

Home of "Echt Buddhism"

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DEPENDENT ORIGINATION

(Paṭiccasamuppāda)
The Buddhist Dhamma

Disclaimer

I am a lexicographer; not a grammarian. I might get sometimes carried away in Wijesekera maze of cases, and forget to check my basic cheat sheets. So please, rely more on the lexicography, than on the grammar in my notes. No one is perfect.

Someone called "Sylvester" on prominent forums, might be the most knowledgeable person, as far as grammar is concerned. (His interpretations & intentions are his own, though).



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////////////////////////////////////
Ignorance
Avijjā
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And what, bhikkhus, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance.

SN 12.2 (parallel in SA)

“And what is suffering, what is the origin of suffering, what is the cessation of suffering, what is the way leading to the cessation of suffering?”

Birth is suffering; ageing is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering. This is called suffering.

“And what is the origin of suffering?”

It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being, and craving for non-being. This is called the origin of suffering.

“And what is the cessation of suffering?”

It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving. This is called the cessation of suffering.

“And what is the way leading to the cessation of suffering?”

It is just this Noble Eightfold Path; that is, right view...right concentration. This is called the way leading to the cessation of suffering.

MN.9 (parallel in SA)

Here, bhikkhu, the uninstructed worldling does not understand form subject to arising as it really is thus: 'Form is subject to arising.' He does not understand form subject to vanishing as it has come to be thus: 'Form is subject to vanishing.' He does not understand form subject to arising and vanishing as it really is thus: 'Form is subject to arising and vanishing.' He does not understand feeling ... perception ... volitional formations ... , consciousness subject to arising ... subject to vanishing ... subject to arising and vanishing as it really is thus: 'Consciousness is subject to arising and vanishing.'

"This is called ignorance, bhikkhu, and in this way one is immersed in ignorance."

SN 22.126

Here, friend, the uninstructed worldling does not understand as it has come to be, the gratification, the danger, and the escape in the case of form, feeling (felt experience), perception, formations (synergies), and consciousness. This, friend, is called ignorance, and in this way one is immersed in ignorance.

SN 22.129

The abandoning both of sensual desires, & of unhappiness, the dispelling of sloth, the warding off of anxieties, equanimity-&-established citta purified, with inspection of phenomena swift in the forefront: That I call the ultimate knowledge of emancipation, the breaking open of ignorance.

Snp 5.13 (or 5.14)

Determinations (formations/synergies) originate from ignorance, rise from ignorance, come to birth from ignorance and develop with ignorance.

Bhikkhus, when ignorance dispelled and turned out science arises, the bhikkhu does not hold to sensuality, does not hold to views, does not hold to virtues, and does not hold to the self view. Not holding is not worried, not worried, he by himself is extinguished: birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.

MN11

Friend, how many kinds of "becoming" (bhavā) are there? Friend, its threefold: Becoming (existing) with sensuality, with matter and with non-matter. Friend, how does future rebirth come about?

Friend, beings shrouded in ignorance and bound to craving delight here and there, thus comes about rebirth in

the future.

Friend, how does future rebirth not come about?

When ignorance is dispelled science arises and craving ceases, thus future rebirth does not come about.

MN43

////////////////////////////////////
Determination - Formation - Synergy- Coaction
Sañkhārā //////////////////////////////////////

What are determinations (a.k.a. fabrications via coaction)? Monks, determinations are threefold:

Kati panayye sañkhārāti? Tayome āvuso visākha sañkhārā:

- Bodily determinations,
- Verbal determinations
- Mental determinations.

- kāyasañkhāro
- vacīsañkhāro
- cittasañkhāroti.

What is - Bodily determinations, what is Verbal determinations, what is Mental determinations.?

Katamo panayye kāyasañkhāro, katamo vacīsañkhāro, katamo cittasañkhāroti?

- In-breaths and out-breaths are bodily determinations.
- Thinking/pondering are verbal determinations, and
- Perceptions and feelings are mental determinations.

- Assāsapassāsā kho āvuso visākha kāyasañkhāro.
- Vitakkavicārā vacīsañkhāro.
- Saññā ca vedanā ca cittasañkhāroti.

How are in-breaths and out-breaths bodily determinations, thinking and pondering verbal determinations and perceptions and feelings mental determinations?

- In-breaths and out-breaths are a bodily matter, are bound up with the body, therefore in-breaths and out-breaths are bodily determinations.
- Earlier having thought and pondered, someone breaks into speech, therefore thinking and pondering are verbal determinations.
- Perceiving and feeling is done with the mind, they are things bound up with the mind, therefore perceptions and feelings are mental determinations.
- Assāsapassāsā kho āvuso visākha kāyikā ete dhammā kāyapaṭibaddhā. Tasmā assāsapassāsā kāyasañkhāro.
- Pubbe kho āvuso visākha vitakketvā vicāretvā pacchā vācam bhindati. Tasmā vitakkavicārā vacīsañkhāro.
- Saññā ca vedanā ca cetasikā ete dhammā cittapaṭibaddhā. Tasmā saññā ca vedanā ca cittasañkhāroti.

MN 44

also **SN 41.6**

Note that the above is the Theravada view.

The difference in the Agama, is that cittasañkhāroti is Saññā & Cetanā.

