

PAṬICCASAMUPPĀDA
in the
Pāḷi Discourses

Translated and commented

by

Minowani

Preface

Paṭiccasamuppāda, with these six points we got a nice foundation to fallback on:

- [SN12.1 Dependent-Co-Arising](#), [SN12.2 Division](#), just as when a child learns what some things are, f.i. houses, and then keeps asking, while pointing at things, 'is that a house? and is that a house? and that?', like that are here some occurrences pointed out first.
- [SN12.3 The Way](#), while pointed out we might loose sight what it is for, so that is emphasized here.
- [SN12.4 Vipassī](#), on how to find these occurrences by ourselves.
- [SN12.12 Moliyaphagguna](#), even when using for the right reasons, there could still be a wrong way of looking at things.
- [SN12.37 Not of You](#), perhaps the previous discourses already made it clear; here is explicitly stated what dependent-co-arising is.
- [SN12.52 Grasping](#), shows how to practically build suffering down instead of up.

Note: all links refer to pages within this document.

Minowani,
Wednesday 8th May, 2024

Paṭiccasamuppāda

SN12.1 Dependent-Co-Arising

Thus I learned. One time the Exalted One he dwells at Jetavane, Anāthapiṇḍika's park at Sāvattī. Now then the Exalted One addressed the almsmen:

“Almsmen”

Those almsmen replied to the Exalted One:

“Venerable”

The Exalted One said this:

“I shall point out to you, almsmen, dependent-co-arising. So listen, pay attention well¹, I shall speak.”

Then those almsmen replied to the Exalted One:

“Yes, venerable.”

The Exalted One said this:

“And which², almsmen, dependent-co-arising?”

With support³ of not-knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name and form. With support of name and form, hexad-base⁴. With support of hexad-base, contact. With support of contact, feeling. With support of feeling, longing. With support of longing, grasping. With support of grasping, existence. With support of existence, birth. With support of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, appear. In this way this is the rise of the entire mass of suffering. This is called, almsmen, dependent-co-arising.

Thus of course⁵, with complete dispassion and cessation of not-knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name and form. With cessation of name and form, cessation of hexad-base. With cessation of hexad-base, cessation of contact. With cessation of contact, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering.”

So spoke the Exalted One.

Pleased, those almsmen rejoiced at the Exalted One's word.

¹ Listening (to another) and paying (proper) attention are the supports for Right View (see AN2.11.8-9).

² Pointed out are some *general occurrences* (universals; see SN12.11 Food for some others).

³ Here is explained how that depending is; as falling back on, support.

⁴ *Saḷāyatana* (nt.) [ṣaḍ° ordinarily *chal*°: see *cha*]; ṣaḍ reminds of hextad (hëk 'säd'). Hexad is here used for grammatical reasons; sextet -, sixfold base or base of six can do just fine. For *cha* (six) & *āyatana* see SN12.12 Moliyaphagguna.

⁵ Earlier we saw which *universals* arise together with their support, thus of course, if you remove that support... And that is what dependent-co-arising is about (see SN12.3 The Way). On how to remove that support see SN12.52 Grasping.

SN12.2 Division

At Sāvātthi.

“I shall point out and divide¹ to you, almsmen, dependent-co-arising. So listen, pay attention well, I shall speak.”

Then those almsmen replied to the Exalted One:

“Yes, venerable.”

The Exalted One said this:

“And which², almsmen, dependent-co-arising?

With support of not-knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name and form. With support of name and form, hexad-base. With support of hexad-base, contact. With support of contact, feeling. With support of feeling, longing. With support of longing, grasping. With support of grasping, existence. With support of existence, birth. With support of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, appear. In this way this is the rise of the entire mass of suffering. This is called, almsmen, dependent-co-arising.

And which³, almsmen, oldness and death?

Whatever oldness, old age, brokenness of teeth, greyness of hair⁴, wrinkling of skin, decrease of vitality, collapse of faculties of these or those beings, in this or that group of beings, this is called oldness. Whatever passing away, shifting out of existence, breaking down, the vanishment, death and gone, dying, breaking down of masses, laying down the carcass, cutting off the life faculty of these or those beings, in this or that group of beings, this is called death. Thus this oldness and this death, this is called, almsmen, oldness and death.

And which, almsmen, birth?

Whatever birth, being born, descent, forthcoming, becoming, appearance of masses, obtainment of base of these or those beings, in this or that group of beings, this is called, almsmen, birth.

And which, almsmen, existence?

These three, almsmen, existences: lustful existence, formful existence, formless existence; this is called, almsmen, existence.

And which, almsmen, grasping?

These four, almsmen, graspings: grasping for lusts, grasping for views, grasping for rites and rituals, grasping for theories about Self; this is called, almsmen, grasping.

¹ Pointed out and divided are some general occurrences in *particulars*.

² Which generals.

³ Which particulars.

