

**SN 12.64**  
***Nidānavagga Saṃyutta***  
*(Group of Connected Discourses On Causation)*

***Nidāna Saṃyutta***  
*(Connected Discourses On Causation)*

***Mahā Vagga***  
*(The Great Section)*

***Atthirāga Sutta***  
“When Passion is Present”

*Translated by Bhikkhu Candana*

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While living in Sāvattihī, The Blessed One addressed the Bhikkhus by saying:

“Bhikkhus, there are these four types of nourishment that are necessary to maintain the health of sentient beings who are already alive, and for the assistance and support of those other beings, who are yet to be born. Now what are these four?

“The nourishment of edible food that is consumed, whether solid or liquid, coarse or refined; secondly, there is the nourishment of contact; thirdly, there is the nourishment of intentional thinking; and fourthly, there is the nourishment of consciousness or sense awareness.

“These are the four types of nourishment that are necessary to maintain the health of sentient beings who are already alive, and for the assistance and support of those other beings, who are yet to be born.

*a.* 1. “When, Bhikkhus, passion is present towards edible food, as one is being nourished by it; when there is delighting in edible food, as one is being nourished by it; and if there is craving towards edible food, as one is being nourished by it, then as a result, consciousness (*viññāna*) will have a place for it to land and thus continue on developing, for it has already become anchored.

2. “Now, when consciousness has a place for it to land and thus continues on growing, seeing that it has become established, then, as a result, name and form (*nāmarūpa*) gets pulled into a womb, and thus it too becomes established.

3. “When name and form (*nāmarūpa*) is pulled into a womb and becomes established, then, as a result, activating habitual drives (*saṅkhārā*) find a new home for them to grow, and continue being expressed.

4. “When activating habitual drives (*saṅkhārā*) continue being expressed and thus grow, then, as a result, there begins the fabrication for future rebecoming (*punabbhavā*).

5. “When there is the fabrication for future rebecoming, then, as a result, there is rebirth, decay and ageing, along with sickness and death that are now inevitably to be faced.

6. “And when there is rebirth, there is decay and ageing, along with sickness, and most certainly death, I declare, which bring with them much pain, anguish, and sorrow, inescapably to be experienced.

**b.** 1. “Similarly, Bhikkhus, when passion is present towards contact, as one is being nourished by it; when there is delighting in contact, as one is being nourished by it; and if there is craving towards contact, as one is being nourished by it, then as a result, consciousness (*viññāna*) will have a place for it to land and thus continue on developing, for it has already become anchored.

2. “Now, when consciousness has a place for it to land and thus continues on growing, seeing that it has become established, then, as a result, name and form (*nāmarūpa*) gets pulled into a womb, and thus it too becomes established.

3. “When name and form (*nāmarūpa*) is pulled into a womb and becomes established, then, as a result, activating habitual drives (*saṅkhārā*) find a new home for them to grow and continue being expressed.

4. “When activating habitual drives (*saṅkhārā*) continue being expressed and thus grow, then, as a result, there begins the fabrication for future rebecoming (*punabbhavā*).

5. “When there is the fabrication for future rebecoming, then, as a result, there is rebirth, decay and ageing, along with sickness and death that are now inevitably to be faced.

6. “And when there is rebirth, there is decay and ageing, along with sickness, and most certainly death, I declare, which bring with them much pain, anguish, and sorrow, inescapably to be experienced.

**c.** 1. “Similarly, Bhikkhus, when passion is present towards intentional thinking, as one is being nourished by it; when there is delighting in wanting to engage in intentional thinking, as one is being nourished by it; and if there is craving towards intentional thinking, as one is being nourished by it, then as a result, consciousness (*viññāna*) will have a place for it to land, and thus continue on developing, for it has already become anchored.

2. “Now, when consciousness has a place for it to land and thus continues on growing, seeing that it has become established, then, as a result, name and form (*nāmarūpa*) gets pulled into a womb, and thus it too becomes established.

3. “When name and form (*nāmarūpa*) is pulled into a womb and becomes established, then, as a result, activating habitual drives (*saṅkhārā*) find a new home for them to grow and continue being expressed.

4. “When activating habitual drives (*saṅkhārā*) continue being expressed and thus grow, then, as a result, there begins the fabrication for future rebecoming (*punabbhavā*).

5. “When there is the fabrication for future rebecoming, then, as a result, there is rebirth, decay and ageing, along with sickness and death that are now inevitably to be faced.