[More](#)

////////////////////////////////////
Consciousness
Viññāna //////////////////////////////////////

.....

Note: There are two kinds of consciousnesses, so to speak.

- Consciousness as the cause (nidāna) of nāmarūpa (the third "link" of paṭiccasamupāda), and
- Sense-consciousness in Saḷāyatana - such as eye-consciousness, etc. (see the visual aid below).

In the first case: "From the origination of consciousness comes the origination of name-&-form," (as nāmarūpa nidāna).

In the second case: "From the origination of name-&-form comes the origination of (sense) consciousness." (SN 12.65)

However these two "consciousnesses," come to the designation of consciousness aggregate:

Any consciousness whatsoever — past, present, or future; internal or external; gross or subtle; inferior or superior; near or far — that is the consciousness aggregate.

.....
Name-&-form is the cause & condition for the discernibility of the (sense) consciousness aggregate.
MN 109

Internal, gross and inferior is the sense-consciousness; external, subtle and superior is the viññāna nidāna.

.....

What is consciousness?

There are six bodies of consciousness.

- Eye-consciousness
- Ear-consciousness
- Nose consciousness
- Tongue consciousness
- Body consciousness
- Mind-consciousness

Consciousness is classified simply by the condition in dependence on which it arises.

When consciousness arises in dependence on eye & forms, it is classified simply as eye-consciousness.

When consciousness arises in dependence on ear & sounds, it is classified simply as ear-consciousness.

When consciousness arises in dependence on nose & smells, it is classified simply as nose-consciousness.

When consciousness arises in dependence on tongue & tastes, it is classified simply as mouth-consciousness.

When consciousness arises in dependence on body & tactile sensations, it is classified simply as body-consciousness.

When consciousness arises in dependence on intellect (mano) & ideas, it is classified simply as intellect-consciousness.

MN 38

Monks, to what is called consciousness? Is known (It cognizes), therefore is called consciousness.

What is known?

The sour is known, the bitter is known. Roughness and softness are known. Hardness and non hardness are known. Taste of salt is known.

Therefore it is said consciousness.

SN 22.79

"Consciousness, consciousness, they say, friend, in how far is it friend called consciousness?"

'Viññāṇaṃ viññāṇanti āvuso vuccati, Kittāvatā nu kho āvuso viññāṇanti vuccati'

It cognizes, it cognizes': Thus, friend, it is said to be 'consciousness.'

Vijānāti vijānāti'ti kho, āvuso, tasmā viññāṇanti vuccati.

...

It cognizes 'pleasant.' It cognizes 'painful.' It cognizes 'neither painful nor pleasant.' 'It cognizes, it cognizes':

Thus it is said to be 'consciousness.'"

Sukhantipi vijānāti, dukkhantipi vijānāti, adukkhamasukhantipi vijānāti. 'Vijānāti vijānāti'ti

kho, āvuso, tasmā viññāṇanti vuccati'ti.

MN 43

From the origination of name-&-form comes the origination of consciousness. From the cessation of name-&-form comes the cessation of consciousness.

SN 22.56

[See more](#)

////////////////////////////////////
Name and Form - Mentality and Materiality
Nāmarūpa //////////////////////////////////////

VERY IMPORTANT NOTE:

There are two definitions of nāmarūpa. One in the Agamas (Chinese text), and one in the Nikayas (Pali text).

These are respectively SA 298, and SN 12.2.

Also, in MN 9 & MĀ 29 (please see Analayo's " [A Comparative Study of the Majjhima-nikāya](#) - vol. 1 - page 70 + note # 220, for that matter).

Indeed, the two definitions are complementary, as seen on this [visual aid](#).

The Agama's definition is about the immaterial khandhas:

Determinations (formation)

Consciousness

Feeling

Perception

+

Form (matter)

While the Nikayas give the following definition and extracts with parallels in the Agamas:

What is Name-&-Form?

- [Feelings](#)
- **Perceptions**
- [Intentions](#)
- [Contact](#)
- **Mental attention**

is **Name**.

- The four great elements (mahābhūtāna rūpa) and
- The forms out of (derived from) them (upādāya)

is **Form (matter)**.

And this name and this form constitute name-and-form (Nāmarūpa).

Katamañca , bhikkhave, nāmarūpaṃ? Vedanā, saññā, cetanā, phasso, manasikāro – idaṃ vuccati nāmaṃ. Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāyarūpaṃ. Idaṃ vuccati rūpaṃ. Iti idañca nāmaṃ, idañca rūpaṃ. Idaṃ vuccati, bhikkhave, nāmarūpaṃ.

SN 12.2

With the arising of consciousness arise name-and-matter.

With the cessation of consciousness, name-and-matter ceases.

This same noble eightfold path is the path to the cessation of name-and-matter, namely,

- right view
- right thoughts
- right speech
- right actions
- right livelihood
- right effort
- right acquisition (of citta).
- right establishment (in citta)

When the noble disciple knows name-and-matter thus, knows the arising of name-and-matter thus, knows the cessation of name-and-matter thus, and the path to the cessation of name-and-matter thus, he gives up the latent tendencies to greed, drives out the latent tendencies to aversion, and, completely destroying the latent tendency to measure as 'I am', dispels ignorance, arouses science, and here and now makes an end of unpleasantness.