⁴ Thus, brokenness of teeth and greyness of hair are *particulars* of oldness, etc.

And which, almsmen, longing?

These six, almsmen, types of longing: longing for forms, longing for sounds, longing for scents, longing for tastes, longing for touches and longing for principles; this is called, almsmen, longing.

And which, almsmen, feeling?

These six, almsmen, types of feeling: with-eye-contact-born feeling, with-ear-contact-born feeling, with-nose-contact-born feeling, with-tongue-contact-born feeling, with-body-contact-born feeling, with-intellect-contact-born feeling.

And which, almsmen, contact?⁵

These six, almsmen, types of contact: with-eye-contact, with-ear-contact, with-nose-contact, with-tongue-contact, with-body-contact, with-intellect-contact; this is called, almsmen, contact.

And which, almsmen, hexad-base?

Eye-base, ear-base, nose-base, tongue-base, body-base, intellect-base; this is called, almsmen, hexad-base.

And which, almsmen, name and form?

Feeling, perception, intention, contact, attention; this is called name. The four great essences and of the four great essences the taking up as form; this is called, almsmen, form⁶. Thus this name and this form; this is called, almsmen, name and form.

And which, almsmen, cognition?

These six, almsmen, types of cognition: eye-cognition, ear-cognition, nose-cognition, tongue-cognition, body-cognition, intellect-cognition; this is called, almsmen, cognition.

And which, almsmen, inclinations?

These three, almsmen, inclinations: inclination for body, inclination for speech, inclination for mind; these are called, almsmen, inclinations.

And which, almsmen, not-knowing?

Now whatever, almsmen, ignorance to suffering, ignorance to the arising of suffering, ignorance to the cessation suffering, ignorance to the way leading to the cessation suffering; this is called, almsmen, not-knowing.

Thus now, almsmen, with support of not-knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name and form. With support of name and form, hexad-base. With support of hexad-base, contact. With support of contact, feeling. With support of feeling, longing. With support of longing, grasping. With support of grasping, existence. With support of existence, birth. With support of birth, oldness and death,

⁵ As for *what* contact is see f.i. [SN12.43 Suffering](#).

⁶ On why it is called 'form' see [SN22.79 Consumed](#) (also feeling, perception, inclinations and cognition).

sorrow, lamentation, suffering and distress, unrest, appear. In this way this is the rise of the entire mass of suffering.

Thus of course, with complete dispassion and cessation of not-knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name and form. With cessation of name and form, cessation of hexad-base. With cessation of hexad-base, cessation of contact. With cessation of contact, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering.”

SN12.3 The Way

At Sāvātthi.

“I shall point out to you, almsmen, the wrong way and the right way. So listen, pay attention well, I shall speak.”

Then those almsmen replied to the Exalted One:

“Yes, venerable.”

The Exalted One said this:

“And which, almsmen, is the wrong way?

With with support of not-knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name and form. With support of name and form, hexad-base. With support of hexad-base, contact. With support of contact, feeling. With support of feeling, longing. With support of longing, grasping. With support of grasping, existence. With support of existence, birth. With support of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, arise. In this way this is the rise of the entire mass of suffering. This is called, almsmen, the wrong way.

And which, almsmen, is the right way¹?

Thus of course, with complete dispassion and cessation of not-knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name and form. With cessation of name and form, cessation of hexad-base. With cessation of hexad-base, cessation of contact. With cessation of contact, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering. This is called, almsmen, the right way.”

¹ What makes it the right way is because it is about the fading away and cessation of suffering. How suffering rises is a means to this end.

SN12.4 Vipassī

At Sāvatti.

“To Vipassī¹, almsmen, the Exalted One, Virtuous One, Rightful Awakened One, while being even an aspirant for enlightenment, so before enlightenment, not having fully awakened, it was like this:

‘Alas! miserable is the world; the meeting with *and* to be born, *and* to age, *and* to die, *and* to pass on, *and* to arise. And yet for this yo-yoing of oldness and death, it doesn’t understand the going out of suffering. O! when will it be known, for this oldness and death, the going out of suffering?’

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: ‘Now then there being what, oldness and death is? With support of what, oldness and death?’²

And then, almsmen, to Vipassī, aspirant for enlightenment, with proper attention, with wisdom, was the clear understanding: ‘Now, there being birth, oldness and death is. With support of birth, oldness and death.’

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: ‘Now then there being what, birth is? With support of what, birth?’

And then, almsmen, to Vipassī, aspirant for enlightenment, with proper attention, with wisdom, was the clear understanding: ‘Now there being existence, birth is. With support of existence, birth.’

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: ‘Now then there being what, existence is? With support of what, existence?’

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: ‘Now there being grasping, existence is. With support of grasping, existence.’

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: ‘Now then there being what, grasping is? With support of what, grasping?’

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: ‘Now there being longing, grasping is. With support of longing, grasping.’

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: ‘Now then there being what, longing is? With support of what, longing?’

