

Paṭiccasamuppāda

by
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PATİCCASAMUPPĀDA

THE FOUNDATION EXPLAINED
FROM THE SAMYUTTA NIKAYA

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THE PĀḲI

BY
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Preface

Along six sutta translations, from the Saṃyutta Nikāya, the foundation for *paṭiccasamuppāda* is shown:

1. SN12.1 *Paṭiccasamuppādasuttaṃ* and SN12.2 *Vibhaṅgasuttaṃ*, just as when a child learns what some things are, f.i. houses (the general) and then keeps asking, while pointing at things, 'is that a house? and is that a house? and that?' (the particulars), like that here are pointed out some general occurrences and some particulars.
2. SN12.3 *Paṭipadāsuttaṃ*, while pointed out we might lose sight what it is for, which is emphasized here.
3. SN12.4 *Vipassīsuttaṃ*, how to find these occurrences by yourself.
4. SN12.12 *Moliyaphaggūnasuttaṃ*, even when using for the right reasons, there could still be a wrong way of looking at things.
5. SN12.37 *Natumhasuttaṃ*, perhaps the previous texts made it already clear, but here is explicitly stated what dependent-co-arising is.
6. SN12.52 *Upādānasuttaṃ*, how to practically build suffering down instead of up.

Minowani,
23 December, 2025

SN12.1 - Paṭiccasamuppādasuttaṃ

So I learned:

On one occasion the exalted one dwells at Jetavane, Anāthapiṇḍika's park at Sāvattthi. OK, there the exalted one addressed the almsmen:

'Almsmen'

Those almsmen replied to the exalted one:

'Venerable sir'

The exalted one said this:

'I shall point out to you, almsmen, a dependent-co-arising. Hear that, pay attention well, I shall talk.'

OK, so those almsmen replied to the exalted one:

'Venerable'

The exalted one said this:

'And which, almsmen, dependent-co-arising?

With support of not knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, becoming. With support of becoming, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

This is called, almsmen, dependent-co-arising.

However, with complete fading and cessation of not knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name-and-form. With cessation of name-and-form, cessation of hexad-base. With cessation of hexad-base, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of becoming. With cessation of becoming, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.'

This said the exalted one.

Pleased, those almsmen welcomed the talk from the exalted one.

SN12.2 - Vibhaṅgasuttam

At Sāvattṭhi.

'I shall point out, I shall divide, to you, almsmen, a dependent-co-arising. Hear that, pay attention well, I shall talk.'

OK, so those almsmen replied to the exalted one:

'Venerable'

The exalted one said this:

'And which, almsmen, dependent-co-arising?

With support of not knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, becoming. With support of becoming, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

And which, almsmen, ageing-and-death?

What of these or those beings into this or that group of beings is ageing, decrepitude, brokenness of teeth, greyness of hair, wrinkling of skin, decrease of vitality, decay of strengths; this is called ageing. What of these or those beings into this or that group of beings is the passing away, falling away, breaking, vanishing, the Death, death, the doing time, the breaking of masses, the laying down of the carcass, this is called death. Thus and this ageing and this death, this is called, almsmen, ageing-and-death.

And which, almsmen, birth?

What of these or those beings into this or that group of beings is birth, being born, descending, forthcoming, production, manifestation, of masses, acquirement of bases; this is called, almsmen, birth.

And which, almsmen, becoming?

These three, almsmen, becomings: lustful becoming, formful becoming, formless becoming; this is called, almsmen, becoming.

And which, almsmen, taking up?

These four, almsmen, taking ups: taking up lusts, taking up views, taking up behaviour and practises, taking up theories about self; this is called, almsmen, taking up.

And which, almsmen, longing?

These six, almsmen, bodies of longing: longing for forms, longing for sounds, longing for scents, longing for tastes, longing for touches and longing for principles; this is called, almsmen, longing.

And which, almsmen, feeling?

These six, almsman, bodies of feeling: with-eye-touch-born feeling, with-ear-touch-born feeling, with-nose-touch-born feeling, with-tongue-touch-born feeling, with-body-touch-born feeling, with-intellect-touch-born feeling; this is called, almsmen, feeling.

