



ESTABLISHING OF CONSCIOUSNESS

(patiṭṭhā viññāṇassa)

*“Bhikkhus, when one dwells contemplating gratification in things that can fetter,
there is a descent of consciousness (viññāṇassa avakkanti).
With consciousness as condition, name-and-form comes to be....”*

With consciousness as condition, name-and-form comes to be....”

SN 12.59

SN 12.39: (also 12.38)

Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a **support** (basis-footing) for the **maintenance** (continuing of state: stay) of consciousness.

Yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti, ārammaṇametam hoti viññāṇassa **ṭṭhiyā**.

When there is a support, there is a **foundation [a firm dwelling to strive, prosper & spread from]** for the establishing of consciousness.

Ārammaṇe sati **patiṭṭhā** viññāṇassa hoti.

When consciousness is established and has come to growth, there is a **descent** of name-and-form.

Tasmiṃ patiṭṭhite viññāṇe virūḷhe nāmarūpassa **avakkanti** hoti.

With name-and-form as condition, the six sense bases come to be

Nāmarūpapaccayā saḷāyatanaṃ

Avakkanti: (f.) [fr. avakkamati] entry, appearance, coming down into, opportunity for rebirth S ii.66 (nāmarūpassa) iii.46 (pañcannam indriyānam).

Avakkamati & okkamati; [ava + kamati fr. kram] to approach. to enter, go into or near to, to fall into, appear in.

Ārammaṇa: primary meaning "foundation"

Also: support, help, footing, expedient, anything to be depended upon as a means of achieving what is desired, i. e. basis of operation.

SN 22.3

The form element, householder, is the **home** of consciousness; (idem for other khandhas).

Rūpadhātukho, gahapati, viññāṇassa **oko**.

One whose consciousness is shackled by lust for the form element (etc.), is called one who roams about in a home

Rūpadhāturāgavinibandhañca pana viññāṇaṃ 'okasārī'ti vuccati.

SN 22.53 - (54 & 55)

Consciousness, bhikkhus, while standing, might stand engaged with [combined, connected] form; based [supported] upon form, established upon (attached to, supported by, landing on,) form - with a sprinkling of delight, it might come to growth, increase, and expansion..

Upayo bhikkhave, avimutto, anupayo vimutto, rūpūpayam vā bhikkhave, viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya, rūpārammaṇaṃ rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya

(idem with each khandha).

Ārammaṇa: support. [see SK: √ लम्ब् lamb (foundation , base KaṭhUp.) OR आरम्भण ārambhana [act. ārabh] [ā-rāmbhana]: the act of taking hold of , seizing , using, the place of seizing, a handle ChUp. AitBr. KātyŚr. // Ārambaṇa आरम्भण : support ChUp.]

Tiṭṭheyya: potential of Tiṭṭhati: to stand.

Patitṭhā: see SK: प्रतिष्ठा pratiṣṭhā & √ स्था sthā)

Ūpaya: Upayuñjati , [upa + yuj] to combine , connect with.

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).

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.

Tadappatiṭṭaṭṭhitam viññāṇaṃ avirūḷhaṃ anabhi saṅkhacca vimuttaṃ, vimuttattā ṭhitam ṭhitattā santusitaṃ, santusitattā na paritassati aparitassaṃ paccattaṃ yeva parinibbāyati.

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.*

SUMMARY

The lust for khandhas (form > feeling > perception > saṅkhāra > consciousness), drives one to intend, to plan and to have a tendency towards more of "these" (.viz, "of this process" - namely: form > feeling > perception > saṅkhāra > consciousness - or more particularly, one "of its components").

These intentions, plans and tendencies, become the "basis for operation", the footing (**ārammaṇa**), for the maintenance of consciousness.

This ārammaṇa, this footing, is the thing on which consciousness depends upon, as a means of achieving what it "desires"; namely its maintenance.

In this case, the consciousness is maintained (**ṭhitiyā**). The consciousness stands.

Consciousness, while standing, might be engaged with (ūpaya), based upon (ārammaṇa), and established upon (patitṭha) form - or another khandha (e.g. feeling: vedanūpayam, vedanārammaṇam, vedanappatitṭham, ...).

Wherever consciousness gets attached to a particular khandha - when there is lust for a particular khandha (e.g. form) - the khandha becomes the new basis (ārammaṇa - e.g. rūpārammaṇam). The khandha becomes the thing on which consciousness depends upon, as a means of achieving what it "desires"; namely its establishment.

Consciousness 1. gets attached to (gets engaged with) - 2. is supported by - and 3. lands on (gets established upon) form, or another khandha, in Nāmarūpa.

The form (or another khandha) element, is the home (**oko**) of consciousness .

This is the establishment of consciousness (**patitṭhā viññāṇassa**).

And with the addition of delight (nanda), consciousness grows and expands.

With the (necessary "foundation" for the) establishment of consciousness, there is a descent of consciousness (**viññāṇassa avakkanti**) [This is what is called: "*When there is consciousness, name-and-form comes to be; name-and-form has consciousness as its condition*" - in SN 12.65] - then there is a descent (avakkanti) of name-and-form (nāmarūpa), with all its khandhas - and the the six fields of sensory experience (saḷayātana) come to be in satta (man) - (with its being (asmi) - that is "said of" nāmarūpa; and now, present in satta).

The sensory experience starts with a sense-consciousness in saḷāyatana ([see sketch](#)) - [This is what is called: "*When there is name-and-form, consciousness comes to be; consciousness has name-and-form as its condition.*"] .

Then there is contact, feeling, perception, cetanā (intention) - And this intention is the basis for the maintenance of consciousness (see SN 12.39 above) - So consciousness gets established again, descends in nāmarūpa, which descends in saḷāyatana; again and again in a vicious circle.

The vicious circle keeps going on; unless there is no more lust for khandhas; particularly clinging khandhas.

If there is no lust, then consciousness gets unestablished, is not coming to growth, is 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.

Note: Consciousness in Buddhism is not as complicated as in western philosophy. It can be simply defined as: "Is known".

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To understand both type of consciousness, namely:

- 1. "manifest (generative)" consciousness > viññāṇa nidanā; that gets attached to the khandhas (as defined in SN 22.53 above)*
- 2. "saḷāyātana" consciousness (a.k.a. sense-consciousness) > e.g. eye-consciousness, ... intellect-consciousness; that gets attached to the clinging-khandhas and some nutriments (as defined in SN 12.64)*

See this [sketchy representation](#).

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