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Upanisā Sutta

The Discourse on Necessary Conditions | S 12.23

Theme: The mundane and supermundane dependent arisings

Translated by Piya Tan ©2003

1 Upanisā

1.1 DEFINITIONS. There are three texts entitled “Upanisā Sutta,” namely, our Sutta here, and two identical texts from the Ānguttara Nikāya, dealing with how the evil destroy the possibilities of all high attainments, but not so for the righteous.¹ The first of these two Ānguttara texts we shall call **the (Dussīla) Upanisā Sutta** (A 11.3)² and the second, attributed to Sāriputta, we shall call **the (Sāriputta) Upanisā Sutta** (A 11.4).³ The term *upanisā* is also found in **the Sambodha, pakkhika Dhamma Sutta** (A 9.1), where five “proximate conditions” for the limbs of awakening to arise.⁴

The Pali dictionaries define *upanisā* as follows (these excerpts have been abridged and adapted):

The Critical Pali Dictionary (CPD):

upa-ni-sā, f [Skt, BHS *upaniṣad*]; in Pāli a semantic blend has taken place with *upanisaya*, the contracted form of which could be **upanissā* (cf Ke Se reading at B 20.6, sv *upanisādin*) — **1.** sitting down near a teacher to listen respectfully and attentively to his words, attention (cf *upanisīdati* [A 4:387,21] and *sa-*; Comys usually explain by words for “cause”); **2.** cause, condition, basis, prerequisite (cf Geiger, S tr 2:43); **3.** likeness (cf BHS *upaniṣad*); **4.** Proper name of various suttas; Sadd 384,15; 385,11; Abhp 1125. ... — **2.** *kā...khaye ñāṇassa...vimuttiyā...~ā*, S 2:30,3-31,24; *sambodha-pakkhikānaṃ...dhammānaṃ kā ~ā bhāvanāya*, A 4:351,12 (= *ko upanissaya-paccayo*, AA; *kusalānaṃ dhammānaṃ...kā ~ā savanāya*, Sn 140,5 (= *karaṇaṃ, payojanaṃ*, SnA).

A Dictionary of Pali (DP, Cone)

upanisā, f [Skt *upaniṣad*, BHS also *upaniṣā*]...**2.** cause, basis; condition, prerequisite; Abhp 1125; S 3:30, 3 (*kā ca bhikkhave khaye ñāṇassa ~ā vimuttī 'ssa vacanīyaṃ*); A 4:351,12 (*sambodha,pakkhikānaṃ āvuso dhammānaṃ kā ~ā bhāvanāya ti*; AA 4:162,7: *kā ~ā ti ko upanissaya,paccayo*); Sn p 140,5 (*kā ~ā savanāyā ti*); Peṭk 146,7 (*tassa samudāgamassa ayaṃ ~ā*, Be Ce so; Ee wr *upanissā*); Sadd 385,11 (*upanisīdati phalam etthā ti ~ā karaṇaṃ*);...

Bhikkhu Bodhi's note

[SA] glosses *sa-upanisā* as *sa,kāraṇa, sa-p,paccaya*, “with cause, with condition.” [SAT] adds: *upanisīdati phalam etthā ti kāraṇa upanisā*, “the cause is called the proximate cause because the effect rests upon it.” Thus the commentators take *upanisā* to be the equivalent of Skt *upaniṣad*, not a contraction of *upanissaya*. Although, as CPD points out, “a semantic blend” with the latter takes place, the two words must be kept distinct because not everything that is an *upanisā* (proximate cause) for other things is an *upanissaya,paccaya* (decisive support condition) for those things. The latter refers solely to something which plays a strong causal role. (S:B 746 n68)

1.2 TRANSLATION. Lexically or in a literal sense, *upanisā* is best translated as “immediate cause,” “proximate condition,” “immediate condition,” or “proximate condition.” But the problems here are clear: not all the links have an *immediate* effect on its following link, nor are all of the link “proximate” to one another in terms of conditionally. For example, formations for *not* immediately lead to the

¹ A 11.3-4/5:313 f, 5:315 f.

² A 11.3/5:313 f.

³ A 11.4/5:315 f.

⁴ A 9.1/3:351-353.

arising of consciousness (surely nor when we are asleep); nor is existence the proximate condition for birth. Even if we take the dependent arising as a single-life (synchronic) cycle, there is a variable time-gap separating many of the pairs of links. As such, it is not helpful, or even correct, to translate *upanisā* as “proximate” or “immediate.”