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: ‘Now there being feeling, longing is. With support of feeling, longing.’

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: ‘Now then there being what, feeling is? With support of what, feeling?’

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: ‘Now there being contact, feeling is. With support of contact, feeling.’

¹ SN12 contains discourses like this for each of the last seven Rightful Awakened One’s.

² The proper investigation: not as conditionality but as dependent-co-arising.

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there being what, contact is? With support of what, contact?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now there being hexad-base, contact is. With support of hexad-base, contact.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there being what, hexad-base is? With support of what, hexad-base?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now there being name and form, hexad-base is. With support of name and form, hexad-base.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there being what, name and form is? With support of what, name and form?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now there being cognition, name and form is. With support of cognition, name and form.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there being what, cognition is? With support of what, cognition?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now there being inclinations, cognition is. With support of inclinations, cognition.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there being what, inclinations are? With support of what, inclinations?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding:

'Now there being not-knowing, inclinations are. With support of not-knowing, inclinations.

Thus indeed so: with support of not-knowing, inclinations. With support of inclinations, cognition. With support of cognition, name and form. With support of name and form, hexad-base. With support of hexad-base, contact. With support of contact, feeling. With support of feeling, longing. With support of longing, grasping. With support of grasping, existence. With support of existence, birth. With support of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, appear. In this way this is the rise of the entire mass of suffering. Rise! Rise!

Then, almsmen, to Vipassī, aspirant for enlightenment, the sight arose into principles unheard of before. Insight arose, wisdom arose, knowing arose, vision arose.

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there not being what, oldness and death is not? With cessation of what, cessation of oldness and death?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now, there not being

birth, oldness and death is not. With cessation of birth, cessation of oldness and death.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there not being what, birth is not? With cessation of what, cessation of birth?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now, there not being existence, birth is not. With cessation of existence, cessation of birth.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there not being what, existence is not? With cessation of what, cessation of existence?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now, there not being grasping, existence is not. With cessation of grasping, cessation of existence.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there not being what, grasping is not? With cessation of what, cessation of grasping?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now, there not being longing, grasping is not. With cessation of longing, cessation of grasping.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there not being what, longing is not? With cessation of what, cessation of longing?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now, there not being feeling, longing is not. With cessation of feeling, cessation of longing.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there not being what, feeling is not? With cessation of what, cessation of feeling?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now, there not being contact, feeling is not. With cessation of contact, cessation of feeling.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there not being what, contact is not? With cessation of what, cessation of contact?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now, there not being hexad-base, contact is not. With cessation of hexad-base, cessation of contact.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there not being what, hexad-base is not? With cessation of what, cessation of hexad-base?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now, there not being name and form, hexad-base is not. With cessation of name and form, cessation of hexad-base.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there not being what, name and form is not? With cessation of what, cessation of name and form?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now, there not being cognition, name and form is not. With cessation of cognition, cessation of name and form.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there not being what, cognition is not? With cessation of what, cessation of cognition?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now, there not being inclinations, cognition is not. With cessation of inclinations, cessation of cognition.'

And then, almsmen, to Vipassī, aspirant for enlightenment, it was like this: 'Now then there not being what, inclinations are not? With cessation of what, cessation of inclinations?'

And then, almsmen, to Vipassī, aspirant of enlightenment, with proper attention, with wisdom, was the clear understanding: 'Now, there not being not-knowing, inclinations are not. With cessation of not-knowing, cessation of inclinations.'

Thus indeed so: with cessation of not-knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name and form. With cessation of name and form, cessation of hexad-base. With cessation of hexad-base, cessation of contact. With cessation of contact, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering. Cessation! Cessation!

Then, almsmen, to Vipassī, aspirant for enlightenment, sight arose into principles unheard of before. Insight arose, wisdom arose, knowing arose, vision arose."

SN12.12 Moliyaphagguna

At Sāvatti.

“These four, almsmen, are foods to creatures; either for the keeping up for those grown or for the taking up for those seeking to appear. Which four?

Edible food either gross or subtle, contact as second, willpower as third and cognition fourth. Now these, almsmen, are foods to creatures; either for the keeping up for those grown or for the taking up for those seeking to appear.”

Thus said, the venerable Moliyaphagguna said this to the Exalted One:

‘Who now then, venerable, feeds on the food cognition?’

The Exalted One said:

“Not a sound question. I do not say thus: ‘feeds on’. If I would have said thus: ‘feeds on’, there the question ‘who now then, venerable, feeds on?’ is sound. But I do not say so.

Not saying so, what one should ask me is thus: ‘Why now then, venerable, food of cognition?’ This is a sound question. There the explanation is sound. Food of cognition is the support for producing a following existence in the future.¹ At that grown, there being hexad-base. With support of hexad-base, contact.”

‘Who now then, venerable, touches?’

The Exalted One said:

“Not a sound question I do not say thus: ‘touches’. If I would have said thus: ‘touches’, there the question ‘who now then, venerable, touches?’ is sound. But I do not say so.