And which, almsmen, touch?

These six, almsmen, bodies of touch: with-eye-touch, with-ear-touch, with-nose-touch, with-tongue-touch, with-body-touch, with-intellect-touch; this is called, almsmen, touch.

And which, almsmen, hexad-base?

Eye-base, ear-base, nose-base, tongue-base, body-base, intellect-base; this is called, almsmen, hexad-base.

And which, almsmen, name-and-form?

Feeling, perception, intention, touch, attention; this is called name. And the four great essences and of the four great essences the taking it up as form; this is called form. Thus and this name and this form, this is called, almsmen, name-and-form.

And which, almsmen, cognition?

These six, almsmen, bodies of cognition: eye-cognition, ear-cognition, nose-cognition, tongue-cognition, body-cognition, intellect-cognition; this is called, almsmen, cognition.

And which, almsmen, inclinations?

These three, almsmen, inclinations: inclination for body, inclination for speech, inclination for mind; these are called, almsmen, inclinations.

And which, almsmen, not knowing?

OK what is, almsmen, ignorance about suffering, ignorance about the rise of suffering, ignorance about the cessation of suffering, ignorance about the path heading for the cessation of suffering; this is called, almsmen, not knowing.

OK thus, almsmen, with support of not knowing, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, becoming. With support of becoming, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

However, with complete fading and cessation of not knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name-and-form. With cessation of name-and-form, cessation of hexad-base. With cessation of hexad-base, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of becoming. With cessation of becoming, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.'

SN12.3 - Paṭipadāsuttam

At Sāvatthi.

‘And a wrong path, almsmen, I shall point out to you, and a right path. Hear that, pay attention well, I shall talk.’

OK, so those almsmen replied to the exalted one:

‘Venerable’

The exalted one said this:

‘And which, almsmen, wrong path?’

With support of not knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, becoming. With support of becoming, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is. This is called, almsmen, wrong path.

And which, almsmen, right path?’

However, with complete fading and cessation of not knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name-and-form. With cessation of name-and-form, cessation of hexad-base. With cessation of hexad-base, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of becoming. With cessation of becoming, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is. This is called, almsmen, right path.’

SN12.4 - Vipassīsuttam

At Sāvatti.

To Vipassī, almsmen, exalted one, virtuous one, public awakened one, just prior enlightenment, for not having become widely awakened, as just this one clung-to-enlightenment, it was like this:

'Alas! miserable is the world, having undergone and born and ages and dies, and passes on and attains. And then, for this yo-yoing of ageing-and-death, it does not know the departure of suffering. O when may we hail for this, will it be known, the departure of this suffering, of ageing-and-death?'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, ageing-and-death is? With support of what, ageing-and-death?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon birth being, ageing-and-death is. With support of birth, ageing-and-death.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, birth is? With support of what, birth?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon becoming being, birth is. With support of becoming, birth.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, becoming is? With support of what, becoming?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon taking up being, becoming is. With support of taking up, becoming.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, taking up is? With support of what, taking up?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon longing being, taking up is. With support of longing, taking up.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what being, longing is? With support

of what, longing?’ OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: ‘OK upon feeling being, longing is. With support of feeling, longing.’

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: ‘OK now upon what being, feeling is? With support of what, feeling?’ OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: ‘OK upon touch being, feeling is. With support of touch, feeling.’

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: ‘OK now upon what being, touch is? With support of what, touch?’ OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: ‘OK upon hexad-base being, touch is. With support of hexad-base, touch.’

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: ‘OK now upon what being, hexad-base is? With support of what, hexad-base?’ OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: ‘OK upon name-and-form being, hexad-base is. With support of name-and-form, hexad-base.’

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: ‘OK now upon what being, name-and-form is? With support of what, name-and-form?’ OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: ‘OK upon cognition being, name-and-form is. With support of cognition, name-and-form.’

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: ‘OK now upon what being, cognition is? With support of what, cognition?’ OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: ‘OK upon inclinations being, cognition is. With support of inclinations, cognition.’