MN 9

Important Note:

From the origination of name-&-form comes the origination of consciousness.
From the cessation of name-&-form comes the cessation of consciousness.

Name-&-Matter - > Consciousness

&
Consciousness -> Name-&-Matter

See **SN 12.65** ([consciousness turns back at name & form.](#))

////////////////////////////////////
Six fields of sensory experience
Saḷāyatana //////////////////////////////////////

What are the six fields (of sensory experience) ?

It is the:

- field of the eye
- field of the ear
- field of the nose
- field of the tongue
- field of the body
- field of the intellect

Monks, these are the six fields of sensory experience.

“Therefore, bhikkhus:

That field of sensory experience should be understood, where the eye ceases and perception of forms fades away.

That field of sensory experience should be understood, where the ear ceases and perception of sounds fades away.... etc.

That field of sensory experience should be understood, where the mano ceases and perception of mental phenomena fades away.

That field of sensory experience should be understood.”

SN 35.117

“Here, Maluṅkyaputta, regarding things seen, heard, sensed, and cognized by you: in the seen there will be merely the seen; in the heard there will be merely the heard; in the sensed there will be merely the sensed; in the cognized there will be merely the cognized.

SN 35.95

“And what, bhikkhus, is the "all" ? The eye and forms, the ear and sounds, the nose and odours, the tongue and tastes, the body and tactile objects, the mind and mental phenomena. This is called the all.

SN 35.23

“And what, bhikkhus, is the dyad? The eye and forms, the ear and sounds, the nose and odours, the tongue and tastes, the body and tactile objects, the mind and mental phenomena. This is called the dyad.

SN 35.92

“And what, bhikkhus, is the Dhamma for abandoning the "All" ? The eye is to be abandoned, forms are to be abandoned, eye-consciousness is to be abandoned, eye-contact is to be abandoned, and whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—that too is to be abandoned. Ear, ... mano, etc.

SN 35.24

Dhamma, the directly visible Dhamma.’ In what way, venerable sir, is the Dhamma directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise?”

“Here, Upavaṇa, having seen a form with the eye, a bhikkhu experiences the form as well as lust for the form. He understands that lust for forms exists internally thus: ‘There is in me lust for forms internally.’ Since that is so, Upavaṇa, the Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.

SN 35.70

“In this way, friend, it can be understood how the eye is not the fetter of forms nor forms the fetter of the eye, but rather the desire and lust that arise there in dependence on both is the fetter there. (ear, nose, tongue & mind).

SN 35.232

////////////////////////////////////
Contact
Phassa
////////////////////////////////////

Note:

"Contact" is the transfer of the property (phassa) of the object's khandhas & dhatus to oneself.

It is not yet the appropriation (upādāna) per se; but the coming together of the two fields of sensory experiences (external & internal). It is an adjunction. The external is added to the internal, but it is not yet an essential part of the latter.

In Sanskrit, the root meaning of phassa (sparśa), has the following meaning:

- *Fall to the lot of, a.k.a. escheat - viz. a transfered possession (possession whose ownership changes).*

- *Come upon >> take possession of. (Root sprś)*

In the usual extract: ***Tiṇṇaṃ saṅgati phasso***

*Saṅgati (from saṅgacchati [saṃ+gacchati] [saṃ-gam] = come together).
Union, combination.*

What is contact?

Monks, there are six fields of contact.

- The contact of eye
- the contact of ear
- the contact of nose
- the contact of the tongue,
- the contact of the body
- the contact of mano

Friend, as long as there is a course of action in the six fields of contact, till then there is the diffuseness of the world.

As long as the diffuseness of the world is evident, till then there is a course of action in the six fields of contact. When the six fields of contact get disenchanting and cease without a remainder, it is the appeasement and cessation of the six fields of contact.

AN 4.173

"And what is contact, what is the origin of contact, what is the cessation of contact, what is the way leading to the cessation of contact?"

There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact.

With the arising of the sixfold fields of sensory experience there is the arising of contact.

With the cessation of the sixfold fields of sensory experience, there is the cessation of contact.

The way leading to the cessation of contact is just this Noble Eightfold Path; that is, right view..., right establishment (in citta).

MN 9

"On account of name and matter is contact, with interest arising, there's seizing,

When interest is absent, there is no self love, when matter does not matter, contact does not 'touch'".

Snp 4.11

With the arising of contact there is the arising of feeling.

With the cessation of contact there is the cessation of feeling.

SN 36.23

Contacted, bhikkhus, one feels, contacted one intends, contacted one perceives. Thus these things (dhamma) too are moving and tottering, impermanent, changing, becoming otherwise.

SN 35.93

Contact as nama, in satta (Nikayas definition):

What is name-and-matter, what is the arising of name-and-matter, what is the cessation of name-and-matter, and what is the path to the cessation of name-and-matter? Feelings, perceptions, intention, contact, and intellectualisation: this is name.

MN9

Contact as nutriment (support):

There are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four?

They are physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth.

SN 12.11

Feeling, perception, volition, contact and intelletualization with the mano -- these are called mentality (Nāma).

(Note that this is the Nikayas' definition of Nāma - The Agamas' definition is the five khandhaḥ).

The way leading to the cessation of mentality-materiality (Nama-Rupa) is just this Noble Eightfold Path; that is, right view..., right establihmnt in citta.