In the context of our Sutta, since *upanisā* refers to the *necessary* manner in which one link or factor effects (or “causes”) the next (or “proximate”) link or factor. In a philosophical sense or as a technical term, it can thus be rendered as “**necessary condition**,” which works well in reflecting how each pair of links work in a “if p, then q” sequence.⁵

This notion of “necessary condition” is well supported by the Abhidhamma notion of *upanissaya* (“decisive support condition”), which is related to *upanisā* [1.1], and as used in three cases:

- (1) where a mental object (*ārammaṇa*) conditions states apprehending it to arise, ie, an “object decisive support” (*ārammaṇūpanissaya*);
- (2) where a preceding state immediately conditions the next by way of proximity (*anantara*), ie, “proximity decisive support” (*anantarūpanissaya*); and
- (3) where past physical or mental states lead to the arising of present conditioned states (such as prior lust may be natural condition in motivating the breaking of a precept), ie, “natural decisive support” (*pakatūpanissaya*).⁶

The relationship of “object decisive support” (*ārammaṇūpanissaya*, or necessary condition by way of mental object) is a description of mental processes involved in dependent arising. “Proximity decisive support” (*anantarūpanissaya*, or necessary condition byway of proximity) describes the conditionality of some of the links where the cause-and-effect are *immediate*, such as “contact” leading to “feeling” (a pleasant sight arouses pleasure in us). The “natural decisive support” (*pakatūpanissaya*, or necessary natural condition) describes, for example, how feeling (when unrestrained) *naturally* leads to craving, which in turn reinforces itself as clinging.

The notion of “necessity” is philosophically connected with that of “sufficiency,” and these are western philosophical and logical categories. As such, care must be taken in using them here. The main difficulty for students to note here is that these two western categories tend to be *word-based* (eg syllogistic), while early Buddhist “logic” is always “truth-based.”⁷

2 Dependent arising and ending

2.1 DEPENDENT ARISING. The Upanisā Sutta belongs to the famous family of suttas dealing with dependent arising (*paṭicca samuppāda*).⁸ This teaching shows the causal sequence of how suffering arises (forward sequence, *anuloma*) and how suffering ceases (reverse sequence, *paṭiloma*). Our sutta makes use of the classic 12-link dependent arising, but with an interesting difference. It replaces the usual “decay-and-death” (*jarā, maraṇa*) with **suffering** (*dukkha*) [§15] as the last member of the series, and which then heads the series in the second sequence, leading up to **faith** (*saddhā*). The series then proceeds through the retrospective knowledge of freedom, confirming the destruction of the mental defilements.

By linking the two series into a single sequence, the Sutta shows one’s entire worldly cycle as well as one’s spiritual ascent and freedom. Both these cycles—the mundane and the supermundane—reflect one’s involvement with the world and one’s engagement with the spiritual life, and they are both governed by a single principle: dependent arising.

