



**"Arising" (samudaya)**  
and  
**"Ceasing" (nirodha)**

*All the suttas below have parallels.*

"Whatever is subject to origination is all subject to cessation."

Therein, bhikkhus, the instructed noble disciple attends closely and carefully to dependent origination itself thus: 'When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases.

**SN 12.61**

What is the origin of consciousness?

What is the cessation of consciousness?

What is the way leading to the cessation of consciousness?

With the arising of formations (coactions) there is the arising of consciousness.

With the cessation of formations there is the cessation of consciousness.

The way leading to the cessation of consciousness is just this Noble Eightfold Path.

**MN 9**

Monk, the four great existents (earth, water, fire, & wind) are the cause, the four great existents the condition, for the delineation of the aggregate of form.

Contact is the cause, contact the condition, for the delineation of the aggregate of feeling.

Contact is the cause, contact the condition, for the delineation of the aggregate of perception.

Contact is the cause, contact the condition, for the delineation of the aggregate of fabrications.

Name-&-form is the cause, name-&-form the condition, for the delineation of the aggregate of

consciousness."

## MN 109

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"Bhikkhus, develop the establishment (in citta) [SA 59 says: "*contemplate the aggregates of clinging*"]

A bhikkhu who is established (in citta) understands things according to what have become (yathābhūtaṃ).

"And what does he understand according to what have become ?

The origin and passing away of form; the origin and passing away (cessation) of feeling; the origin and passing away of perception; the origin and passing away of volitional formations; the origin and passing away of consciousness.

"And what, bhikkhus, is the origin of form? What is the origin of feeling? What is the origin of perception? What is the origin of volitional formations? What is the origin of consciousness?

"Here, bhikkhus, one seeks delight (nandī), one welcomes it, one remains attached to it. And what is it that one seeks delight in, what does one welcome, to what does one gets attached to ? One seeks delight in form, welcomes it, and remains attached to it. As a consequence of this, delight arises. Delight in form is appropriation (upādāna). With one's appropriating as condition, existence comes to be; with existence as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering.

"One seeks delight in feeling ... in perception ... in formations ... in consciousness, welcomes it, and remains attached to it. As a consequence of this, delight arises.... Such is the origin of this whole mass of suffering.

"This, bhikkhus, is the origin of form; this is the origin of feeling; this is the origin of perception; this is the origin of formations; this is the origin of consciousness.

"And what, bhikkhus, is the passing away of form? What is the passing away of feeling? What is the passing away of perception? What is the passing away of formations? What is the passing away of consciousness?

"Here, bhikkhus, one does not seek delight, one does not welcome, one does not remain attached. And what is it that one does not seek delight in? What doesn't one welcome? To what doesn't one remain attached? One does not seek delight in form, does not welcome it, does not remain attached to it. As a consequence of this, delight in form ceases. With the cessation of delight comes cessation of appropriation; with cessation of clinging, cessation of existence.... Such is the cessation of this whole mass of suffering.

"One does not seek delight in feeling ... in perception ... in formations ... in consciousness, does not welcome it, does not remain attached to it. As a consequence of this, delight in consciousness ceases.... Such is the cessation of this whole mass of suffering.

“This, bhikkhus, is the passing away of form; this is the passing away of feeling; this is the passing away of perception; this is the passing away of formations; this is the passing away of consciousness.”

**SN 22.5**

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Bhikkhus, when one dwells contemplating danger in things that can fetter, craving ceases. With the cessation of craving comes cessation of appropriation; with the cessation of appropriation, cessation of existence ... cessation of birth ... aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease.

**SN 12.53**

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

Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering—this is called ignorance.

With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of ignorance.

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

**MN 9**

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“Bhikkhus, I will teach you the origination and the passing away of the four ways to attain the acquisition (of the establishment' in citta) [cattāro satipaṭṭhānā]". Listen to that.

“And what, bhikkhus, is the origination of the body? With the origination of nutriment there is the origination of the body. With the cessation of nutriment there is the passing away of the body.

“With the origination of contact there is the origination of feeling. With the cessation of contact there is the passing away of feeling.

“With the origination of name-and-form there is the origination of mind [citta\(ssa\)](#) . With the cessation of name-and-form there is the passing away of citta(ssa).

“With the origination of intellectualising with the (*sensory & emotional*) mano, there is the origination of phenomena. With the cessation of intellectualising with the mano, there is the passing away of phenomena.”

**SN 47.42**

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And what is nutriment? What is the origination of nutriment? What is the cessation of nutriment? What is the way of practice leading to the cessation of nutriment?

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- Physical food; contact, intellectual intention (*manosañcetanā*), and consciousness.
- 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.

## **MN9**

See the rest of the sutta for the [origination/cessation] of:

- **Stress** [craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensuality, craving for becoming, craving for non-becoming. / The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.]
- **Aging & death** [birth]
- **Birth** [becoming]
- **Becoming** [clinging]
- **Clinging** [craving]
- **Craving** [feeling]
- **Feeling** [contact]
- **Contact** [six sense media]
- **Six sense media** [name-&-form]
- **Name-&-form** [consciousness] / [fabrications]
- **Consciousness** [fabrications]
- **Fabrication** [ignorance]
- **Ignorance** (ignorance)
- **Taints** (āsavas) [ignorance]

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"As to where name & form ceases without remainder:  
with the cessation of consciousness, in this place it ceases."

## **Snp 5.2**

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What if I were neither to think nor to will?' So he neither thinks nor wills, and as he is neither thinking nor willing, that perception ceases and another, grosser perception does not appear.

He touches cessation. This, Potthapada, is how there is the alert step-by step attainment of the ultimate cessation of perception.

**DN 9**

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