Not saying so, what one should ask me is thus: ‘With support of what now then, venerable, contact?’ This is a sound question. There the explanation is sound. With support of hexad-base, contact. With support of contact, feeling.”

‘Who now then, venerable, feels?’

The Exalted One said:

“Not a sound question I do not say thus: ‘feels’. If I would have said thus: ‘feels’, there the question ‘who now then, venerable, feels?’ is sound. But I do not say so.

Not saying so, what one should ask me is thus: ‘With support of what now then, venerable, feeling?’ This is a sound question. There the explanation is sound. With support of contact, feeling. With support of feeling, longing.”

¹ With ‘four foods to creatures’ (arising, growth) the context is set. It is thus not about ‘feeds on’ (which comes from a notion of conditional relationship) but about the arising and staying *with* food (dependent-co-arising); it is food *because* it supports existence (the taking up or keeping up). This contextually sound answer justifies a question’s soundness. And the answer is sound because it is about the end of suffering.

'Who now then, venerable, longs?'

The Exalted One said:

"Not a sound question I do not say thus: 'longs'. If I would have said thus: 'longs', there the question 'who now then, venerable, longs?' is sound. But I do not say so.

Not saying so, what one should ask me is thus: 'With support of what now then, venerable, longing?' This is a sound question. There the explanation is sound. With support of feeling, longing. With support of longing, grasping."

'Who now then, venerable, grasps?'

The Exalted One said:

"Not a sound question I do not say thus: 'grasps'. If I would have said thus: 'grasps', there the question 'who now then, venerable, grasps?' is sound. But I do not say so.

Not saying so, what one should ask me is thus: 'With support of what now then, venerable, grasping?' This is a sound question. There the explanation is sound. With support of longing, grasping. With support of grasping, existence. With support of existence, birth. With support of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, appear. In this way this is the co-arising of the entire mass of suffering.

Thus of course, Phagguna, with complete dispassion and cessation of the six's² base for contact, cessation of contact. With cessation of contact, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of Grasping. With cessation of Grasping, cessation of existence. With cessation of existence, cessation of birth. In this way this is cessation of the entire mass of suffering."

² ⇒ *Channam*, gen. of *cha* - the number six.

SN12.37 Not of You

At Sāvatti.

“This body, almsmen, is not of you nor of others. It, almsmen, is to be seen as this former action, arranged, intended, felt. Now then, almsmen, having learned the disciple of nobleness well, properly, pays attention to dependent-co-arising itself:¹

Thus with this being, this is. With the arising of this, this arises.
With this not being, this is not. With cessation of this, this ceases.

That is², with support of not-knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name and form. With support of name and form, hexad-base. With support of hexad-base, contact. With support of contact, feeling. With support of feeling, longing. With support of longing, grasping. With support of grasping, existence. With support of existence, birth. With support of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, appear. In this way this is the rise of the entire mass of suffering.

Thus of course, with complete dispassion and cessation of not-knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name and form. With cessation of name and form, cessation of hexad-base. With cessation of hexad-base, cessation of contact. With cessation of contact, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering.”

¹ Here we see *what* dependent-co-arising is.

² And here some general *occurrences* of that principle.

SN12.52 Grasping

At Sāvatti.

“From dwelling, almsmen, considering the sweetness in regard to graspable principles¹, longing grows. With support of longing, grasping. With support of grasping, existence. With support of existence, birth. With support of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, arise. In this way this is the rise of the entire mass of suffering.

Just like, almsmen, a great mass of fire were to burn from ten carloads of wood or twenty carloads of wood or thirty carloads of wood or forty carloads of wood. Then a man would throw from time to time dried up grass as well as dried up dung and dried up wood. Thus as for that, almsmen, *that* food and *that* grasping, the great mass of fire would burn for a long time, a very long time.

Now even so, almsmen, from dwelling considering the sweetness in regard to graspable principles, longing grows. With support of longing, grasping. With support of grasping, existence. With support of existence, birth. With support of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, arise. In this way this is the rise of the entire mass of suffering.

From dwelling, almsmen, considering the wretchedness in regard to graspable principles, longing ceases. With cessation of longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering.

Just like, almsmen, a great mass of fire were to burn from ten carloads of wood or twenty carloads of wood or thirty carloads of wood or forty carloads of wood. Then a man would not throw from time to time dried up grass, would not throw dried up dung, would not throw dried up wood. Thus as for that, almsmen, the great mass of fire, from completely taking up the former and of not bringing another for grasping, without food, would extinguish.

Now even so, almsmen, from dwelling considering the wretchedness in regard to graspable principles, longing ceases. With cessation of longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering.”

¹ See: [SN22.121 Graspable](#).

References

SN12.11 Food

Thus I learned. One time the Exalted One he dwells at Jetavane, Anāthapiṇḍika's park at Sāvattī. Now then the Exalted One addressed the almsmen:

“Almsmen.”