MN9

"When there is no intellect, when there are no ideas, when there is no intellect-consciousness, it is impossible that one will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling.

When there is no delineation of feeling, it is impossible that one will delineate a delineation of perception. When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

MN18

When a monk has emerged from the cessation of perception & feeling, three contacts make contact:

- contact with emptiness,
- contact with the signless (attribute- less),
- contact with the undirected.

MN44

How does the noble disciple protect the doors of mental contact?.

The noble disciple seeing a form with the eye will not take its attribute or characteristics. To him abiding with the mental faculty of the eye not protected, evil demerit of covetousness and displeasure may arise. To its control he falls.

(Idem with sound, taste, etc.)

MN53

Bhikkhu,

- because of the four primary elements (form), the aggregate of matter becomes evident,
- because of contact, the aggregate of feelings becomes evident,
- because of contact the aggregate of perceptions becomes evident,
- because of contact, the aggregate of coaction (saṅkhāra) becomes evident and
- because of name and matter the aggregate of consciousness becomes evident.

MN109

If someone said eye contact is self; it could not be born. The arising and fading of eye contact is evident. When arising and fading of eye contact is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say eye contact is self. Thus eye lacks self, forms lack self, eye-consciousness lacks self and eye contact lacks self.

If someone said feelings are self; they could not be born....Thus eye lacks self, forms lack self, eye-consciousness lacks self, eye contact lacks self and feelings lack self. (Idem for ear, tongue, mind, etc)

MN148

"Venerable sir, who experiences the contact ?

The Blessed One said, That is not a suitable question. I did not say someone experiences a contact, if I had said some one experiences a contact it would be a suitable question. "Venerable sir, who experiences a contact?" is not a suitable question.

The suitable question should be, "Venerable sir, on account of what is a contact?

" Explaining it rightfully, a contact is on account of the six spheres and on account of a contact, there are feelings.

SN 12.12

"Monks, a skinned cow, standing near a wall is bitten by insects living in the wall, standing near a tree is bitten by insects living in the tree, standing in the water is bitten by insects living in the water and standing in open space is bitten by insects living in the air. In the vicinity of whatever the skinned cow stands, she is bitten by the insects living there. Monks, I say, the support contact should be known in this manner.

Monks, when the noble disciple thoroughly knows the support contact he thoroughly knows the threefold feelings. When the threefold feelings are thoroughly known, I say, the noble disciple has nothing further to do.

Monks, there is greed, interest and even craving, for the support contact.

....

In the same manner monks, when there is greed and interest for the support contact, there craving gets established and consciousness grows.

SN 12.63

SN 12.64

Monks, what is that ancient straightforward path, along which the rightfully Enlightened Ones had gone? It is this same Noble Eightfold path of right view, ... re ... right concentration. Monks, this is the ancient straightforward path, along which the earlier rightfully Enlightened Ones had gone. Going along that path, I thoroughly recognized decay and death, the arising of decay and death, the cessation of decay and death and the path leading to the cessation of decay and death.

Going along that path, I thoroughly recognized being, holding, craving, feelings, contacts, the six spheres, name and matter, consciousness.

Going along that path, I thoroughly recognized determinations, the arising of determinations, the cessation of determinations and the path leading to the cessation of determinations.

SN 12.65

And what is disintegrating? The eye, bhikkhu, is disintegrating, forms are disintegrating, eye-consciousness is disintegrating, eye-contact is disintegrating, and whatever feeling arises with eye-contact as condition ... that too is disintegrating.

(Idem with ear, nose, etc.).

SN 35.82

[More](#)

////////////////////////////////////
Felt Experience - Feeling
Vedanā
////////////////////////////////////

Friend, it is said feeling? What is feeling?

When felt it is said feeling.

What is felt?:

- Pleasant feeling,
- unpleasantness feeling
- neither unpleasantness nor pleasant feeling.

These feelings are felt.

MN43

What are feelings, what is the arising of feelings, what is the cessation of feelings, and what is the path to the cessation of feelings?

Friends, these six are the bodies of feeling:

- feelings born of eye-contact,
- feelings born of ear-contact,
- feelings born of nose-contact,
- feelings born of tongue-contact,
- feelings born of body-contact
- feelings born of mind-contact.

With the arising of contact arise feelings, with the cessation of contact, feelings cease. This same noble eightfold path is the path to the cessation of feelings, namely, right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, and right concentration.

When the noble disciple knows feelings thus, knows the arising of feelings thus, knows the cessation of feelings thus, and the path to the cessation of feelings thus, he gives up the latent tendencies to greed, drives out all latent tendencies to aversion, and, completely destroying the latent tendency to measure as "I be", dispels ignorance, arouses science, and here and now makes an end of unpleasantness. With this much the view rectified, endowed with unwavering faith in the Teaching, comes to this good Teaching.

"When a noble disciple has thus understood feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling...he here and now makes an end of suffering. In that way too a noble disciple is one of right view...and has arrived at this true Dhamma."

MN9

What is craving, what is the arising of craving, what is the cessation of craving, and what is the path to the cessation of craving. Friends, there are six bodies of craving: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for touches, and craving for ideas.

With the arising of feelings, craving arises; with the cessation of feelings craving ceases.

