



CONSCIOUSNESS (Viññāṇa)

All the suttas below have parallels in Chinese, Sanskrit and/or Tibetan.

Form is like a lump of foam,
Feeling like a water bubble;
Perception is like a mirage,
Volitions like a plantain trunk,
And consciousness like an illusion.

SN 22.95

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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 tongue-consciousness.

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

When consciousness arises in dependence on intellect & 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 vijānātī'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 vijānātī’ti kho, āvuso, tasmā viññāṇanti vuccatī’ti.

MN 43

“Bhikkhu, this person consists of six elements.’ So it was said. And with reference to what was this said? There are the earth element, the water element, the fire element, the air element, the space element, and the consciousness element. So it was with reference to this that it was said: ‘Bhikkhu, this person consists of six elements.’

MN 140

“When his mind is thus (fourth jhana) concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady and attained to imperturbability, he directs and inclines it to knowledge and vision. He understands thus: ‘This is my body, having material form, composed of the four primary elements, originating from father and mother, built up out of rice and gruel, impermanent, subject to rubbing and pressing, to dissolution and dispersion. And this is my consciousness, supported by it and bound up with it.’ This pertains to his perfection in wisdom (paññāsampadā).

DN 8 / DN 10

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Where name & form are brought to a halt without trace:
With the cessation of consciousness they're brought to a halt.

Snp 5.2

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From ignorance as a requisite condition come determinations (formation). From determinations as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form...

AN 10.92 (partial parallel)

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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

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NOTE: from the two previous excerpts, notice that Consciousness has both determinations (saṅkhāra) and name-&-form as requisite conditions.

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

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Name-&-form is the cause & condition for the discernibility of the consciousness aggregate.

MN 109

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In short, the five clinging-aggregates are stressful.

And which are the five clinging-aggregates? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrication clinging-aggregate, & the consciousness clinging-aggregate.

MN 28

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“The four great elements, bhikkhu, are the cause and condition for the manifestation of the form aggregate. Contact is the cause and condition for the manifestation of the feeling aggregate. Contact is the cause and condition for the manifestation of the perception

aggregate. Contact is the cause and condition for the manifestation of the volitional formations aggregate. Name-and-form is the cause and condition for the manifestation of the consciousness aggregate.”

SN 22.82

Feeling, perception, & consciousness are conjoined, not disjoined, and it is impossible, having divided them, to describe their separateness. What one feels, one perceives; and what one perceives, one cognizes.

MN 43

"Discernment (paññā) & consciousness are conjoined, friend, not disjoined. It's not possible, having separated them one from the other, to delineate the difference between them.

For what one discerns, that one cognizes. What one cognizes, that one discerns (Yaṃ hāvuso, pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti).

MN 43

Ven. Mahā Koṭṭhita: Now tell me: Is consciousness self-made or other-made or both self-made & other-made, or — without self-making or other-making, spontaneously arisen?

Ven. Sāriputta: It's not the case that consciousness is self-made, that it is other-made, that it is both self-made & other-made, or that — without self-making or other-making — it's spontaneously arisen. However, from name-&-form as a requisite condition comes consciousness.

SN 12.67

“Bhikkhus, what one intends, and what one plans, and whatever one has a tendency towards: this becomes a basis for the maintenance of consciousness. When there is a basis, there is a support for the establishing of consciousness. When consciousness is established and has come to growth, there is inclination. When there is inclination, there is coming and going. When there is coming and going, there is passing away and being reborn. When there is passing away and being reborn, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

SN 12.40

“But, bhikkhus, when one does not intend, and one does not plan, and one does not have a

tendency towards anything, no basis exists for the maintenance of consciousness.

Yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, ārammaṇametam na hoti viññāṇassa t̥hitiyā.

SN 12.38-39

“Bhikkhus, dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition there arises a feeling felt as pleasant or painful or neither-painful-nor-pleasant.

(idem with ear, nose, etc.)

MN 148

“Bhikkhus, when one does not know and see the eye as it has come to be, when one does not know and see forms as they have come to be, when one does not know and see eye-consciousness as it has come to be, when one does not know and see eye-contact as it has come to be, when one does not know and see as it has come to be the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition, then one is inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition.

