is	feeling;
with feeling as condition, there is	craving;
with craving as condition, there is	clinging;
with clinging as condition, there is	existence;

²² Although the “derived forms” (*upādā, rūpa*, later Pali *upādāya, rūpa*) are mentioned here, their analysis first appears in the Abhidhamma Piṭaka (Dhs 596; Tkp 3, qu at Vism 535; Tkp 89, 109; Vism 444), according to which there are **24 “derived forms,”** namely: (1-5) the 5 sense-faculties (*pasāda, rūpa*): seeing, hearing, smelling, tasting, touching; (6-9) the 4 sense objects: form, sound, smell, taste (touch being identical with three of the great elements, viz earth, fire and air); (10) femininity (*itthatta/itth’indriya*); (11) masculinity (*purisatta/puris’indriya*); (12) physical base of the mind (*hadaya, vatthu*); (13) physical life (*rūpa, jīvitā*); (14) material quality of food (*āhāra, rūpa*); (15) the space element (*ākāsa, dhātu*); (16) bodily intimation (*kāya, viññatti*), (17) verbal intimation (*vacī, viññatti*); (18); physical agility (*rupassa lahutā*), (19) physical elasticity (*rupassa mudutā*), (20) physical adaptability (*rupassa kammaññatā*); (21) physical growth (*rupassa upacaya*); (22) physical continuity (*rupassa santati*); (23) decay (*rupassa jaratā*) and (24) impermanence (*rupassa aniccata*) (Dhs 127; Vism 443; Abhs:SR 159; Abhs:BRS 6.2-5/235-242). **The Abhidhammattha, saṅgaha** lists 28 “material phenomena” by adding the 4 great elements (earth, water, fire, air) to the head of the list. See BDict: Khandha & also *A Comprehensive Manual of Abhidhamma* (Abhs:BRS 6.2-5). For a useful discussion, see Harvey 1993:3-5 (digital ed); also Karunadasa 1967:38 f & Boisvert 1995:37-42.

²³ See **Parivaṭṭa S** (S 22.56) @ SD 3.7 Intro.

²⁴ “Volitional formations,” *saṅkhārā* (always pl here). This word is resolved as *sam* (= con, “together”) + *karoti*, “he does, he makes.” The noun has both the active and passive senses: as such, *saṅkhārā* are both things that put together, construct and compound other things, and the things that are put together, constructed and compounded. In the Nikāyas, *saṅkhāra* occurs in a number of major doctrinal contexts: see SD 17.6 Intro. As the 2nd factor of dependent arising, as here, *saṅkhārā* are the karmically active volitions (“volitional formations”) responsible, in conjunction with ignorance and craving, for producing and reproducing rebirth, and binding us to the wheel of existence (eg **Saṅkhār’upapatti S**, M 120). This kind of *saṅkhārā* gives an *active* synthetical explanation of how an individual existence arises, while as an aggregate (*khandha*), they apply in a *passive* analytical way. hence, it should be noted that “volitional formations” has both active and a passive aspects. The nature of passive “formation” (*saṅkhāro*, sg) is discussed in **Kāma, bhū S 2** (S 41.6/4:293). This latter set is used only in the context of the attainment of the cessation of perception and feeling, and never used in connection with dependent arising. On *saṅkhāro* (sg), in connection with arhats and non-returners, see **Cūḷa, Vedalla S** (M 44.13-15/1:301) & SD 40a,9 (2.4), See S:B 44-47 & 727 n7 (Abhidhamma aspects). See also Brahmavaṃso 2003:56 f.

²⁵ “Ignorance,” *avijjā*. Bodhi: “Although in popular accounts, ignorance is often identified with idea of self, the definitions here show that the view of self is an aspect of clinging, which is itself conditioned by craving, while the latter is in turn conditioned by ignorance [see **Avijjā S**, A 10.61/5:116, SD 31.10].” (S:B 728 n8).

with existence as condition, there is
with birth as condition there arise

birth;
decay and death, sorrow, lamentation, physical
pain, mental pain and despair.

—Such is the origin of this whole mass of suffering.

Dependent ending

16.2²⁶

*Avijjāya tveva asesā, virāga, nirodhā
saṅkhāra, nirodho
saṅkhāra, nirodhā viññāṇa, nirodho
viññāṇa, nirodhā nāma, rūpa, nirodho
nāma, rūpa, 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, maraṇam
soka parideva, dukkha,
domanass'upāyasā nirujjhanti
evam-etassa kevalassa dukkha-k,
khandhassa nirodho hoti*

But with the remainderless fading away and ending of ignorance,
volitional formations end,²⁷
with the ending of volitional formations, consciousness ends,
with the ending of consciousness, name-and-form ends,
with the ending of name-and-form, the 6 sense-bases end,
with the ending of the 6 sense-bases, contact ends,
with the ending of contact, feeling ends,
with the ending of feeling, craving ends,
with the ending of craving, clinging ends,
with the ending of clinging, existence ends,
with the ending of existence, birth ends,
with the ending of birth, there end decay-and-death,
sorrow, lamentation, physical pain,
mental pain and despair.
—Such is the ending
of this whole mass of suffering.²⁸

— evam —

²⁶ **Dukkha S** (S 12.43) ends with a brief formula comprising the last 4 links, beginning with *Tassa-y-eva taṇhāya asesā, virāga, nirodhā upādāna, nirodho...* (S 12.43, 16/2:72 f).

²⁷ Payutto (1994) remarks: “Generally speaking, the word ‘cease’ [or ‘end’] means to do away with something which has already arisen, or the stopping of something which has already begun. However, *nirodha* in the teaching of Dependent Origination (as also in *dukkhanirodha*, the third of the Noble Truths) means non-arising, or non-existence, of something because the cause of its arising is done away with. For example, the phrase ‘when *avijjā* is *nirodha*, *saṅkhārā* are also *nirodha*,’ which is usually taken to mean, “with the cessation of ignorance, volitional impulse ceases,” in fact means that ‘when there is no ignorance, or no arising of ignorance, or when there is no longer any problem with ignorance, there is no volitional impulses, volitional impulses do not arise, or there is no longer any problem from volitional impulses.’ It does not mean that ignorance already arisen must be done away with before the volitional impulses which have already arisen will also be done away.” (1994:107-108) In this context, he suggests that the reverse (cessation) cycle of dependent arising might be better rendered as: “being free of ignorance, there is freedom from volitional impulses...,” or “when ignorance is gone, volitional impulses are gone...,” or “when ignorance is no longer a problem, volitional impulses are no longer a problem.” (1994:107). See **Kaccā(ya)na, gotta S** (S 12.15) SD 6 (3).

²⁸ Comy: By “ending” (*nirodha*) in all these phrases nirvana is meant. For all those phenomena end in dependence on nirvana, and therefore the latter is spoken of as their ending. Thus in this sutta, the Blessed One teaches The rounds of existence (*vaṭṭa*) and the ending of the rounds (*vivaṭṭa*) by 12 phrases and brought the discourse to a climax in arhathood (SA 2:18).

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