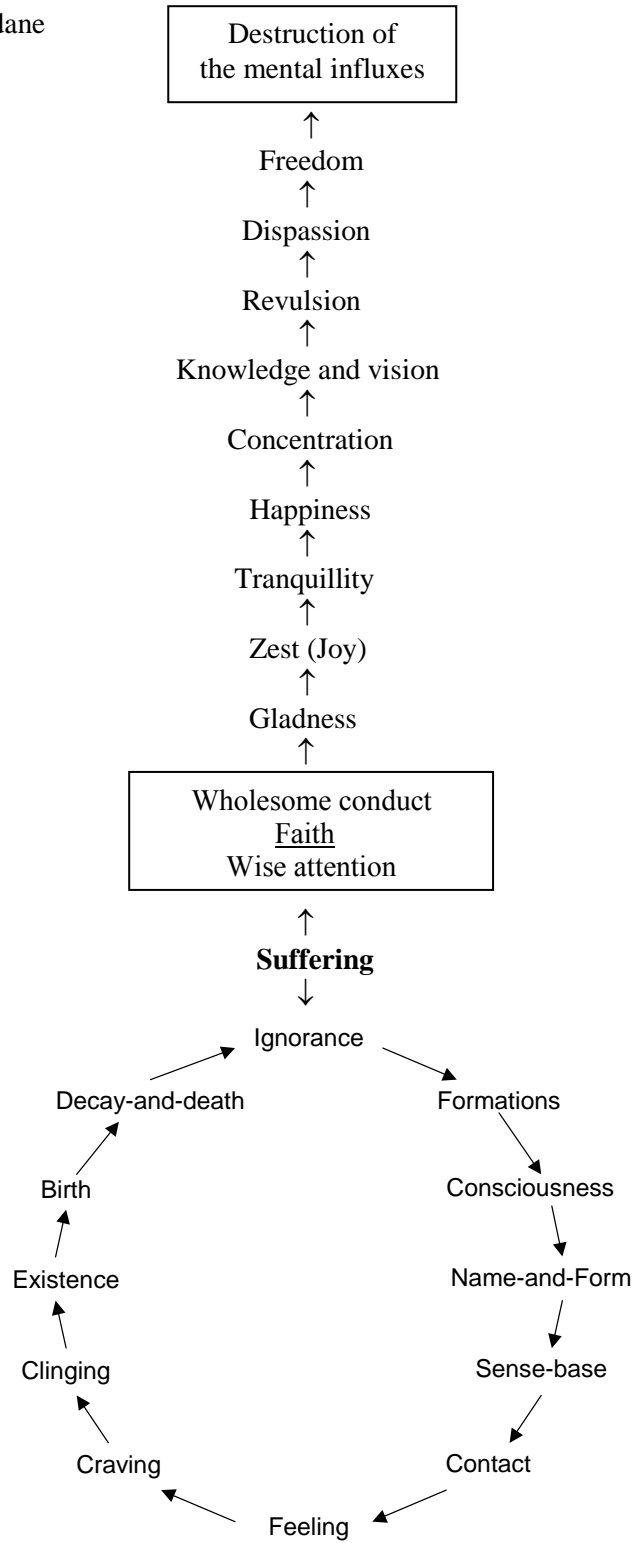
⁵ It is helpful here, to break off and read up on **Necessity and sufficiency**, SD 35.1.

⁶ See Abhs:BRS 315 f.

⁷ See **Necessity and sufficiency**, SD 35.1. For *upanisa* (masc) or *upanisā* (fem) in the sense of “closely attentive” (*sa, upanisa*), see **Kathā, vatthu S** (A 3.67,6) + SD 46.11 (2.5).

⁸ See (**Kāya**) **Na Tumha S** (S 12.37), (**Paṭicca, samuppāda**) **Vibhaṅga S** (S 12.2), **Dependent arising** (SD 5.16), and **Mahā Nidāna S** (M 15), SD 5.14-17 respectively.

Diagram 2
Mundane and supermundane
dependent arisings



[Source: Payutto, 1994:97]

2.2 DEPENDENT ENDING. What is well known as “dependent arising” (*paṭicca,samuppāda*), strictly speaking, refers only to the “normal” (*anuloma*, “following the hair”) or mundane dependent arising.⁹ So vital is this second application that **the Netti-p,pakarāṇa**, a Pali work on exegesis, has called it the “supermundane [transcendental] dependent arising” (*lok’uttara paṭicca,samuppāda*).¹⁰

While suttas on dependent arising as a rule deal with the mundane path, that is, the arising of suffering (or the second noble truth), and the ending of suffering (or the third noble truth), in this latter case, simply by reversing the sequence, the Upanisā Sutta is unique in that it gives a positive account of the latter process of spiritual ascent, or the dependent *ending* of suffering. [Diag 2]

2.3 THE 9 GREATLY HELPFUL STATES. Although the 11 factors of the supermundane cycle or dependent ending, as presented in the Upanisā Sutta [§5-14; Diag 2], is unique to the Sutta, we can easily see how they are related to other Dharma models, especially those of “the 9 states of great help (towards awakening)” (*nava dhammā bahu,kāra*)¹¹ and the 7 awakening-factors.¹²

Their relationship can be tabulated as follows:

The 9 states of great help

Moral virtue = sense-restraint¹⁴

Wise attention (*yoniso manasikāra*)

1. Gladness [Joy] (*pāmuja*)
2. Zest (*pīti*)
3. Bodily stillness (*passaddha,kāya*)
4. Happiness (*sukha,citta*)
5. Mental concentration (*samādhi*)
6. Insight into reality [*vipassanā*]
7. Revulsion (*nibbidā*)
8. Fading away (of lust) (*virāga*)
9. Freedom (*vimutti*)

The 7 awakening-factors¹³

1. Mindfulness (*sati*)
2. Mental investigation (*dhamma,vicaya*)
3. Effort (*virīya*)
4. Zest (*pīti*)
5. Tranquillity (*passaddhi*)
6. Concentration (*samādhi*)
7. Equanimity (*upekkhā*)

Having some spiritual level of understanding the true nature of suffering, we feel faith arising in us towards wisely considering impermanence within ourselves and in all conditioned things. This effort in practice leads to gladness or joy, a weak kind of zest, which in due course intensifies into full-blown zest, which in turn brings about bodily stillness or tranquility. Happiness (total bodily stillness and gladness) arises, and becomes the basis for mental concentration.