MN 149

“Whatever exists therein of material form, feeling, perception, formations, and consciousness, he sees those states as impermanent...as not self. He turns his mind away from those states and directs it towards the deathless element...This is the path, the way to the abandoning of the five lower fetters.

MN 64

One attached is unreleased; one unattached is released. Should consciousness, when taking a stance, stand attached to form, supported by form (as its object), established on form, watered with delight, it would exhibit growth, increase, & proliferation. Should consciousness, when taking a stance, stand attached to feeling... to perception... to fabrications... it would exhibit growth, increase, & proliferation. Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.

SN 22.53

[Udaya:]

Living mindful in what way does one bring consciousness to a halt? We've come questioning to the Blessed One. Let us hear your words.

[The Buddha:]

Not relishing feeling, inside or out: One living mindful in this way brings consciousness to a halt.

Note: "bringing consciousness to a halt" = "ending of its proliferating activity" — see SN 22.53.

Snp 5.13

Then the thought occurred to me, 'This consciousness turns back at name-&-form, and goes no farther*. It is to this extent that there is birth, aging, death, falling away, & re-arising, i.e., from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media... Thus is the origination of this entire mass of stress. Origination, origination.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

SN 12.65

* Note: does not go farther: does not go to Saṅkhārā nidāna (second link of the Paticcasamuppada).

Thus Ānanda, kamma is the field, consciousness the seed, and craving the moisture. The consciousness of living beings hindered by ignorance & fettered by craving is established in (tuned to) a lower (middling, refined) element (manifestation/expression). Thus there is the production of renewed becoming in the future.

“Iti kho, ānanda, kammaṃ khettaṃ, viññāṇaṃ bījaṃ, taṇhā sneho. Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ hīnāya dhātuyā viññāṇaṃ patitṭhitaṃ evaṃ āyatiṃ punabbhavābhiniḍḍatti hoti.

AN 3.76

"There are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four?

- Physical food, gross or refined;
- Contact as the second,
- Intellectual intention (manosancetana) the third, and

- Consciousness the fourth.

From the origination of craving comes the origination of nutriment. From the cessation of craving comes the cessation of nutriment. And the way of practice leading to the cessation of nutriment is just this very noble eightfold path:

MN 9

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'Consciousness-nutriment for what?'

And the valid answer is, 'Consciousness-nutriment for the production of future coming-into-being. When that has come into being and exists, then the six sense media. From the six sense media as a requisite condition comes contact.'

SN 12.12

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"And how is the nutriment of consciousness to be regarded? Suppose that, having arrested a thief, a criminal, they were to show him to the king: 'This is a thief, a criminal for you, your majesty. Impose on him whatever punishment you like.' So the king would say, 'Go, men, and shoot him in the morning with a hundred spears.' So they would shoot him in the morning with a hundred spears. Then the king would say at noon, 'Men, how is that man?' 'Still alive, your majesty.' So the king would say, 'Go, men, and shoot him at noon with a hundred spears.' So they would shoot him at noon with a hundred spears. Then the king would say in the evening, 'Men, how is that man?' 'Still alive, your majesty.' So the king would say, 'Go, men, and shoot him in the evening with a hundred spears.' So they would shoot him in the evening with a hundred spears. Now what do you think, monks: Would that man, being shot with three hundred spears a day, experience pain & distress from that cause?"

"Even if he were to be shot with only one spear, lord, he would experience pain & distress from that cause, to say nothing of three hundred spears."

"In the same way, I tell you, monks, is the nutriment of consciousness to be regarded. When the nutriment of consciousness is comprehended, name & form are comprehended. When name & form are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do."

SN 12.63

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"Bhikkhus, form is impermanent.... Feeling is impermanent.... Perception is impermanent.... Volitional formations are impermanent.... Consciousness is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen, according to how it has come to be (yathābhūtaṃ), with correct wisdom thus: 'This is not

mine, this I am not, this is not my self.'

SN 22.46

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"Consciousness, O monks, is not-self; if consciousness were self, then consciousness would not lead to affliction and it should obtain regarding consciousness: 'May my consciousness be thus, may my consciousness not be thus'; and indeed, O monks, since consciousness is not-self, therefore, consciousness leads to affliction and it does not obtain regarding consciousness: 'May my consciousness be thus, may my consciousness not be thus.'

