



		Establishment of Consciousness —		
SN 22.54 - Bīja (Pali)		SA 39 - 種子 (Chinese)		SN 12.39 & SN 12.39 (Pali)
“Bhikkhus, there are these five kinds of seeds. What five? Root-seeds, stem-seeds, joint-seeds, cutting-seeds, and germ-seeds as the fifth.		“There are five types of seeds. What are the five? That is, there are root-seeds, stem-seeds, joint-seeds, seeds falling off on their own, and fruit seeds.		
If these five kinds of seeds are unbroken, unspoilt, undamaged by wind and sun, fertile, securely planted, but there is no earth or water, would these five kinds of seeds come to growth, increase, and expansion?” “No, venerable sir.”		[If] these five types of seeds are not broken, not spoiled, not rotten, not [carried away] by the wind, [if] they are new, mature, and solid, and there is the earth element, but not the water element, then those seeds will not grow and flourish. “If those seeds are new, mature, solid, not broken, not spoiled, [not rotten], not [carried away] by the wind, and there is the water element, but not the earth element, then those seeds will also not grow and flourish.		
“If these five kinds of seeds are broken, spoilt, damaged by wind and sun, unfertile, not securely planted, but there is earth and water, would these five kinds of seeds come to growth, increase, and expansion?” “No, venerable sir.”				
“If these five kinds of seeds are unbroken, unspoilt, undamaged by wind and sun, fertile, securely planted, and there is earth and water, would these five kinds of seeds come to growth, increase, and expansion?”		If those seeds are new, mature, solid, not broken, not spoiled, not rotten, not [carried away] by the wind, and there are the earth and the water elements, then those seeds will grow and flourish.		

<p>"Yes, venerable sir."</p> <p>"Bhikkhus, the four stations of consciousness (viññāṇaṭṭhitiyo) should be seen as like the earth element. Delight and lust should be seen as like the water element. Consciousness together with its nutriment should be seen as like the five kinds of seeds.</p>	<p>"Monks, those five seeds are a simile for consciousness being conjoined with the aggregates of clinging; the earth element is a simile for the four establishments of consciousness; the water element is a simile for lustful delight in the four [aggregates of] clinging as a basis for the establishment of consciousness.</p>	<p>Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis (footing) for the maintenance (continuing of state: stay) of consciousness.</p> <p>Yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti, ārammaṇa metam hoti viññāṇassa hiya.</p> <p>When there is a basis, there is a support for the establishing (support, resting place, stay, ground) of consciousness.</p> <p>Ārammaṇe sati patiṭṭhā viññāṇassa hoti.</p> <p>When consciousness is established and has come to growth, there is a descent of name-and-form.</p> <p>Tasmim patiṭṭhite viññāṇe virūḷhe nāmarūpassa avakkanti hoti.</p> <p>With name-and-form as condition, the six sense bases come to be</p> <p>Nāmarūpapaccayā saḷāyatanaṃ (SN 12.39)</p>
<p>"Consciousness, bhikkhus, while standing, might stand engaged with form; based upon form, established upon form, with a sprinkling of delight, it might come to growth, increase, and expansion. Or consciousness, while standing, might stand engaged with feeling ... engaged with perception ... engaged with volitional formations; based upon volitional formations, established upon volitional formations, with a sprinkling of delight, it might come to growth, increase, and expansion.</p>	<p>What are the four?</p> <p>Being established in bodily form, with bodily form as its basis, and moistened by lustful delight, consciousness will grow and flourish.</p> <p>Being established in feeling ... perception ... formations ...</p>	<p>Consciousness, bhikkhus, while standing, might stand engaged with form; based upon form, established upon (attached to, supported by, landing on,) form - with a sprinkling of delight, it might come to growth, increase, and expansion..</p> <p>Upayo bhikkhave, avimutto, anupayo vimutto, rūpūpayam vā bhikkhave, viññāṇam tiṭṭhamānam tiṭṭheyya, rūpārammaṇam rūpappatiṭṭham nandūpasecanaṃ vuddhiṃ virūḷahiṃ vepullaṃ āpajjeyya (idem with each khandha). (SN 22.53)</p>
	<p>based on feeling ... perception ... formations,</p>	

		and moistened by lustful delight, consciousness will grow and flourish. Monks, it is herein that consciousness comes, goes, stands, departs, grows, and flourishes	
“Bhikkhus, though someone might say: ‘Apart from form, apart from feeling, apart from perception, apart from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and expansion’—that is impossible.		"Monks, suppose separate from bodily form, feeling, perception, and formations, there were consciousness that would come, go, stand, [depart], grow [and flourish]. Even though someone may say so repeatedly, on being questioned about it he will not know and give rise to ever more bewilderment, because this is outside the sphere of his experience.	
“Bhikkhus, if a bhikkhu has abandoned lust for the form element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness. If he has abandoned lust for the feeling element ... for the perception element ... for the volitional formations element ... for the consciousness element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness.		"On being free from lust for the bodily form element, having become free from lust, the bondage in the mind that arises by engaging with bodily form is abandoned. The bondage that arises in the mind by engaging with bodily form being abandoned, the basis is abandoned. The basis being abandoned, [that] consciousness is not established anywhere and does not grow further and increase. On being free from lust for the feeling ... perception ... formations element, having become free from lust, the bondage that arises in the mind by engaging with formations is abandoned. The bondage that arises in the mind by engaging with formations being abandoned, the basis is abandoned. The basis being abandoned, that consciousness is not established anywhere and does not grow further and increase.	Bhikkhus, if a bhikkhu has abandoned lust for the form element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness. Rūpadhātuyā ce bhikkhave, bhikkhuno rāgo pahīno hoti, rāgassa pahānā vocchijjatārammaṇaṃ, patiṭṭhā viññāṇassa na hoti. (Idem for each khandha dhatu). (SN 22.53)

		Note: No consciousness element here.	
<p>"When that consciousness is unestablished, not coming to growth, nongenerative, it is liberated. By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"</p>		<p>"Because of not growing, there is no creating of formations. Not creating formations, one is steady. Being steady, one is contented. Being contented, one is released. Being released, one does not grasp at anything in the whole world and is not attached to anything. Not grasping at anything and not being attached to anything one personally realizes</p> <p>Nirvāṇa, [knowing]: 'Birth for me has been eradicated, the holy life has been established, what had to be done has been done, I myself know that there will be no receiving of further existence.'</p>	<p>When that consciousness is unestablished, not coming to growth, nongenerative, it is liberated. By being liberated, it is steady; by being steady, it is content; by being content, the monk is not agitated. Being unagitated, he personally attains Nibbāna.</p> <p>Tadappatiṭṭaṭhitam viññāṇam avirūḷham anabhi saṅkhacca vimuttam, vimuttattā ṭhitam ṭhitattā santusitam, santusitattā na paritassati aparitassam paccattam yeva parinibbāyati. (SN 22.53)</p>
		<p>"I say that consciousness does not proceed to the east, the west, the south, the north, the four intermediate [directions], above, below, it does not proceed to anywhere. One just sees the Dharma and wishes to enter Nirvāṇa, which is peaceful, cool, pure, and true."</p>	
		<p>When the Buddha had spoken this discourse, the monks, hearing what the Buddha had said, were delighted and received it respectfully.</p>	
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		<p><i>Then, bhikkhus, it occurred to me:</i></p> <p><i>"This consciousness turns back;</i></p> <p><i>it does not go further than</i></p>	

		<i>name-and-form."</i> SN 12.65		
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