With such a calm and clear mind, we begin to gain the knowledge and vision into true reality. Such a knowledge and vision into the true reality of things arouses revulsion towards their impermanence and unsatisfactoriness. We become less attracted to them through dispassion. As we see more fully the true nature of emptiness or non-self of things, we see freedom, which blossoms into the destruction of the mental influxes, that is, the attainment of arhathood.¹⁵

⁹ On *anuloma* and *paṭiloma*, the mundane and supermundane cycles of dependent arising, see **Necessity and sufficiency**, SD 35.1 (5.3).

¹⁰ Nett 388/67. See Bhikkhu Bodhi, *Transcendental Dependent Arising*, Kandy: Buddhist Publication Society, 1980, accessible at <http://www.accesstosight.org/lib/bps/wheels/wheel277.html> & Gethin 1998:157-159.

¹¹ **Das’uttara S** (D 34,2.2(1)/3:288).

¹² For a study, see *Nibbidā*, SD 20.1 (4.2).

¹³ For a study, see *Nibbidā*, SD 20.1 (4.2).

¹⁴ **Pamāda Vihārī S** (S 35.97), SD 35.97, puts sense-restraint (*indriya,samvara*) first, while (**Dasaka**) **Cetanā’karaṇīya S** (A 10.2), SD 41.6, puts moral virtue (*sīla*) here. In practice, they are the same, the difference is mainly in emphasis: moral virtue focusses externally on the precepts while sense-restraint works internally on the mindfulness and wise attention behind the precepts. We may say that both moral virtue and wise attention here are included in mindfulness in the 7 awakening-factors,

¹⁵ For a fuller study, see *Nibbidā*, SD 20.1 (4).

3 Related suttas

The opening paragraphs of the Upanisā Sutta [§§1-3] are also found in **the Vāsi,jāṭa Sutta** (S 22.-101),¹⁶ but with a different sequel. Section 3 of our Sutta also contains the stock meditation formula on the five aggregates, found in a number of other suttas¹⁷ and in the two Satipaṭṭhāna Suttas.¹⁸

The point that faith arises through suffering [§15] should be studied with **the Pubba,kotṭhaka Sutta** (S 48.44),¹⁹ especially the note on “wise faith” below.

The water-cycle parable [§27] is well known and is applied in different ways in other suttas.²⁰ The simile has a sutta of its own, **the (Āsava) Vassa Sutta** (S 55.38), illustrating the nature of the 4 limbs of streamwinning (*sotāpatti-y-aṅga*):²¹

Even so, bhikshus, for the noble disciple these things—wise faith²² in the Buddha, wise faith in the Dharma, wise faith in the Sangha, and the virtues dear to the noble ones²³—flow on-wards and, having gone beyond, they lead to the destruction of the influxes.²⁴ (S 55.38/5:396)

The Parisā Sutta (A 3.93) uses the water-cycle parable to show how spiritual friendship builds up positive qualities leading to mental concentration:

¹⁶ S 22.101,1-4/3:152 f, “The Adze Handle” Discourse; also called **Nāvā S** (The Ship); Se *vāsiṭṭha sutta*.

¹⁷ For example, **Upanisā S** (S 12.23,3/2:29), **Sīha S** (S 22.78,7/3:85), **Khemaka S** (S 22.89,23/3:130 f), **Vāsi,jāṭa S** (S 22.101,4/3:152 f).

¹⁸ D 22,14/2:301,29-302,13; M 10,38/1:61,3-8.

¹⁹ S 48.44/5:220-222 @ SD 10.7 (1). See also **Āpaṇa S** (S 48.50), SD 10.4(2.3) & diag 2.