6. “And when there is rebirth, there is decay and ageing, along with sickness, and most certainly death, I declare, which bring with them much pain, anguish, and sorrow, inescapably to be experienced.

*d.* 1. “And similarly, Bhikkhus, when passion is present towards sense awareness, as one is being nourished by it; when there is delighting in sense awareness, as one is being nourished by it; and if there is craving towards sense awareness, as one is being nourished by it, then as a result, consciousness (*viññāna*) will have a place for it to land, and thus continue on developing, for it has already become anchored.

2. “Now, when consciousness has a place for it to land and thus continues on growing, seeing that it has become established, then, as a result, name and form (*nāmarūpa*) gets pulled into a womb, and thus it too becomes established.

3. “When name and form (*nāmarūpa*) is pulled into a womb and becomes established, then, as a result, activating habitual drives (*saṅkhārā*) find a new home for them to grow and continue being expressed.

4. “When activating habitual drives (*saṅkhārā*) continue being expressed and thus grow, then, as a result, there begins the fabrication for future rebecoming (*punabbhavā*).

5. “When there is the fabrication for future rebecoming, then, as a result, there is rebirth, decay and ageing, along with sickness and death that are now inevitably to be faced.

6. “And when there is rebirth, there is decay and ageing, along with sickness, and most certainly death, I declare, which bring with them much pain, anguish, and sorrow, inescapably to be experienced.

“Imagine, Bhikkhus, there was an artist or a dyer, working with various paints and dyes, as he goes on painting on a smooth wall or a heavy canvas, using such colors as rusty red, vermillion,

yellow or some indigo shade. He does this, while creating the figure of a man or a woman, with all their features and reliefs, down to the last detail.

**aa.** 1. “Now, in just the same manner, Bhikkhus, if there happens to be any passion present towards edible food, as one is being nourished by it; if there is delighting in edible food, as one is being nourished by it; and if there is craving towards edible food, as one is being nourished by it, then, as a result, consciousness (*viññāna*) will have a place for it to land and thus continue on developing, for it has already become anchored.

2. “Now, when consciousness has a place for it to land, and thus continues on growing, seeing that it has become established, then, as a result, name and form (*nāmarūpa*) gets pulled into a womb, and thus it too becomes established.
3. “When name and form (*nāmarūpa*) is pulled into a womb and becomes established, then, as a result, activating habitual drives (*saṅkhārā*) find a new home for them to grow and continue being expressed.
4. “When activating habitual drives (*saṅkhārā*) continue being expressed and thus grow, then, as a result, there begins the fabrication for future rebecoming (*punabbhavā*).
5. “When there is the fabrication for future rebecoming, then, as a result, there is rebirth, decay and ageing, along with sickness and death that are now inevitably to be faced.
6. “And when there is rebirth, there is decay and ageing, along with sickness, and most certainly death, I declare, which bring with them much pain, anguish, and sorrow, inescapably to be experienced.

**bb.** 1. “Similarly, Bhikkhus, when passion is present towards contact, as one is being nourished by it; if there is delighting in contact, as one is being nourished by it; and if there is craving towards contact, as one is being nourished by it, then, as a result, consciousness (*viññāna*) will have a place for it to land and thus continue on developing, for it has already become anchored.

2. “Now, when consciousness has a place for it to land, and thus continues on growing, seeing that it has become established, then, as a result, name and form (*nāmarūpa*) gets pulled into a womb, and thus it too becomes established.

3. “When name and form (*nāmarūpa*) is pulled into a womb and becomes established, then, as a result, activating habitual drives (*saṅkhārā*) find a new home for them to grow and continue being expressed.

4. “When activating habitual drives (*saṅkhārā*) continue being expressed and thus grow, then, as a result, there begins the fabrication for future rebecoming (*punabbhavā*).

5. “When there is the fabrication for future rebecoming, then, as a result, there is rebirth, decay and ageing, along with sickness and death that are now inevitably to be faced.

6. “And when there is rebirth, there is decay and ageing, along with sickness, and most certainly death, I declare, which bring with them much pain, anguish, and sorrow, inescapably to be experienced.

**cc.** 1. “Similarly, Bhikkhus, when passion is present towards intentional thinking, as one is being nourished by it; when there is delighting in wanting to engage in intentional thinking, as one is being nourished by it; and if there is craving towards intentional thinking, as one is being nourished by it, then, as a result, consciousness (*viññāna*) will have a place for it to land and thus continue on developing, for it has already become anchored.