MN 9

"This, bhikkhus, the Tathagata understands. And he understands: "These standpoints, thus assumed and thus misapprehended, lead to such a future destination, to such a state in the world beyond."

He understands as well what transcends this, yet even that understanding he does not misapprehend. And because he is free from misapprehension, he has realized within himself the state of perfect peace. Having understood as they really are the origin and the passing away of feelings, their satisfaction, their unsatisfactoriness, and the escape from them, the Tathagata, bhikkhus, is emancipated through non-clinging.

DN 1

- "Is feeling permanent or impermanent?"
- "Impermanent, venerable sir."
- "That which is impermanent, is it unpleasant or pleasant."
- "Unpleasant venerable sir."
- "That which is impermanent, unpleasant, a changing thing is it good to be considered that is me, that I am, that is my self?"
- "No, venerable sir."

MN22



I have declared to my disciples the method for the fourfold establishment of mindfulness.

Here, the bhikkhu:

- Abides reflecting the body in the body, mindful and aware for dispelling covetousness and displeasure for the world.
- Abides reflecting feelings in feelings, mindful and aware for dispelling covetousness and displeasure for the world.
- Abides reflecting the mental states in the mind, mindful and aware for dispelling covetousness and displeasure for the world.
- Abides reflecting thoughts in thoughts, mindful and aware for dispelling covetousness and displeasure for the world.

MN77



Overcoming neither perceptions nor non-perceptions to attain the cessation of perceptions and feelings This is the eighth direction.

MN137

[See more](#)

////////////////////////////////////
Craving
Taṇhā
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And what is craving?

These six are classes of craving:

- craving for forms,
- craving for sounds,
- craving for smells,
- craving for tastes,
- craving for tactile sensations,
- craving for ideas.

This is called craving.

SN 12.2



If anyone were to say, 'Craving is the self,' that wouldn't be tenable. The arising & falling away of craving are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.'

MN148



I see the populace trembling, caught in the net of craving 'to be'
 Not settled about craving to be and not to be, they cry when death comes.

Snp 4.2

"The thought 'I be' causes the delay in the diffusedness of the world, uproot it.
And constantly train mindfully to dispel the craving for the self.

Mūlaṃ papañcasaṅkhāya,
Mantā asmīti sabbamuparundhe;
Yā kāci taṇhā ajjhataṃ,
Tāsaṃ vinayā sadā sato sikkhe.

Snp 4.14

Mindfully focused on nothingness, relying on 'There isn't,' you should cross over the flood.
Abandoning sensual pleasures, abstaining from conversations, keep watch for the ending of craving, night & day.

Ākiñcaññaṃ pekkhamāno satimā
Natthīti nissāya tarassu oghaṃ,
Kāme pahāya virato kathāhi
Taṇhakkhayaṃ nattamahābhipassa

Snp 5.7 (or 5.6)

The Blessed One said:

"I do not say that all recluses and brahmins are hemmed in birth and decay,
Those that give up views, hearsay, experiences and all other things,
And thoroughly knowing craving become desireless, are the ones that cross the floods"

Snp 5.8 (or 5.7)

Venerable Udaya said:

With what is the world fettered?
With what is it examined?
Through the abandoning of what is there said to be Unbinding?

The Blessed One said:

With delight the world's fettered.
With directed thought it is examined.
Through the abandoning of craving is there said to be Unbinding.

Nandisaṃyojano loko,
vitakkassa vicāraṇaṃ;
Taṇhāya vipphānena, nibbānaṃ iti vuccati.

Snp 5.14 (or 5.13)

Seeing people, victims of craving
aflame, overwhelmed with aging
then heedful, Pingiya, let go of craving
for the sake of no further becoming.

Snp 5.17 (or 5.16)

He has severed craving, thrown off the fetters, and -- through the right penetration of conceit -- has made an end of suffering & stress."

MN2

..when the bhikkhu, dispels craving pulls it out with the roots, makes it a palm stump, and makes it a thing that

does not grow again, that bhikkhu is perfect. He is with desires destroyed, the holy life lived, done what should be done, the weight put down He has come to the highest good, with the bond "to be" destroyed He rightfully knowing, is released.

MN 72

////////////////////////////////////
Holding - Clinging - Appropriation
Upādāna
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(Note: Clinging (holding) has the underlying meaning of "appropriation")

And what is clinging/sustenance?

These four are clingings:

- sensuality clinging,
- view clinging,
- precept & practice clinging, and
- doctrine of self clinging.

This is called clinging.

SN 12.2

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- Sensuality here and now and hereafter,
 - sensual perceptions here and now and hereafter,
 - whatever matter, here and now or hereafter,
 - whatever material perceptions here and now and here after,
 - the perception of imperturbability,
 - the perception of nothingness, and
 - the sphere of neither perception nor non perception,

These are things of the self and are holdings, that mind without holdings is the mind's release.

MN106

The all sutta:

MN24

////////////////////////////////////
Becoming (Being)
Bhava
////////////////////////////////////

And what is becoming (being) ?

These three are becomings:

- sensual becoming,
- form becoming,
- formless becoming.

This is called becoming.

SN 12.2

Also:

What is being, what is the arising of being, what is the cessation of being, and what is the path to the cessation of being.