²⁰ See eg **Upanisā S** (S 12.23,27/2:31), **Vassa S** (S 55.38,2/5:396); **Parisā S** (A 3.93,5/1:243), **Dutiya Kāla S** (A 4.147,2/2:140), **(Āhāra) Avijjā S** (A 10.61,3/5:114, 10.61,6/3:115 f), **(Āhāra) Taṇhā** (A 10.62,3/3:117, 10.62,6/3:119).

²¹ *Sotāpatti-y-aṅgāni*, alt tr “limbs of streamwinning” (D 33.1.11(13)/3:227; Pm 2:189 f). These are preliminary practices that lead to the attainment of streamwinning. In **Paññā,vuḍḍhi S** (A 5.246) these same 4 qualities are called *vuḍḍhi,dhamma*, “virtues conducive to growth” (A 5.246/2:245); cf the 5 factors of noble growth (*ariya,vuḍḍhi*), A 3:80. See SD 3.3(3). Cf *sotāpannessa aṅgāni* in **Pañca,bhera,bhaya S** (S 12.41/2:68-70), SD 3.3.4(2).

²² “Faith,” *saddhā*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlaka,saddhā*), baseless or irrational faith, blind faith. (M 2:170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p,pasāda* (S 12.41,11/2:69). “Wise faith” is syn with (2). *Amūlaka* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Gethin** speaks of two kinds of faith: the cognitive and the affective (eg ERE: Faith & Jayatilke, *Early Buddhist Theory of Knowledge*, 1963:387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined); cognitive faith is a mode of knowing in a different category from that knowledge. Faith is its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary.” (Gethin 2001:107; my emphases).

²³ “Virtues dear to the noble ones,” *ariya,kantāni sīlāni*. The virtues of the noble one are explained at Vism 221 f. SA says that the noble ones do not violate the Five Precepts; hence, these virtues are dear to them (SA 2:74).

²⁴ “Mental influxes,” *āsava*. The term *āsava* (lit “in-and-out-flow”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as influxes, taints (“deadly taints”, RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untr. The Abhidhamma lists four *āsava*: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) views (*diṭṭh’āsava*), (4) ignorance (*avijjā’sava*) (D 16,2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known as “floods” (*ogha*) and “yokes” (*yoga*). The list of 3 influxes (omitting the influx of views) is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See BDict: *āsava*.

Even so, bhikshus, when the monks dwell together in concord, in mutual appreciation, without disputing, blending like milk and water, looking at each other with kindly eyes.²⁵

At such time they generate much merit. At such time they dwell in the divine life, that is to say, in they rejoice in the freedom of mind.²⁶ On account of gladness, zest is born. On account of zest, the body becomes tranquil. The tranquil body feels happiness. A happy mind becomes concentrated. (A 3.93,5/1:243), SD 64.18

The Avijjā Sutta (A 10.61) applies a causal scheme similar to the Upanisā Sutta to show how ignorance beginning with not association with “true persons” (*sappurisā*). The water-cycle parable of the (Āhāra) Avijjā Sutta is used in a negative sense to show how this lack of wisdom builds up.²⁷

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The Discourse on Necessary Conditions

S 12.23

[29]

1 (The Buddha was) dwelling at Sāvattihī.

The 5 aggregates

2 “Bhikshus, the destruction of the influxes²⁸ is for one who knows and sees, I say, not for one who does not know and does not see.

3 For one, knowing what, seeing what, is there the destruction of influxes?

‘Such is	form,	such its arising,	such its passing away.
Such is	feeling,	such its arising,	such its passing away.
Such is	perception,	such its arising,	such its passing away.
Such are	formations,	such their arising,	such their passing away.
Such is	consciousness,	such its arising,	such its passing away.’

—The destruction of the influxes is for one who knows in this way and sees in this way. [30]

4 “The knowledge of this destruction in regards to the destruction (of the influxes) has a necessary condition,²⁹ I say. It is not without a necessary condition.

The supermundane or freedom cycle

5 And what, bhikshus, is the necessary condition for **the knowledge of the destruction** (*khaya*) (of the influxes)?³⁰

It should be said: **freedom** (*vimutti*).³¹ Freedom, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

²⁵ King Pasenadi uses similar words in praise of the sangha in **Dhamma, cetiya S** (M 89,11/2:120 f). This is stock: M 1:206, 398, 3:156; A 1:70, 3:67, 104; S 4:225.