SN 22.59

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"But, bhikkhus, as to that which is called 'mind' (citta) and 'intellect' (mano) and 'consciousness' (viññāṇa) —the uninstructed worldling is unable to experience revulsion towards it, unable to become dispassionate towards it and be liberated from it. For what reason? Because for a long time this has been held to by him, appropriated, and grasped thus: 'This is mine, this I am, this is my self.' Therefore the uninstructed worldling is unable to experience revulsion towards it, unable to become dispassionate towards it and be liberated from it.

SN 12.61

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"Here, monks, the well-instructed Ariyan disciple, who has regard for the Noble Ones, is skilled and trained in the Dhamma of the Noble Ones,... of those who are worthy, does not regard body as the self, the self as having body, body as being in the self, or the self as being in the body. Change occurs to this man's body, and it becomes different, but despite this change and alteration in his body, his consciousness is not preoccupied with bodily change... Not being full of desire and attachment, he is not worried. [Similarly with 'feeling,' 'perception,' 'the mental formations' and 'consciousness']. In this way, monks, grasping and worrying do not arise."

SN 22.7

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Then Ven. Dasaka went to the elder monks and, on arrival, said to them, "The monk Khemaka has said to me, 'Friend, concerning these five clinging-aggregates described by the Blessed One - i.e., form as a clinging-aggregate... feeling... perception... fabrications... consciousness as a clinging-aggregate: With regard to these five clinging-aggregates, there is nothing I assume to be self or belonging to self, and yet I am not an arahant. With regard to these five clinging-aggregates, "I am" has not been overcome, although I don't assume that "I am this."'"

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"In the same way, friends, even though a noble disciple has abandoned the five lower fetters, he still has with regard to the five clinging-aggregates a lingering residual 'I am' conceit, an 'I am' desire, an 'I am' obsession. But at a later time he keeps focusing on the phenomena of arising & passing away with regard to the five clinging-aggregates: 'Such is form, such its origin, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origin, such its disappearance.' As he keeps focusing on the arising & passing away of these five clinging-aggregates, the lingering residual 'I am' conceit, 'I am' desire, 'I am' obsession is fully obliterated."

SN 22.89

The Blessed One said, "And which are the phenomena to be comprehended? Form is a phenomenon to be comprehended. Feeling ... Perception ... Fabrications ... Consciousness is a phenomenon to be comprehended.

Katame ca, bhikkhave, pariññeyyā dhammā? Rūpaṃ, bhikkhave, pariññeyyo dhammo, vedanā pariññeyyo dhammo, saññā pariññeyyo dhammo, saṅkhārā pariññeyyo dhammo, viññāṇaṃ pariññeyyo dhammo.

SN 22.23

See also **SN 22.56**

"If a monk abandons passion for the element of consciousness (the manifestation/expression (dhatu) of consciousness), then owing to the abandonment of passion, the support is cut off, and there is no landing of consciousness. Consciousness, thus not having landed, not increasing, not concocting (not proliferating, not performing any function - SN 22.54), is released. Owing to its release, it is steady. Owing to its steadiness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

SN 22.53

If a person immersed in ignorance fabricates a meritorious fabrication, his consciousness goes on to merit. If he fabricates a demeritorious fabrication, his consciousness goes on to demerit. If he fabricates an imperturbable fabrication, his consciousness goes on to the imperturbable.

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With the total non-existence of fabrications, from the cessation of fabrications, would consciousness be discernible (manifest)?

No, lord.

SN 12.51

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AS NIDANA: (First order):
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[Ajita:]

Discernment & mindfulness, name & form, dear sir: Tell me, when asked this, where are they brought to a halt?

[The Buddha:]

This question you've asked, Ajita, I'll answer it for you — where name & form are brought to a halt without trace: With the cessation of consciousness they're brought to a halt.

Snp 5.1

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"Friend, with the purified intellect-consciousness (manoviññāṇena) divorced from the five faculties (eye, ear, nose, ...,) the dimension of the infinitude of space can be known [as] 'infinite space.' The dimension of the infinitude of consciousness can be known [as] 'infinite consciousness.' The dimension of nothingness can be known [as] 'There is nothing.'

MN 43

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"And then, with the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' the monk enters & remains in the dimension of the infinitude of consciousness. His earlier perception of a refined truth of the dimension of the infinitude of space ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of consciousness. On that occasion he is one who is percipient of a refined truth of the dimension of the infinitude of consciousness. And thus it is that with training one perception arises and with training another perception ceases.