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: ‘OK now upon what being, inclinations are? With support of what, inclinations?’ OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wis-

dom: 'OK upon not knowing being, inclinations are. With support of not knowing, inclinations.'

Thus for this, with support of not knowing, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, becoming. With support of becoming, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

'The rise!, the rise!'

OK, almsmen, to Vipassī, the one clung-to-enlightenment, into principles prior unheard of the eye arose, knowledge arose, wisdom arose, knowing arose.'

'OK then, almsmen, to Vipassī, the one clung-to-enlightenment it was like this: 'OK now upon what not being, ageing-and-death is not? With cessation of what, cessation of ageing-and-death?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon birth not being, ageing-and-death is not. With cessation of birth, cessation of ageing-and-death.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, birth is not? With cessation of what, cessation of birth?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon becoming not being, birth is not. With cessation of becoming, cessation of birth.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, becoming is not? With cessation of what, cessation of becoming?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon taking up not being, becoming is not. With cessation of taking up, cessation of becoming.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, taking up is not? With cessation of what, cessation of taking up?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon longing not being, taking up is not.

With cessation of longing, cessation of taking up.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, longing is not? With cessation of what, cessation of longing?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon feeling not being, longing is not. With cessation of feeling, cessation of longing.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, feeling is not? With cessation of what, cessation of feeling?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon touch not being, feeling is not. With cessation of touch, cessation of feeling.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, touch is not? With cessation of what, cessation of touch?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon hexad-base not being, touch is not. With cessation of hexad-base, cessation of touch.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, hexad-base is not? With cessation of what, cessation of hexad-base?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon name-and-form not being, hexad-base is not. With cessation of name-and-form, cessation of hexad-base.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, name-and-form is not? With cessation of what, cessation of name-and-form?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon cognition not being, name-and-form is not. With cessation of cognition, cessation of name-and-form.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, cognition is not? With cessation of what, cessation of cognition?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon inclinations not being, cognition is

not. With cessation of inclinations, cessation of cognition.'

OK then, almsmen, to Vipassī, the one clung-to-enlightenment, it was like this: 'OK now upon what not being, inclinations are not? With cessation of what, cessation of inclinations?' OK then, almsmen, to Vipassī, the one clung-to-enlightenment, with proper attention was the comprehension by wisdom: 'OK upon not knowing not being, inclinations are not. With cessation of not knowing, cessation of inclinations.'

Thus for this, with cessation of not knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name-and-form. With cessation of name-and-form, cessation of hexad-base. With cessation of hexad-base, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of becoming. With cessation of becoming, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.

'The cessation!, the cessation!'

OK, almsmen, to Vipassī, the one clung-to-enlightenment, into principles prior unheard of the eye arose, knowledge arose, wisdom arose, knowing arose.'

SN12.12 - Moliyaphaggunasuttaṃ

At Sāvatthi.

'These four, almsmen, are foods of the essence, or for the state of beings seeking to appear or for the upkeep.

Which four?

Edible food or gross or subtle, touch second, willpower third, cognition fourth. OK these, almsmen, four are foods of the essence, or for the state of beings seeking to appear or for the upkeep.'

When said so, senior Moliyaphagguna said this to the exalted one:

'OK now what, venerable, feeds on the food of cognition?'

The exalted one said:

'Not a sound question, I did not say 'feeds on'. If I would have said 'feeds on' to there the question 'OK now what, venerable, feeds on?' is sound. And I did not say so. Not saying so, what one should ask me is so: 'OK now of what, venerable, is cognition the food?' this is a sound question. There the explanation is sound. The food of cognition is the support, the stretching forth, of the production towards a following becoming. While that essence being, hexad-base. With support of hexad-base, touch.'

'OK now what, venerable, touches?'

The exalted one said:

'Not a sound question, I did not say 'touches'. If I would have said 'touches' to there the question 'OK now what, venerable, touches?' is sound. And I did not say so. Not saying so, what one should ask me is so: 'OK now with support of what, venerable, touch?' this is a sound question. There the explanation is sound. With support of hexad-base, touch. With support of touch, feeling.