Friends, there are three [types of] being:

- being with sensuality,
- being with (fine) form (matter),
- being with the immaterial.

With the arising of holding (appropriation) there is the arising of being, with the cessation of holding there is the cessation of being.

This same noble eightfold path is the path to the cessation of being; such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right acquisition (of citta), and right establishment (in citta).

MN9

..what is being tied to; from what does it originate and take birth; what is the root for its origin?

I will explain it thus.

"Friends, being is tied to holding (appropriation); it originates and takes birth in holding; and the root for its origin is holding."

SN 12.32

To the wise there are no arranged views of being and non-being
They give up hypocrisy and measuring, not seizing go beyond.

Snp 4.3

Do not wish for the two extremities of being and non-being here, or hereafter,
Think discriminately about the Teaching and have no roosting places.

Snp 4.5

Paramatthaka

The sage knowing, that there is a dependent factor, examines it,
Those released knowing do not have a dispute, the wise have no association with being and non-being.

Snp 4.11

The very virtuous said, purity comes through restraint, observed the restraints
And said this is purity, The wise said it is 'being'.

Snp 4.13

Venerable sir, it is said, "a [living being](#)." Who is a living being?

Rādha, the interest, greed, liking, craving for matter is the living being. It's clinging therefore is called a living being.

Rādha, the interest, greed, liking, craving for feelings, perceptions, and intentions is the living being. It is clinging, therefore is called a living being.

SN 23.2

[MORE](#)

////////////////////////////////////
Birth
Jati
////////////////////////////////////

And what, bhikkhus, is birth? The birth of the various beings into the various orders of beings, their being born, descent into the womb, production, the manifestation of the aggregates, the obtaining of the sense bases. This is called birth.

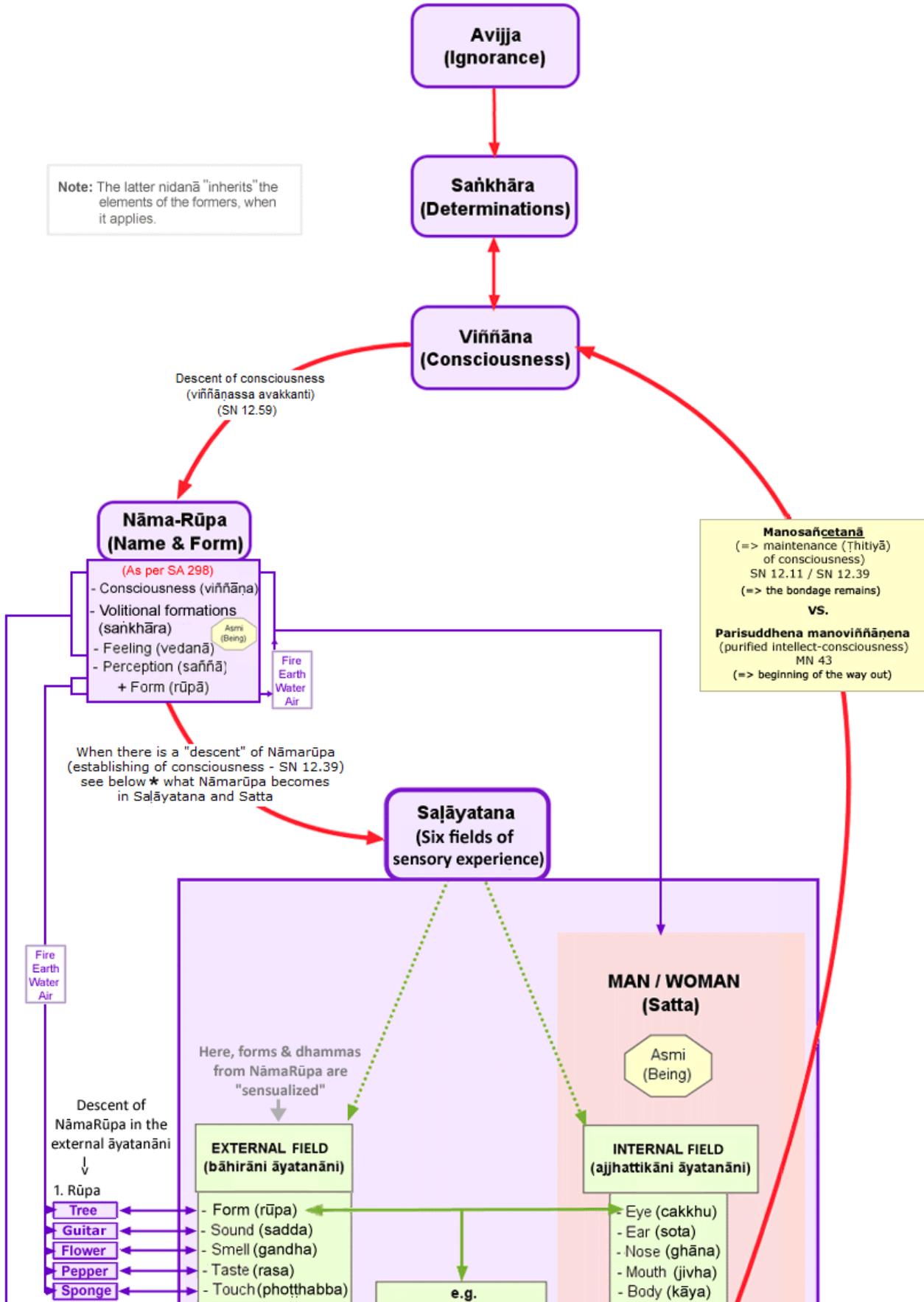
Katamā ca, bhikkhave, jāti? Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānam pātubhāvo āyatanānam paṭilābho. Ayaṃ vuccati, bhikkhave, jāti.