2. “Now, when consciousness has a place for it to land, and thus continues on growing, seeing that it has become established, then, as a result, name and form (*nāmarūpa*) gets pulled into a womb, and thus it too becomes established.

3. “When name and form (*nāmarūpa*) is pulled into a womb and becomes established, then, as a result, activating habitual drives (*saṅkhārā*) find a new home for them to grow and continue being expressed.

4. “When activating habitual drives (*saṅkhārā*) continue being expressed and thus grow, then, as a result, there begins the fabrication for future rebecoming (*punabbhavā*).

5. “When there is the fabrication for future rebecoming, then, as a result, there is rebirth, decay and ageing, along with sickness and death that are now inevitably to be faced.

6. “And when there is rebirth, there is decay and ageing, along with sickness, and most certainly death, I declare, which bring with them much pain, anguish, and sorrow, inescapably to be experienced.

**dd.** 1. “And similarly, Bhikkhus, when passion is present towards sense awareness, as one is being nourished by it; if there is delighting in sense awareness, as one is being nourished by it; and if there is craving towards sense awareness, as one is being nourished by it, then, as a result, consciousness (*viññāna*) will have a place for it to land and thus continue on developing, for it has already become anchored.

2. “Now, when consciousness has a place for it to land and thus continues on growing, seeing that it has become established, then, as a result, name and form (*nāmarūpa*) gets pulled into a womb, and thus it too becomes established.

3. “When name and form (*nāmarūpa*) is pulled into a womb and become established, then, as a result, activating habitual drives (*saṅkhārā*) find a new home for them to grow and continue being expressed.

4. “When activating habitual drives (*saṅkhārā*) continue being expressed and thus grow, then, as a result, there begins the fabrication for future rebecoming (*punabbhavā*).

5. “When there is the fabrication for future rebecoming, then, as a result, there is rebirth, decay and ageing, along with sickness and death, that are now inevitably to be faced.

6. “And when there is rebirth, there is decay and ageing, along with sickness, and most certainly death, I declare, which bring with them much pain, anguish, and sorrow, inescapably to be experienced.

*e.* 1. “However, Bhikkhus, when passion is missing towards edible food, as one is being nourished by it; if there is no delighting in consuming edible food, as one is being nourished by it; and if there is no craving towards edible food, as one is being nourished by it, then, as a result, consciousness (*viññāna*) will have no place for it to land, and thus it will *not* be able to continue on, for it has no possibility for developing.

2. “Now, when consciousness has no place for it to land, and thus is unable to continue on or develop, then, as a result, name and form (*nāmarūpa*) does not get pulled into a womb, and thus without getting any footing, it too will have no place to become established.

3. “And when name and form (*nāmarūpa*) is no longer pulled into a womb nor becomes established, then, as a result, the activating habitual drives (*saṅkhārā*) will not find themselves a new home to grow in, nor to be expressed any further.

4. “And when the activating habitual drives (*saṅkhārā*) are no longer expressed and thus are unable to persist, then, as a result, there is no fabrication for a future rebecoming (*punabbhavā*).

5. “And when there is no more fabrication for future rebecoming, then, as a result, there is no more rebirth to take place, no decay and ageing, along with no more sickness and death to be faced anywhere, anymore!

6. “And when there is no more rebirth, no decay and ageing, along with no sickness, and most certainly no more death, I declare, then there is no more pain, no anguish, and no sorrow to be experienced anywhere, anymore!

*f.* 1. “Similarly, Bhikkhus, when passion is missing towards contact, as one is being nourished by it; if there is no delighting in contact, as one is being nourished by it; and if there is no craving towards contact, as one is being nourished by it, then, as a result, consciousness (*viññāna*) will have no place for it to land, and thus it will *not* be able to continue on, for it has no possibility for developing.

2. “Now, when consciousness has no place for it to land, and thus is unable to continue on or develop, then, as a result, name and form (*nāmarūpa*) does not get pulled into a womb, and thus without getting any footing, it too will have no place to become established.

3. “And when name and form (*nāmarūpa*) is no longer pulled into a womb nor becomes established, then, as a result, the activating habitual drives (*saṅkhārā*) will not find themselves a new home to grow in, nor to be expressed any further.

4. “And when the activating habitual drives (*saṅkhārā*) are no longer expressed and thus are unable to persist, then, as a result, there is no fabrication for a future rebecoming (*punabbhavā*).

5. “And when there is no more fabrication for future rebecoming, then, as a result, there is no more rebirth to take place, no decay and ageing, along with no more sickness and death to be faced anywhere, anymore!

