

What is the Root?					
AN. 10.2.1.8			AN.8.2.4.3	AN.9.1.2.4.	
1	kiṃmūlakā <i>sabbe dhammā</i> “What is the root of all things?”	chandamūlakā... “rooted in desire (inclination)...”	○	kiṃārammaṇā purisassa <i>saṅkappavittakkā</i> uppajjantīti... “What is the basis for thought and intentions to arise in a person?” ¹	nāmarūpārammaṇā... “recognition of form is the basis...”
2	kiṃsambhavā ... “What is the coming into existence...?”	manasikārasambhavā... “coming into existence through mental-inclination...”	○	kva nānattaṃ gacchantīti... “Where is the diversity they go to?”	dhātusu... “the elements...” ²
3	kiṃsamudayā ... “What is the arising ...?”	phassasamudayā... “arising at contact ...”	○	○	
4	kiṃsamosaraṇā ... “What is the conjoining ...?”	vedanā samosaraṇa... “converging at feeling ...”	○	○	
5	kiṃpamukhā ... “What is the leader ...?”	samādhīpamukhā ... “composure is the leader ...”	○	○	
6	kiṃādhipateyyā ... “What is the controller ...?”	satādhipateyyā... “mindfulness is the controller...”	○	○	
7	kiṃuttarā ... “What is the utmost ...?”	paññuttarā... “wisdom is the utmost ...”	○	○	
8	kiṃsārā ... “What is the essence ...?”	vimuttisārā ... “release is the essence ...”	○	○	
9	kiṃogadha ... “What is the merging ...?”	amatogadhā... “merged into the deathless...”	X	○	
10	kiṃpariyosānā ... “What is the ending ...?”	nibbāna pariyosānā... “Nibbāna is the end...”	X	X	

¹ Here the question is of the ‘basis for thought and intentions’ (kiṃārammaṇā ... *saṅkappavittakkā*) contrasted in AN.10.2.1.8/8.2.4.3 as ‘the root of all things’ (kiṃmūlakā *sabbe dhammā*). Where the ‘all things’ of AN.10/8 ‘come into existence through *mental-inclination*’ (*manasikārasambhavā*), finds full explanation here as ‘recognition of form is the basis’ (*nāmarūpārammaṇā*) of ‘thought and intentions’ which manifest as diversity in the 18 elements (*dhātus*) of the six sense extensions of sentience (*saḷāyatana*), their corresponding consciousnesses and mind, which forms the entire composite of mind-moment experience. This would also give helpful explanation to the meaning of ‘all things’ (*sabbe dhammā*) in the three-marks of *tilakkhaṇa*, as indicating mental/sentient diversity and potentiality (including the *rūpa* support/object of it), demonstrating the impermanent and impersonal function of ‘all things’ as ‘not-self’ (*anattā*).

² 18 dhātu *viz.* 5 sense-organs, 5 sense-objects, 5 sense-consciousnesses, mind-element (*manodhātu*), mind-state-element (*dhammā-dhātu*), mind-consciousness-element (*manoviññānadhātu*). [SN.2.3.1.1.]