'OK now what, venerable, gets to feel?'

The exalted one said:

'Not a sound question, I did not say 'gets to feel'. If I would have said 'gets to feel' to there the question 'OK now what, venerable, gets to feel?' is sound. And I did not say so. Not saying so, what one should ask me is so: 'OK now with support of what, venerable, feeling?' this is a sound question. There the explanation is sound. With support of touch, feeling. With support of, feeling, longing.

'OK now what, venerable, longs?'

The exalted one said:

'Not a sound question, I did not say 'longs'. If I would have said 'longs' to there the question 'OK now what, venerable, longs?' is sound. And I did not say so. Not saying so, what one should ask me is so: 'OK now with support of what, venerable, longing?' this is a sound question. There the explanation is sound. With support of feeling, longing. With support of longing, taking up.'

'OK now what, venerable, takes up?'

The exalted one said:

'Not a sound question, I did not say 'takes up'. If I would have said 'takes up' to there the question 'OK now what, venerable, takes up?' is sound. And I did not say so. Not saying so, what one should ask me is so: 'OK now with support of what, venerable, taking up?' this is a sound question. There the explanation is sound. With support of longing, taking up. With support of taking up, becoming. With support of becoming, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.'

However, Phagguna, with complete fading and cessation of the six's base for touch, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of becoming. With cessation of becoming, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.'

SN12.37 - Natumhasuttam

At Sāvatthi.

'This is not, almsmen, the body of you, also not of others'. This old, almsmen, action is to be viewed as arranged, intended, to be felt. OK there, almsmen, having learned, the hearer of what is noble pays attention well, properly, to just the dependent-co-arising:

Thus while this being, this is;
with the arising of this, this arises.
While this not being, this is not;
with the cessation of this, this ceases.

This what is:

With support of not knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name-and-form. With support of name-and-form, hexad-base. With support of hexad-base, touch. With support of touch, feeling. With support of feeling, longing. With support of longing, taking up. With support of taking up, becoming. With support of becoming, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

Just then, with complete fading and cessation of not knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name-and-form. With cessation of name-and-form, cessation of hexad-base. With cessation of hexad-base, cessation of touch. With cessation of touch, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of becoming. With cessation of becoming, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.'

SN12.52 - Upādānasuttam

At Sāvatthi.

'On uptakable, almsmen, principles; from dwelling looking at the sweetness, longing grows. With support of longing, taking up. With support of taking up, becoming. With support of becoming, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest appear. So for this entire mass of suffering the rise is.

Also as that, almsmen, of ten cartloads of wood or twenty cartloads of wood or thirty cartloads of wood or forty cartloads of wood a great mass of fire would burn. There a man, from time to time, would put in and like dried up grass, and he would put in dried up dung, and he would put in dried up wood. So for it, almsmen, *that food, that* taking up, the great mass of fire would burn lasting a long time. OK just so, almsmen, on uptakable principles; from dwelling looking at the sweetness, longing grows. With support of longing, taking up. With support of taking up, becoming. With support of becoming, birth. With support of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest arise. So for this entire mass of suffering the rise is.

On uptakable, almsmen, principles; from dwelling looking at the wretchedness, longing ceases. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of becoming. With cessation of becoming, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.

Also as that, almsmen, of ten cartloads of wood or twenty cartloads of wood or thirty cartloads of wood or forty cartloads of wood a great mass of fire would burn. There a man, *not* time by time would put in dry grass, and like *not* would put in dry dung, and *not* would put in dry wood. So indeed, almsmen, the great mass of fire, and earlier taking up for consummation and for another, offering no food would cease. OK just so, almsmen, on uptakable principles; from dwelling looking at the wretchedness, longing ceases. With cessation of longing, cessation of taking up. With cessation of taking up, cessation of becoming. With cessation of becoming, cessation of birth. With cessation of birth, ageing-and-death, sorrow, lamentation, suffering, distress, unrest cease. So for this entire mass of suffering the cessation is.'