Those almsmen replied to the Exalted One:

“Venerable.”

The Exalted One said this:

“Now these, almsmen, four are foods to creatures; either for the keeping up for those grown or for the taking up for those seeking to appear. Which four? Edible food either gross or subtle, contact as second, willpower as third and cognition fourth. Now these, almsmen, four are foods to creatures; either for the keeping up for those grown or for the taking up for those seeking to appear.

Now these, almsmen, four foods are situated with what? Rise with what? Descend with what? Manifest with what?¹

These four foods are situated with longing, rise with longing, descend with longing, manifest with longing.

And this longing, almsmen, is situated with what? Rise with what? Descend with what? Manifest with what? Longing is situated with feeling, rise with feeling, descend with feeling, manifest with feeling.

And this feeling, almsmen, is situated with what? Rise with what? Descend with what? Manifest with what? Feeling is situated with contact, rise with contact, descend with contact, manifest with contact.

And this contact, almsmen, is situated with what? Rise with what? Descend with what? Manifest with what? Contact is situated with hexad-base, rise with hexad-base, descend with hexad-base, manifest with hexad-base.

And this hexad-base, almsmen, is situated with what? Rise with what? Descend with what? Manifest with what? hexad-base is situated with name and form, rise with name and form, descend with name and form, manifest with name and form.

And this name and form, almsmen, is situated with what? Rise with what? Descend with what? Manifest with what? name and form is situated with cognition, rise with cognition, descend with cognition, manifest with cognition.

And this cognition, almsmen, is situated with what? Rise with what? Descend with what? Manifest with what? Cognition is situated with inclinations, rise with inclinations, descend with inclinations, manifest with inclinations.

¹ A variant with some other universals.

And these inclinations, almsmen, are situated with what? Rise with what? Descend with what? Manifest with what? Inclinations are situated with not-knowing, rise with not-knowing, descend with not-knowing, manifest with not-knowing.

Thus now, almsmen, with support of not-knowing, almsmen, inclinations. With support of inclinations, cognition. With support of cognition, name and form. With support of name and form, hexad-base. With support of hexad-base, contact. With support of contact, feeling. With support of feeling, longing. With support of longing, grasping. With support of grasping, existence. With support of existence, birth. With support of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, appear. In this way this is the rise of the entire mass of suffering.

Thus of course, with complete dispassion and cessation of not-knowing, cessation of inclinations. With cessation of inclinations, cessation of cognition. With cessation of cognition, cessation of name and form. With cessation of name and form, cessation of hexad-base. With cessation of hexad-base, cessation of contact. With cessation of contact, cessation of feeling. With cessation of feeling, cessation of longing. With cessation of longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering."

SN12.43 Suffering

At Sāvātthi.

“Of suffering, almsmen, I shall point out the rise and disappearance. So listen, pay attention well, I shall speak.”

Then those almsmen replied to the Exalted One:

“Yes, venerable.”

The Exalted One said this:

“And which¹, almsmen, rise of suffering?

Depending on eye and forms, eye-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. This now, almsmen, is the rise of suffering.

Depending on ear and sounds, ear-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. This now, almsmen, is the rise of suffering.

Depending on nose and scents, nose-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. This now, almsmen, is the rise of suffering.

Depending on tongue and tastes, tongue-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. This now, almsmen, is the rise of suffering.

Depending on body and to be touched, body-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. This now, almsmen, is the rise of suffering.

Depending on intellect and principles, intellect-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. This now, almsmen, is the rise of suffering.

And which, almsmen, disappearance of suffering?

Depending on eye and the forms, eye-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. With complete dispassion and cessation of just this longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering. Now this, almsmen, is of suffering the disappearance.

Depending on ear and sounds, ear-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. With complete dispassion and cessation of just this longing, cessation of grasping. With cessation of grasping, cessation of existence. With

¹ Which particulars of this universal.

cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering. Now this, almsmen, is of suffering the disappearance.

Depending on nose and scents, nose-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. With complete dispassion and cessation of just this longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering. Now this, almsmen, is of suffering the disappearance.

Depending on tongue and tastes, tongue-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. With complete dispassion and cessation of just this longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering. Now this, almsmen, is of suffering the disappearance.

Depending on body and to be touched, body-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. With complete dispassion and cessation of just this longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering. Now this, almsmen, is of suffering the disappearance.

Depending on intellect and principles, intellect-cognition arises. The combination of the three is contact. With support of contact, feeling. With support of feeling, longing. With complete dispassion and cessation of just this longing, cessation of grasping. With cessation of grasping, cessation of existence. With cessation of existence, cessation of birth. With cessation of birth, oldness and death, sorrow, lamentation, suffering and distress, unrest, cease. In this way this is the cessation of the entire mass of suffering. Now this, almsmen, is of suffering the disappearance.”

SN22.79 Consumed

At Sāvātthi.