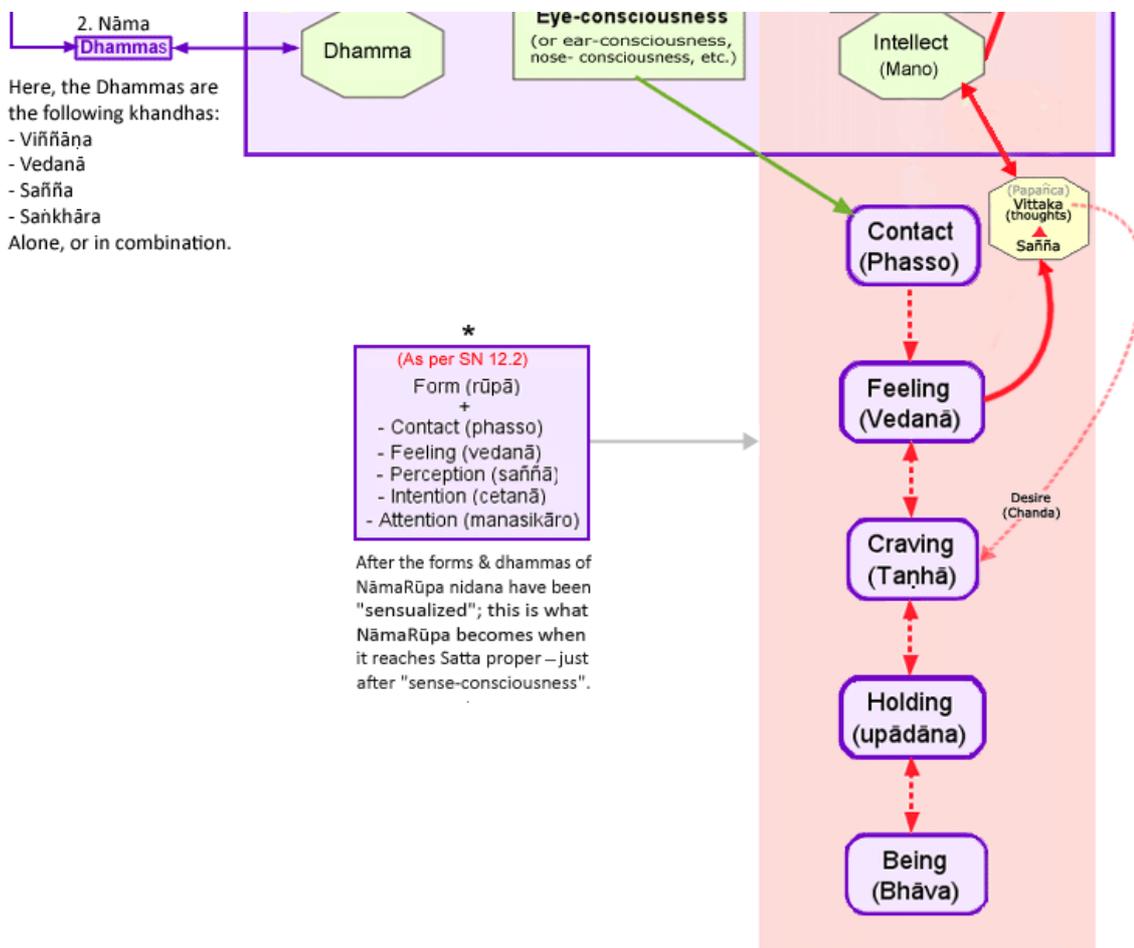
SN 12.2

*

Paṭiccasamuppāda
With Man (satta) involved.

(The vicious circle - [SN 12.65](#))





Understanding the [establishing of consciousness](#) might help understand the above sketch.

See more about this visual aid [here](#).

Related terms

[Assāsa Passāsa](#)

[Dhamma](#) *updated 190127*

[Kamma](#) *Updated 170814*

[Nibbana - Paranibbana](#) *Updated 190127 (additional notes).*

"Arising" (samudaya) and "Ceasing" (nirodha) *updated 190127 - Also here*

[Paṭiccasamuppāda & Paṭiccasamuppanā](#) *Updated 170723 (w/ lexical references)*

[Vipassana \(insight\)](#)

[Abhiññā](#) (direct knowledge)

[Citta & Mano \(Minds\)](#) *updated 170823 (with **important notes**)*

[Bhūta](#) (what have become) > Being (Bhāva)

[Sati](#) (mindfulness) *updated 190126 (with **important notes**)*

[Patitthā viññānassa](#) (establishing of consciousness) - [also here](#)

[Viriya](#) (Energy)

[Āhāra](#) (nutriments)

[Mano & yoniso manasikāra](#) *Updated 190108*

[Indriya \(power/energy\)](#) *Updated 170719*

[Āsava \(Taints\)](#)