²⁶ “**The freedom of mind**,” *ceto, vimutti*. Here used in a restricted sense, referring to the temporary suppression of the 5 mental hindrances: sensual lust, ill will, restlessness and worry, sloth and torpor, and spiritual doubt. The mind here is usually applied to the cultivation of the 4 divine abodes (*brahma, vihāra*), ie, lovingkindness, compassion, gladness and equanimity.

²⁷ A 10.61,3/5:114 (SD 31.10).

²⁸ “The knowledge of destruction in regards to the destruction” (*khayasmim khaye nāṇam*) is review knowledge (*paccavekkhaṇa, nāṇa*), which occurs at the time of the destruction of the influxes, ie arhathood: see Vism 22.19-21/676 & S:B 433 n376.

²⁹ “Necessary cause,” *upanisā*: see (1).

³⁰ For the full sequence, see Diag 2.

6 And what, bhikshus, is the necessary condition for freedom?

It should be said: **dispassion** (*virāga*). Dispassion, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

7 And what, bhikshus, is the necessary condition for dispassion?

It should be said: **revulsion [disenchantment]** (*nibbidā*). Revulsion, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

8 And what, bhikshus, is the necessary condition for revulsion?

It should be said: **the knowledge and vision of reality** (*yathā, bhūta, ñāna, dassana*). The knowledge and vision of reality, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

9 And what, bhikshus, is the necessary condition for the knowledge and vision of reality?

It should be said: **mental stillness** (*samādhi*). Concentration, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

10 And what, bhikshus, is the necessary condition for concentration?

It should be said: **happiness** (*sukha*). Happiness, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

11 And what, bhikshus, is the necessary condition for joy?

It should be said: **tranquillity** (*passaddhi*). Tranquillity, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

12 And what, bhikshus, is the necessary condition for tranquillity?

It should be said: **zest** (*pīti*). Zest, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

13 And what, bhikshus, is the necessary condition for zest?

It should be said: **gladness [joy]** (*pāmojja*). Joy, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

14 And what, bhikshus, is the necessary condition for gladness?

It should be said: **faith** (*saddhā*). Faith, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition. **[31]**

The mundane or worldly cycle

15 And what, bhikshus, is the necessary condition for faith?

It should be said: **suffering** (*dukkha*).³² Suffering, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

16 And what, bhikshus, is the necessary condition for suffering?

It should be said: **birth** (*jāti*). Birth, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

³¹ *Vimutti'ssa vacanīyam*. Comy: Having brought the teaching to its climax in arhathood, the Buddha next shows the preliminary practice that the arhat has taken.

³² Comy glosses the terms in the above sequence thus (starting from the end): *Suffering* is the suffering of the round (*vaṭṭa, dukkha*). **Faith** (*saddhā*) is repeatedly arising faith (*aparāparam uppajjana, saddhā*; ie tentative faith, not the unwavering faith of a noble disciple). **Joy** (*pāmojja*) is weak zest. **Zest** (*pīti*) itself is strong zest. **Tranquillity** (*passaddhi*) is the settling of distress, a condition for the happiness preliminary to dhyana. **Joy** (*sukha*) is the happiness in the preliminary phase of dhyana. **Concentration** (*samādhi*) is the dhyana used as a basis (for insight: *pāḍaka-jjhāna, samādhi*). **Knowledge and vision of reality** (*yathā, bhūta, ñāna, dassana*) is weak insight, viz, the knowledges of the discernment of formations, of the overcoming of doubt, of examining (of the 3 characteristics) (*sammasana*), and of what is and what is not the path [Vism ch 18-20]. **Revulsion** (*nibbidā*) is strong insight, namely, the knowledge of appearance as fearful, the contemplation of danger (of evil), of reflection, and of equanimity regarding formations [Vism 21.29-66/645-647]. **Dispassion** (*virāga*) is the path that arises, destroying defilements (SA 2:53 f). Here I have followed Bodhi's sequence rather than Comy's reverse sequence. Note here, too, that "suffering" replaces "decay-and-death" of the usual formula.