“As for anyone, almsmen, recluses or divine men, who remember after a manifold former abode, they remember all those five-masses-with-grasping together or they remember some.

Which five?

‘In times gone by I was of such form’ thus, almsmen, as for remembrance he remembers just form. Or ‘in times gone by I was of such feeling’ thus, almsmen, as for remembrance he remembers just feeling. Or ‘in times gone by I was of such perception’ thus, almsmen, as for remembrance he remembers just perception. Or ‘in times gone by I was of such inclinations’ thus, almsmen, as for remembrance he remembers just inclinations. Or ‘in times gone by I was of such cognition’ thus, almsmen, as for remembrance he remembers just cognition.

And what, almsmen, causes to say form?

It ‘deforms’, almsmen, now therefor it is called ‘form’. Deforms with what? Deforms with cold, deforms with heat, deforms with hunger, deforms with thirst, deforms with gadfly, mosquito, wind, sun, contact with the creeping. It ‘deforms’, almsmen, now therefore it is called ‘form’.

And what, almsmen, causes to say feeling?

It ‘feels’, almsmen, now therefor it is called ‘feeling’. And what feels it? Happiness it feels, suffering it feels, neither suffering nor happiness it feels. It ‘feels’, almsmen, now therefor it is called ‘feeling’.

And what, almsmen, causes to say perception?

It ‘perceives’, almsmen, now therefor it is called ‘perception’. And what perceives it? Dark it perceives, yellow it perceives, red it perceives, light it perceives.¹ It ‘perceives’, almsmen, now therefor it is called ‘perception’.

And what, almsmen, causes to say inclinations?

They ‘incline the inclined’², almsmen, now therefor it is called ‘inclinations’. And what is the inclined they incline? Form as form, is the inclined they incline; feeling as feeling, is the inclined they incline; perception as perception,

¹ It is *nīlam* (dark), not *nīlaka* (as with *pītaka*: yellow, golden and *lohitaka*: red). Likewise it is *odātam* and not *odātaka* (clean, white). Thus we got the two pairs: dark & light (*saturation*) and yellow & red (*colour*). Yellow (golden) follows after red in the colour spectrum, and since it is mentioned here first we can take this to imply the whole (possible) spectrum. And as whole (all wavelengths, frequencies) it thus implies all possible spectra.

² All that is grasped on as ‘this I am’ (etc.) which doesn’t fall into the other four masses-with-grasping fall into the one of the inclinations (*saṅkhārā*). When we say one is ‘wired’ in such a way, one is of such or so character, we are talking about particulars of this mass. ‘They incline the inclined’ concerns a building up (*abhisankharoti*), where the emphasis lies on this specific characteristic of inclinations (see AN3.47-48 on its recursive nature). The prefix *abhi* can mean towards, against, on to, at; which can indicate that these inclinations are going, building up, a certain way (not a mere movement). That direction is based on ignorance.

is the inclined they incline; inclinations as inclinations, is the inclined they incline; cognition as cognition, is the inclined they incline. They 'incline the inclined', almsmen, now therefor it is called 'inclinations'.

And what, almsmen, causes to say cognition?

It cognizes, almsmen, now therefor it is called cognition. And what does it cognize? It cognizes sour, it cognizes bitter, it cognizes sharp, it cognizes sweet, it cognizes soapy, it cognizes not-soapy, it cognizes salty, and it cognizes bland.³ It cognizes, almsmen, now therefor it is called cognition.

There, almsmen, having learned the disciple of nobleness reflects thus:

'Now, at present, I am consumed with form. In the past I was consumed with form just so, just as at present I am consumed with present form. Now moreover, if I even in the future should find pleasure in future form, I would be consumed with form just so, just as at present I am consumed with present form.'

Thus, with reflection on past form he is without concern not welcoming future form and is reaching for disenchantment, fading away, cessation, of present form.

'Now, at present, I am consumed with feeling. In the past I was consumed with feeling just so, just as at present I am consumed with present feeling. Now moreover, if I even in the future should find pleasure in future feeling, I would be consumed with feeling just so, just as at present I am consumed with present feeling.'

Thus, with reflection on past feeling he is without concern not welcoming future feeling and is reaching for disenchantment, fading away, cessation, of present feeling.

'Now, at present, I am consumed with perception. In the past I was consumed with perception just so, just as at present I am consumed with present perception. Now moreover, if I even in the future should find pleasure in future perception, I would be consumed with perception just so, just as at present I am consumed with present perception.'

Thus, with reflection on past perception he is without concern not welcoming future perception and is reaching for disenchantment, fading away, cessation, of present perception.

'Now, at present, I am consumed with inclinations. In the past I was consumed with inclinations just so, just as at present I am consumed with present inclinations. Now moreover, if I even in the

³ The usage of taste may emphasise a more circumstantial and direct discrimination. We all know of situations where taste can be a bit off (f.i. when having a cold). And with taste we may 'directly' know whether it is salt or sweet. With colors, though exactly the same, such an acceptance can seem to be a tad lower ('no! that is not brown, it is blue!').

future should find pleasure in future inclinations, I would be consumed with inclinations just so, just as at present I am consumed with present inclinations.'