DN 9

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Consciousness without feature (viññanam anidassanam),

without end,
luminous all around:
Here water, earth, fire, & wind have no footing.
Here long & short
coarse & fine
fair & foul
name & form
are, without remnant,
brought to an end.
of (the activity of) consciousness,
each is here brought to an end.

DN 11

See also **SN 12.64**

."Having directly known the all as the all, and having directly known the extent of what has not been experienced through the allness of the all, I wasn't the all, I wasn't in the all, I wasn't coming forth from the all, I wasn't "The all is mine." I didn't affirm the all. Thus I am not your mere equal in terms of direct knowing, so how could I be inferior? I am actually superior to you.'

"If, good sir, you have directly known the extent of what has not been experienced through the allness of the all, may it not turn out to be actually vain and void for you.'

"Consciousness without surface? (feature), endless, radiant all around, has not been experienced through the earthness of earth ... the liquidity of liquid ... the fieriness of fire ... the windiness of wind ... the allness of the all.'

MN 49

."He discerns that 'Whatever disturbances that would exist based on the perception of earth are not present. Whatever disturbances that would exist based on the perception of the dimension of the infinitude of space are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the infinitude of consciousness.' He discerns that 'This mode of perception is empty of the perception of earth. This mode of perception is empty of the perception of the dimension of the infinitude of space. There is only this non-emptiness: the singleness based on the perception of the dimension of the infinitude of consciousness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

MN 121

Freed from the classification of consciousness, Vaccha, the Tathagata is deep, boundless, hard to fathom, like the sea. 'Reappears' doesn't apply. 'Does not reappear' doesn't apply. 'Both does & does not reappear' doesn't apply. 'Neither reappears nor does not reappear' doesn't apply."

MN 72

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AS AGGREGATE (second order):

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“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.

SN 22.54

With form, Ānanda, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. With feeling ... perception ... volitional formations ... consciousness an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned.

SN 22.37/38

“He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or

self as in consciousness. That consciousness of his changes and alters. With the change and alteration of consciousness, his consciousness becomes preoccupied with the change of consciousness. Agitation and a constellation of mental states born of preoccupation with the change of consciousness remain obsessing his mind. Because his mind is obsessed, he is frightened, distressed, and anxious, and through clinging he becomes agitated.

SN 22.7

“And what does he understand as it has come to be (*yathābhūtaṃ pajānāti*)? The origin and passing away of form; the origin and passing away of feeling; the origin and passing away of perception; the origin and passing away of volitional formations; the origin and passing away of consciousness.

SN 22.6

“The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, also whatever is felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact for its indispensable condition, that too is burning. Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

(Idem with ear, ..., mind)

SN 35.28

“‘The world, the world’ it is said. In what respect does the word ‘world’ apply?

“Insofar as it disintegrates, monk, it is called the ‘world.’ Now what disintegrates? The eye disintegrates. Forms disintegrate. Consciousness at the eye disintegrates. Contact at the eye disintegrates. And whatever there is that arises in dependence on contact at the eye — experienced as pleasure, pain or neither-pleasure-nor-pain — that too disintegrates.

(Idem with ear, ..., mind)

SN 35.82

“And what, bhikkhus, is the way leading to the cessation of identity? Here, bhikkhus, the instructed noble disciple ... does not regard form as self ... nor feeling as self ... nor perception as self ... nor volitional formations as self ... nor consciousness as self ... nor self as in consciousness. This, bhikkhus, is called the way leading to the cessation of identity. When it is said, ‘The way leading to the cessation of identity,’ the meaning here is this: a way

of regarding things that leads to the cessation of suffering.”

SN 22.44

“So too, bhikkhus, a bhikkhu investigates form to the extent that there is a range for form, he investigates feeling to the extent that there is a range for feeling, he investigates perception to the extent that there is a range for perception, he investigates volitional formations to the extent that there is a range for volitional formations, he investigates consciousness to the extent that there is a range for consciousness. As he investigates form to the extent that there is a range for form ... consciousness to the extent that there is a range for consciousness, whatever notions of ‘I’ or ‘mine’ or ‘I am’ had occurred to him before no longer occur to him.”