6. “And when there is no more rebirth, no decay and ageing, along with no sickness, and most certainly no more death, I declare, then there is no more pain, no more anguish and sorrow to be experienced anywhere, anymore!

**g.** 1. “Similarly, Bhikkhus, when passion is missing towards intentional thinking, as one is being nourished by it; when there is no delighting in intentional thinking, as one is being nourished by it; and if there is no craving towards intentional thinking, as one is being nourished by it, then, as a result, consciousness (*viññāna*) will have no place for it to land, and thus it will *not* be able to continue on, for it has no possibility for developing.

2. “Now, when consciousness has no place for it to land, and thus is unable to continue on or develop, then, as a result, name and form (*nāmarūpa*) does not get pulled into a womb, and thus without getting any footing, it too will have no place to become established.

3. “And when name and form (*nāmarūpa*) is no longer pulled into a womb nor becomes established, then, as a result, the activating habitual drives (*saṅkhārā*) will not find themselves a new home to grow in, nor to be expressed any further.

4. “And when the activating habitual drives (*saṅkhārā*) are no longer expressed and thus are unable to persist, then, as a result, there is no fabrication for a future rebecoming (*punabbhavā*).

5. “And when there is no more fabrication for future rebecoming, then, as a result, there is no more rebirth to take place; no decay and ageing, along with no more sickness and death to be faced anywhere, anymore!

6. “And when there is no more rebirth, no decay and ageing, along with no sickness, and most certainly no more death, I declare, that there is no more pain, no more anguish and sorrow to be experienced anywhere, anymore!

**h.** 1. “And similarly, Bhikkhus, when passion is missing towards sense awareness, as one is being nourished by it; when there is no delighting in sense awareness, as one is being nourished by it, and if there is no craving towards sense awareness, as one is being nourished by it, then as a result, consciousness (*viññāna*) will have no place for it to land, and thus it will *not* be able to continue on, for it has no possibility for developing.

2. “Now, when consciousness has no place for it to land, and thus is unable to continue on or develop, then, as a result, name and form (*nāmarūpa*) does not get pulled into a womb, and thus without getting any footing, it too will have no place to become established.

3. “And when name and form (*nāmarūpa*) is no longer pulled into a womb nor becomes established, then, as a result, the activating habitual drives (*saṅkhārā*) will not find themselves a new home to grow in, nor to be expressed any further.

4. “And when the activating habitual drives (*saṅkhārā*) are no longer expressed and thus are unable to persist, then, as a result, there is no fabrication for a future rebecoming (*punabbhavā*).

5. “And when there is no more fabrication for future rebecoming, then, as a result, there is no more rebirth to take place; no decay and ageing, along with no more sickness and death to be faced anywhere, anymore!

6. “And when there is no more rebirth, no decay and ageing, along with no sickness, and most certainly no more death, I declare, that there is no more pain, no more anguish and sorrow to be experienced anywhere, anymore!

“Now, Bhikkhus, imagine there was a house or a pavilion with a peaked roof, one that has windows on its northern wall, its southern wall, and its eastern wall. Now, whenever the sun rises, and the beams of sunlight come through into the pavilion, where would you say the sun’s rays land and become established?”

“On the western wall, Bhante.”

“And if there was no western wall, where would the beams of light then land and be established?”

“In that case, they would land and be established on the ground, Bhante.”

“And if there was no ground or earth, where would the beams of light then land and be established?”

“In that case, they would land and be established in the water, Bhante.”

“But what if there was no water? Where would the beams of light then land and be established?”

“In that case, they would not be able land nor be established anywhere, Bhante.”

*ee.* 1. “In *just* the same manner, Bhikkhus, when there is no passion left towards edible food, as one is being nourished by it; when there is no delighting in consuming edible food, as one is being nourished by it, and if there is no craving towards edible food, as one is being nourished by it, then, as a result, consciousness (*viññāna*) will have no place for it to land, and thus it will *not* be able to continue on, for it has no possibility for developing.

2. “Now, when consciousness has no place for it to land, and thus is unable to continue on or develop, then, as a result, name and form (*nāmarūpa*) does not get pulled into a womb, and thus without getting any footing, it too will have no place to become established.

3. “And when name and form (*nāmarūpa*) is no longer pulled into a womb nor becomes established, then, as a result, the activating habitual drives (*saṅkhārā*) will not find themselves a new home to grow in, nor to be expressed any further.