Thus, with reflection on past inclinations he is without concern not welcoming future inclinations and is reaching for disenchantment, fading away, cessation, of present inclinations.

'Now, at present, I am consumed with cognition. In the past I was consumed with cognition just so, just as at present I am consumed with present cognition. Now moreover, if I even in the future should find pleasure in future cognition, I would be consumed with cognition just so, just as at present I am consumed with present cognition.'

Thus, with reflection on past cognition he is without concern not welcoming future cognition and is reaching for disenchantment, fading away, cessation, of present cognition.

So what do you think, almsmen, is form permanent or impermanent?"

"Impermanent, venerable."

"Whatever indeed is impermanent, is this suffering or happiness?"

"Suffering, venerable."

"Whatever then is impermanent, suffering, a principle of change for the worse, is it then now sound to regard thus: 'this is mine, this I am, this to me⁴ is self'?"

"No indeed not, venerable."

"So what do you think, almsmen, is feeling permanent or impermanent?"

"Impermanent, venerable."

"Whatever indeed is impermanent, is this suffering or happiness?"

"Suffering, venerable."

"Whatever then is impermanent, suffering, a principle of change for the worse, is it then now sound to regard thus: 'this is mine, this I am, this to me is self'?"

"No indeed not, venerable."

"So what do you think, almsmen, is perception permanent or impermanent?"

"Impermanent, venerable."

"Whatever indeed is impermanent, is this suffering or happiness?"

"Suffering, venerable."

⁴ ⇒ *eso me*: this + (Dat/Gen/Ins-sing.) of *amha* (I) = (to, for / of / by, with) me. Since we already got 'I am' and the genitive 'mine' I opted for the dative. We then got three different angles ('me', 'of me' and 'to me'). For the instrumental ('this by/with me is self') one of the others would have to be taken up first.

"Whatever then is impermanent, suffering, a principle of change for the worse, is it then now sound to regard thus: 'this is mine, this I am, this to me is self?'"

"No indeed not, venerable."

"So what do you think, almsmen, are inclinations permanent or impermanent?"

"Impermanent, venerable."

"Whatever indeed is impermanent, is this suffering or happiness?"

"Suffering, venerable."

"Whatever then is impermanent, suffering, a principle of change for the worse, is it then now sound to regard thus: 'this is mine, this I am, this to me is self?'"

"No indeed not, venerable."

"So what do you think, almsmen, is cognition permanent or impermanent?"

"Impermanent, venerable."

"Whatever indeed is impermanent, is this suffering or happiness?"

"Suffering, venerable."

"Whatever then is impermanent, suffering, a principle of change for the worse, is it then now sound to regard thus: 'this is mine, this I am, this to me is self?'"

"No indeed not, venerable."

Now therefor, almsmen, whatsoever any form, past, future, present, internal or external, gross or subtle, low or high, far or near, every form is essentially, with right wisdom, similarly to be regarded as '*not* this is mine, *not* this I am, *not* to me this is self.'

Whatsoever any feeling, past, future, present, internal or external, gross or subtle, low or high, far or near, every feeling is essentially, with right wisdom, similarly to be regarded as '*not* this is mine, *not* this I am, *not* to me this is self.'

Whatsoever any perception, past, future, present, internal or external, gross or subtle, low or high, far or near, every perception is essentially, with right wisdom, similarly to be regarded as '*not* this is mine, *not* this I am, *not* to me this is self.'

Whatsoever any inclinations, past, future, present, internal or external, gross or subtle, low or high, far or near, every inclinations are essentially, with right wisdom, similarly to be regarded as '*not* this is mine, *not* this I am, *not* to me this is self.'

Whatsoever any cognition, past, future, present, internal or external, gross or subtle, low or high, far or near, every cognition is essentially, with right wisdom, similarly to be regarded as '*not* this is mine, *not* this I am, *not* to me this is self.'

This is called, almsmen, the disciple of nobleness who is to diminish, not to increase; to renounce, not to grasp; to turn from, not to turn to; to disperse, not to congregate.

And what is to diminish, not to increase? Form is to diminish, not to increase; feeling is to diminish, not to increase; perception is to diminish, not to increase; inclinations are to diminish, not to increase; cognition is to diminish, not to increase.

And what is to renounce, not to grasp? Form is to renounce, not to grasp; feeling is to renounce, not to grasp; perception is to renounce, not to grasp; inclinations are to renounce, not to grasp; cognition is to renounce, not to grasp.

And what is to turn from, not to turn to? Form is to turn from, not to turn to; feeling is to turn from, not to turn to; perception is to turn from, not to turn to; inclinations are to turn from, not to turn to; cognition is to turn from, not to turn to.