SN 35.246

when there is dye, lac, yellow orpiment, indigo, or crimson - a dyer or painter would paint the picture of a woman or a man, complete in all its parts, on a well-polished panel or wall, or on a piece of cloth; in the same way, where there is passion, delight, & craving for the nutriment of physical food... contact... intellectual intention... consciousness, consciousness lands there and increases. Where consciousness lands and increases, there is the alighting of name-&-form. Where there is the alighting of name-&-form, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

SN 12.64

“And why, bhikkhus, do you call them volitional formations? ‘They construct the conditioned,’ bhikkhus, therefore they are called volitional formations. And what is the conditioned that they construct? They construct conditioned form as form; (feeling, perception, volitional formations); they construct conditioned consciousness as consciousness.

SN 22.79

“And what, bhikkhus, is the Dhamma for abandoning 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.

Idem for ear..., mind)

SN 35.24

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But what's called 'mind,' 'intellect,' or 'consciousness' by day and by night arises as one thing and ceases as another. Just as a monkey, swinging through a forest wilderness, grabs a branch. Letting go of it, it grabs another branch. Letting go of that, it grabs another one. Letting go of that, it grabs another one. In the same way, what's called 'mind,' 'intellect,' or 'consciousness' by day and by night arises as one thing and ceases as another.

SN 12.61

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"The element (manifestation/expression) of form, householder, is the home of consciousness (*rūpadhātu kho, gahapati, viññāṇassa oko*). When consciousness is in bondage through passion to the element of form, it is said to be living at home. The element of feeling... perception... fabrication is the home of consciousness. When consciousness is in bondage through passion to the element of fabrication, it is said to be dwelling at home.

SN 22.3

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"If, venerable sir, one does not have an underlying tendency towards form, then one is not measured in accordance with it; if one is not measured in accordance with it, then one is not reckoned in terms of it. If one does not have an underlying tendency towards feeling ... towards perception ... towards volitional formations ... towards consciousness, then one is not measured in accordance with it; if one is not measured in accordance with it, then one is not reckoned in terms of it.

SN 22.36 (partial parallel)

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"One doesn't enjoy, welcome, or remain fastened to consciousness. As one doesn't enjoy, welcome, or remain fastened to consciousness, any delight in consciousness ceases. From the cessation of delight comes the cessation of clinging. From the cessation of clinging/sustenance, the cessation of becoming. From the cessation of becoming, the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

SN 22.5 (partial parallel)

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"There isn't even this much consciousness that is constant, lasting, eternal, not subject to

change, that will stay just as it is as long as eternity. If there were even this much consciousness that was constant, lasting, eternal, not subject to change, that would stay just as it is as long as eternity, then this living of the holy life for the right ending of suffering & stress would not be discerned. But because there isn't even this much consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity, this living of the holy life for the right ending of suffering & stress is discerned.

SN 22.97

The Blessed One said, "And which is the burden? 'The five clinging-aggregates,' it should be said. Which five? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate. This, monks, is called the burden.

SN 22.22

'A monk should investigate in such a way that, his consciousness neither externally scattered & diffused, nor internally positioned (stuck), he would from lack of clinging/sustenance be unagitated. When - his consciousness neither externally scattered & diffused, nor internally positioned - from lack of clinging/sustenance he would be unagitated, there is no seed for the conditions of future birth, aging, death, or stress'.

And how is consciousness said not to be externally scattered & diffused? There is the case where a form is seen with the eye, and consciousness does not follow the drift of (lit.: 'flows after') the theme of the form, is not tied to... chained to... fettered, or joined to the attraction of the theme of the form: Consciousness is said not to be externally scattered & diffused.

"And how is the mind said not to be internally positioned? There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities, enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. His consciousness does not follow the drift of the rapture & pleasure born of withdrawal, is not tied to... chained to... fettered, or joined to the attraction of the rapture & pleasure born of withdrawal. Or further, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation — internal assurance. His consciousness does not follow the drift of the rapture & pleasure born of composure, is not tied to... etc, (for the two remaining Jhanas).

MN 138

"It's with possessiveness, friend Ananda, that there is "I am," not without possessiveness. And through possessiveness of what is there "I am," not without possessiveness? Through possessiveness of form there is "I am," not without possessiveness. Through possessiveness of feeling... perception... fabrications... Through possessiveness of consciousness there is "I am," not without possessiveness.