[Anusaya \(latent/underlying tendencies\)](#)

[Nissāraṇa \(Escape\)](#)

[Cetasika \(Mental\)](#)

[Sakkāyaditṭhi \(Self-view\)](#) *Updated 170717* + [The "principles" of Sakkāyaditṭhi](#)

[Mindfulness\(es\) - Do them all cheat sheet.](#)

[Jhana](#) *Updated 170904 (NEW - references with parallels only - better lexicology, etc.)* - [Also here is a cheatsheet.](#)

[Vimamsa \(Investigation, inquiry\)](#)

[Vitakka-Vicāra \(Thought & concretism\)](#) (*Updated notes - 190317*) + [A linguistic perspective](#)

[Upekkha \(Equanimity\)](#)

[Satipaṭṭhāna \(The way to the acquisition \[of citta\]\)](#) - in the Saṃyutta

[Satipaṭṭhānā \(a clearer definition\)](#)

[Saññā \(perception\)](#) (*Updated - 181114*)

[Dhātu \(element - manifestation\)](#)

[Suñña \(Emptiness-Voidness\)](#)

[Pañña & vicaya \(discrimination & picking out\)](#)

[Viveka \(discrimination, separation, seclusion\)](#)

[Nimitta \(attribute\)](#)

[Satta \(being/person\)](#)

[Uddhacca-Kukkucca \(over-doing & under-doing\)](#) [Lexical references]

[Āyatana - Ground of experience](#) *Updated 170713*

[Lobha - Dosa - Moha](#)

[Pātimokkha \(the monastic rules\)](#)

[Metta \("diplomatic" benevolence\)](#) (*updated 171012*) - (*note on the four quarters - disā*)

[Ekaggatā - Ekagga - Ekodi](#)

[Taints, Hindrances, fetters, etc.](#)

[Samādhi](#) (*Updated - 180908*) + [The "two" developments of samādhi](#) (*to be updated*)

[Ānāpānasati & Jhāna - side by side](#) **New**

[Ānāpānasati \(first eight steps\)](#) **New**

[Saṅkhara in Ānāpānasati](#) **New**

[Ānāpānasati and Nibbāna](#) **New**

[Ānāpānasati & parallels in SA.](#) **New**

[Sati & Sati](#) **New**

[Sati \(acquisition of\) & Samādhi \(establishment in\) CITTA](#) **New**

[Beauty \(vanna\)](#) **New**

[Papañca](#) **New**

Further musing

- [Clearing up the notion of "transmigration" in pre-Buddhist Vedic literature.](#)
- [Viññāṇā and the conundrum of duality.](#)
- [Somanassa-domanassa >> Good or easy? - OR - Bad or difficult?](#)
- [Responsability.](#)
- [The Jain doctrine \(by Colette Caillat\)](#)
- [Upaniṣad](#)- [An example of the link between Buddhism, and the Vedic philosophy. \(section 7\)](#)
- [Yoga](#) - [The Aphorisms of Patanjali.](#)
- [Sāṃkhya](#) (a visual aid from the Sāṃkhyakārikā)
- [Quantum, Information & Buddhism](#)
- [Nuancing the meaning of "viharati".](#)
- [Lujjati](#) - [desintegrates or causes pain?](#)
- [On the meaning of attaniyena](#) (belonging to self - or - one's own self - or - non continuous self?)
- [Was "sleeping" considered stopping the activity of the Mind \(Mano\) in Vedic times? - SN 35.235.](#)
- [Knowledge](#) in Pre and Post-Contemporary Buddhist Literature (Vedic).
- [Nekkhamma](#): [Renunciation OR Inaction \(as in "no further added kamma" ? - not to be confounded with inactivity\).](#)
- [A reconsidering of MN 59 translation of the extract on the "infinity of space" \(particularly the #2\).](#)
- [Khandha](#): ■■■■■ Skandha OR ■■■■ Khaṇḍa ?
- [Ajo](#) (the "unborn")
- [A reconsidering of SN 47.2 extract on ātāpīsampajāno satimā, abhijjhādomana, etc.](#)
- [A list of interesting suttas \(to start with\).](#)
- [Why citassa and not just citta](#) (e.g. AN 3.70)
- [Sensory experience](#) in echt Buddhism. **(a must read)**
- [Iddhis](#) (supernatural-powers)
- [Kāya](#) (Body) [the "Mine" & the "I". **Updated 19-02-28**
- [The sequence of knowledge](#)
- [The true meaning of "in the seen, there will be merely the seen". **Updated 19-01-22**](#)
- [Consciousness turns back at Name & Form.](#) (*Interesting*)
- [Transcendence](#) (samattikkamma)
- [A note on "buddhist" forums.](#)
- [Out of the "world"](#) (of senses).
- [Akiñcaññayatanupaga Deva.](#)
- [DMN & EAS \(RPFN\) - Mindfulness \(recollection\).](#)
- [The proper way to nibbāna.](#)
- [What is Right View?](#) **New**
- [Atthi dinnam, atthi yittham, atthi hutam.](#) **New**

- Paṇidhāya **parimukhaṃ** satim upatthapetvā **New**

- **Viññāṇa anidassana** **New**

"Restrain the indriya"

*