And what is to disperse, not to congregate? Form is to disperse, not to congregate; feeling is to disperse, not to congregate; perception is to disperse, not to congregate; inclinations are to disperse, not to congregate; cognition is to disperse, not to congregate.

Thus seeing, almsmen, having learned the disciple of nobleness gets fed up on form, gets fed up on feeling, gets fed up on perception, gets fed up on inclinations, gets fed up on cognition. Fed up, he lacks interest; by the absence of desire he is to be emancipated. Upon emancipation, thus emancipated, the knowledge is. He understands 'birth is gone, the divine life fulfilled, done what ought to be done, no more further state of becoming'. This is called, almsmen, a almsman who is neither to increase nor to diminish.

Having diminished, the standing is: neither to renounce nor to grasp. Having renounced, the standing is: neither to turn from nor to turn to. Having turned from, the standing is: neither to disperse, nor to congregate. Having dispersed *is* the standing.

And what is neither to increase nor to diminish?

Having diminished, the standing is: form is neither to increase nor to diminish. Having diminished, the standing is: feeling is neither to increase nor to diminish. Having diminished, the standing is: perception is neither to increase nor to diminish. Having diminished, the standing is: inclinations: are neither to increase nor to diminish. Having diminished, the standing is: cognition is neither to increase nor to diminish. Having diminished *is* the standing.

And what is neither to renounce nor to grasp?

Having renounced the standing is: form is neither to renounce nor to grasp. Having renounced the standing is: feeling is neither to renounce nor to grasp. Having renounced the standing is: perception is neither to renounce nor to grasp. Having renounced the standing is: inclinations are neither to renounce nor to grasp. Having renounced the standing is: cognition is neither to renounce nor to grasp. Having renounced *is* the standing.

And what is neither to turn from, not to turn to?

Having turned from, the standing is: form is neither to turn from nor to turn to. Having turned from, the standing is: feeling is neither to turn from nor to turn to. Having turned from, the standing is: perception is neither to turn from nor to turn to. Having turned from, the standing is: inclinations are

neither to turn from nor to turn to. Having turned from, the standing is: cognition is neither to turn from nor to turn to. Having turned from *is* the standing.

And what is neither to disperse, nor to congregate?

Having dispersed, the standing is: form is neither to disperse, nor to congregate. Having dispersed, the standing is: feeling is neither to disperse, nor to congregate. Having dispersed, the standing is: perception is neither to disperse, nor to congregate. Having dispersed, the standing is: inclinations are neither to disperse, nor to congregate. Having dispersed, the standing is: cognition is neither to disperse, nor to congregate. Having dispersed *is* the standing.

Now, in this way the mind emancipated, almsmen, the gods with Indra's retinue, with Brahma's retinue, with Pajāpati's retinue, even from afar, they homage the almsman:

'Homage to you, O thoroughbred man!
Homage to you, O highest man!
Of you we don't know
even which the founding is,
of what you radiate⁵''

⁵ It reminds me of (the type of) flame and fuel (burning, consuming).

SN22.121 Graspable

At Sāvatti.

“I shall point out, almsmen, *and* the graspable principles *and* the grasping. So listen.

And what are, almsmen, the graspable principles, what is the grasping?

Form, almsmen, is a graspable principle; any desire and passion there, that there is the grasping. Feeling, almsmen, is a graspable principle; any desire and passion there, that there is the grasping. Perception, almsmen, is a graspable principle; any desire and passion there, that there is the grasping. Inclinations, almsmen, is a graspable principle; any desire and passion there, that there is the grasping. Cognition, almsmen, is a graspable principle; any desire and passion there, that there is the grasping.

These are called, almsmen, the graspable principles, *this* the grasping.”

AN2.11.8-9

2.11.8

'These two, almsmen, are the supports for the arising of wrong view. Which two?

And the proclamation from another, *and* improper attention.

Now these, almsmen, are the two supports for the arising of wrong view.'

2.11.9

'These two, almsmen, are the supports for the arising of right view. Which two?

And the proclamation from another, *and* proper attention.

Now these, almsmen, are the two supports for the arising of right view.'

AN3.47-48

3.47

These three, almsmen, are the inclined characteristics of the inclined.¹ Which three? 'Appearance is seen', 'decay is seen', 'change while standing is seen'.² Now these, almsmen, are three inclined characteristics of the inclined.

3.48

These three, almsmen, are the uninclined characteristics of the uninclined. Which three? Not 'appearance is seen', not 'decay is seen', not 'change while standing is seen'. Now these, almsmen, are three uninclined characteristics of the uninclined.

¹ Thus, each characteristic *itself* has these three characteristics; etc., etc., etc.

² A common order e.g.: arising, ceasing and 'the middle' (it reminds me of a strategy for doing jigsaw puzzles, or coloring coloring pages: first setting up the boundaries, then addressing the middle) or past, future and present, etc.