SN 22.83

"And how does one not chase after the past? One does not get carried away with the delight of 'In the past I had such a form (body)'... 'In the past I had such a feeling'... 'In the past I had such a perception'... 'In the past I had such a thought-fabrication'... 'In the past I had such a consciousness.' This is called not chasing after the past.

...

"And how does one not place expectations on the future? One does not get carried away with the delight of 'In the future I might have such a form (body)'... 'In the future I might have such a feeling'... 'In the future I might have such a perception'... 'In the future I might have such a thought-fabrication'... 'In the future I might have such a consciousness.' This is called not placing expectations on the future.

MN 131 (partial parallel?)

For what purpose is the support* consciousness?

Explaining it rightfully, the support consciousness is for the purpose of future rebirth.

* Support for the upkeep of the born and for the protection of those to be born.

SN 12.12

'There are these seven elements (manifestations/expressions). Which seven? The element of light, the element of beauty, the element of the dimension of the infinitude of space, the element of the dimension of the infinitude of consciousness, the element of the dimension of nothingness, the element of the dimension of neither perception nor non-perception, the element of the cessation of feeling & perception. These are the seven elements (manifestations/expressions).'

SN 14.11

These are the six elements (manifestations/expressions): earth-element, liquid-element, fire-

element, wind-element, space-element, consciousness-element. "There are these six elements" is a Dhamma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable brahmans & contemplatives'.

AN 3.61

“Bhikkhus, there are these ten kasiṇa bases. What ten? One person perceives the earth kasiṇa above, below, across, undivided, measureless. One person perceives the water kasiṇa ... the fire kasiṇa ... the air kasiṇa ... the blue kasiṇa ... the yellow kasiṇa ... the red kasiṇa ... the white kasiṇa ... the space kasiṇa ... the consciousness kasiṇa above, below, across, undivided, measureless. These are the ten kasiṇa bases. Of these ten kasiṇa bases, this is the foremost, namely, when one perceives the consciousness kasiṇa above, below, across, undivided, measureless. There are beings who are percipient in such a way. But even for beings who are percipient in such a way there is alteration; there is change. Seeing this thus, bhikkhus, the instructed noble disciple becomes disenchanted with it;...

AN 10.29

“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?”

“Yes, venerable sir.”

“Bhikkhus, the four stations of consciousness should be seen as like the earth element (manifestation/expression). 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.

Note: *Four stations of consciousness: Brethren, when consciousness gaining a foothold persists, it is either in connection with form, or with feeling, or perception or volitional formations.*

SN 22.54

.....
AS NIDANA: (First order):
.....

"It may be that by entirely transcending the sphere of infinite space, thinking: 'Consciousness is infinite,' some monk enters and abides in the sphere of infinite consciousness; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these

[attainments] that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abidings.'

MN 8

"Then again the monk, with the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

MN 26

When a bhikkhu is completely disenchanted with seven things, completely dispassionate toward them, completely liberated from them, completely sees their delimitations, and completely breaks through their meaning, in this very life he makes an end of suffering. What seven things? The seven stations for consciousness (see AN 7.44 [AN 7.41] Sattaviññāṇaṭṭhiti) . When a bhikkhu is completely disenchanted with these seven things ... in this very life he makes an end of suffering.

AN 10.27

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NOTES:

Saṅkhārā (second link of Patīccasamuppāda) > Consciousness (third link of Patīccasamuppāda)

&

Nāma-Rūpa (fourth link of Patīccasamuppāda) > Consciousness (third link of Patīccasamuppāda)

- Specifically prepared consciousness > abhisāṅkhata viññāṇa () > which gets attached to name-and-form.

- Non-manifestative consciousness > anidassana viññāṇa > which gets attached to Saṅkhara nidāna.

- Consciousness which is unestablished > appatitṭha viññāṇa > SN 22.53 Upaya Sutta.

When that consciousness is unestablished, not increasing, not concocting, it is liberated. Being liberated, it is steady. Being steady, it is content. Being content, he is not excited. Unexcited, he personally attains complete nibbāna. He discerns that, 'Birth is ended, the holy life fulfilled, done is what had to be done, there is nothing further here.'

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[Home](#)