17 And what, bhikshus, is the necessary condition for birth?

It should be said: **existence** (*bhava*). Existence, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

18 And what, bhikshus, is the necessary condition for existence?

It should be said: **clinging** (*upādāna*). Clinging, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

19 And what, bhikshus, is the necessary condition for clinging?

It should be said: **craving** (*taṇhā*). Craving, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

20 And what, bhikshus, is the necessary condition for craving?

It should be said: **feeling** (*vedanā*). Feeling, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

21 And what, bhikshus, is the necessary condition for feeling?

It should be said: **contact** (*phassa*). Contact, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

22 And what, bhikshus, is the necessary condition for contact?

It should be said: **the six sense-bases** (*saḷāyatana*). The six sense-bases, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

23 And what, bhikshus, is the necessary condition for the six sense-bases?

It should be said: **name-and-form** (*nāma,rūpa*). Name-and-form, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

24 And what, bhikshus, is the necessary condition for name-and-form?

It should be said: **consciousness** (*viññāṇa*). Consciousness, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

25 And what, bhikshus, is the necessary condition for consciousness?

It should be said: **formations** (*saṅkhāra*). Formations, bhikshus, have a necessary condition, too, I say. They are not without a necessary condition.

26 And what, bhikshus, is the necessary condition for formations?

It should be said: **ignorance**. Ignorance, bhikshus, has a necessary condition, too, I say. It is not without a necessary condition.

THE MUNDANE CYCLE: DEPENDENT ARISING:

Thus, ignorance	is the necessary condition for	formations,
formations	are the necessary condition for	consciousness,
consciousness	is the necessary condition for	name-and-form,
name-and-form	is the necessary condition for	the six sense-bases,
the six sense-bases	are the necessary condition for	contact,
contact	is the necessary condition for	feeling,
feeling	is the necessary condition for	craving,
craving	is the necessary condition for	clinging,
clinging	is the necessary condition for	existence,
existence	is the necessary condition for	birth,
birth	is the necessary condition for	suffering,
suffering	is the necessary condition for	faith, ³³

THE SUPERMUNDANE CYCLE: DEPENDENT ENDING:

faith	is the necessary condition for	joy,
joy	is the necessary condition for	zest,
zest	is the necessary condition for	tranquillity,
tranquillity	is the necessary condition for	happiness,
happiness	is the necessary condition for	concentration,

³³ Note that here “suffering” replaces “decay-and-death” of the usual formula.

concentration	is the necessary condition for	knowledge and vision of things as they really are,
knowledge and vision of things as they really are	is the necessary condition for	revulsion [disenchantment],
revulsion	is the necessary condition for	dispassion [letting go],
dispassion	is the necessary condition for	freedom,
freedom	is the necessary condition for	the knowledge of the destruction (of the influxes).

27 THE WATER-CYCLE PARABLE. Just as when the rains fall in huge drops on the mountain-tops, the waters, flowing down along the slopes, fill the mountain clefts, gullies and streams.

When the mountain clefts, gullies and streams are full,	they fill the ponds.
When the ponds are full,	they fill the lakes.
When the lakes are full,	they fill the rivulets.
When the rivulets are full,	they fill the rivers.
When the rivers are full,	they fill the great ocean. ³⁴ [32]

28 In the same way, bhikshus,

DEPENDENT ARISING:

ignorance	is the necessary condition for	formations,
formations	are the necessary condition for	consciousness,
consciousness	is the necessary condition for	name-and-form,
name-and-form	is the necessary condition for	the six sense-base,
the six sense-bases	are the necessary condition for	contact,
contact	is the necessary condition for	feeling,
feeling	is the necessary condition for	craving,
craving	is the necessary condition for	clinging,
clinging	is the necessary condition for	existence,
existence	is the necessary condition for	birth,
birth	is the necessary condition for	suffering,
suffering	is the necessary condition for	faith,

DEPENDENT ENDING:

faith	is the necessary condition for	joy,
joy	is the necessary condition for	zest,
zest	is the necessary condition for	tranquillity,
tranquillity	is the necessary condition for	happiness,
happiness	is the necessary condition for	concentration,
concentration	is the necessary condition for	reality [knowledge and vision of things as they really are,
knowledge and vision of reality	is the necessary condition for	revulsion,
revulsion	is the necessary condition for	dispassion,
dispassion	is the necessary condition for	freedom,
freedom	is the necessary condition for	the knowledge of the destruction (of the influxes).

— evaṃ —

³⁴ This water-cycle parable is stock: **Upanisā S** (S 12.23,27/2:31), **Vassa S** (S 55.38,2/5:396); **Parisā S** (A 3.93,5/1:243), **Dutiya Kāla S** (A 4.147,2/2:140), (**Āhāra**) **Avijjā S** (A 10.61,3/5:114, 10.61,6/3:115 f), (**Āhāra**) **Taṇhā** (A 10.62,3/5:117, 10.62,6/5:119). See Intro (3) above.

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