4. “And when the activating habitual drives (*saṅkhārā*) are no longer expressed and thus are unable to persist, then, as a result, there is no fabrication for a future rebecoming (*punabbhavā*).

5. “And when there is no more fabrication for future rebecoming, then, as a result, there is no more rebirth to take place; no decay and ageing, along with no more sickness and death to be faced anywhere, anymore!

6. “And when there is no more rebirth, no decay and ageing, along with no sickness, and most certainly no more death, I declare, that there is no more pain, no more anguish and sorrow to be experienced anywhere, anymore!

**ff.** 1. “Similarly, Bhikkhus, when passion is missing towards contact, as one is being nourished by it; when there is no delighting in contact, as one is being nourished by it, and if there is no craving towards contact, as one is being nourished by it, then, as a result, consciousness (*viññāna*) will have no place for it to land, and thus it will *not* be able to continue on, for it has no possibility for developing.

2. “Now, when consciousness has no place for it to land, and thus is unable to continue on or develop, then, as a result, name and form (*nāmarūpa*) does not get pulled into a womb, and thus without getting any footing, it too will have no place to become established.

3. “And when name and form (*nāmarūpa*) is no longer pulled into a womb nor becomes established, then, as a result, the activating habitual drives (*saṅkhārā*) will not find themselves a new home to grow in, nor to be expressed any further.

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5. “And when there is no more fabrication for future rebecoming, then, as a result, there is no more rebirth to take place; no decay and ageing, along with no more sickness and death to be faced anywhere, anymore!

6. “And when there is no more rebirth, no decay and ageing, along with no sickness, and most certainly no more death, I declare, that there is no more pain, no more anguish and sorrow to be experienced anywhere, anymore!

**gg.** 1. “Similarly, Bhikkhus, when passion is missing towards intentional thinking, as one is being nourished by it; when there is no delighting in intentional thinking, as one is being nourished by it; and if there is no craving towards intentional thinking, as one is being nourished by it, then, as a result, consciousness (*viññāna*) will have no place for it to land, and thus it will *not* be able to continue on, for it has no possibility for developing.

2. “Now, when consciousness has no place for it to land, and thus is unable to continue on or develop, then, as a result, name and form (*nāmarūpa*) does not get pulled into a womb, and thus without getting any footing, it too will have no place to become established.

3. “And when name and form (*nāmarūpa*) is no longer pulled into a womb nor becomes established, then, as a result, the activating habitual drives (*saṅkhārā*) will not find themselves a new home to grow in, nor to be expressed any further.

4. “And when the activating habitual drives (*saṅkhārā*) are no longer expressed and thus are unable to persist, then, as a result, there is no fabrication for a future rebecoming (*punabbhavā*).

5. “And when there is no more fabrication for future rebecoming, then, as a result, there is no more rebirth to take place; no decay and ageing, along with no more sickness and death to be faced anywhere, anymore!

6. “And when there is no more rebirth, no decay and ageing, along with no sickness, and most certainly no more death, I declare, that there is no more pain, no more anguish and sorrow to be experienced anywhere, anymore!

**hh.** 1. “And similarly, Bhikkhus, when passion is missing towards sense awareness, as one is being nourished by it; if there is no delighting in sense awareness, as one is being nourished by it; and if there is no craving towards sense awareness, as one is being nourished by it, then, as a result, consciousness (*viññāna*) will have no place for it to land, and thus it will *not* be able to continue on, for it has no possibility for developing.

2. “Now, when consciousness has no place for it to land, and thus is unable to continue on or develop, then, as a result, name and form (*nāmarūpa*) does not get pulled into a womb, and thus without getting any footing, it too will have no place to become established.

3. “And when name and form (*nāmarūpa*) is no longer pulled into a womb nor becomes established, then, as a result, the activating habitual drives (*saṅkhārā*) will not find themselves a new home to grow in, nor to be expressed any further.

4. “And when the activating habitual drives (*saṅkhārā*) are no longer expressed and thus are unable to persist, then, as a result, there is no fabrication for a future rebecoming (*punabbhavā*).

5. “And when there is no more fabrication for future rebecoming, then, as a result, there is no more rebirth to take place; no decay and ageing, along with no more sickness and death to be faced anywhere, anymore!

6. “And when there is no more rebirth, no decay and ageing, along with no sickness, and most certainly no more death, I declare, that there is no more pain, no more anguish and sorrow to be experienced anywhere, anymore!”

*Sādhu*

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*Sādhu*