

SN 12.23

Nidānavagga Saṃyutta (Connected Discourses Beginning with Causation)

Nidāna Saṃyutta (Connected Discourses on Causation)

Dasabala Vagga (The Section on the Ten Powers)

Upanisa Sutta

“Closely Tied To”

Translated by Bhikkhu Candana

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At one time, the Blessed One was living in the monastery offered by Anāthapiṇḍika at Jeta’s Grove, in the city of Sāvattī.

“Bhikkhus, I declare that the destruction of the mental contaminants is for the one who knows and sees, not for the one who does not know and does not see.

“But Bhikkhus, by knowing and seeing *what* can the mental contaminants be destroyed?

“By understanding that this is material form, this is the arising of material form, and this is the fading away of material form. These are feelings, this is the arising of feelings, and this is the fading away of feelings. These are memories, this is the arising of memories, and this is the fading away of memories. These are habitual tendencies, this is the arising of habitual tendencies, and this is the fading away of habitual tendencies. This is sense awareness, this is the arising of sense awareness, and this is the fading away of sense awareness.

Therefore, Bhikkhus, the destruction of the mental contaminants comes about for the one who sees and knows this.

Yet, this **knowledge** of the destruction of the mental contaminants comes about through reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does that **knowledge** arise in him that the mental contaminants have been destroyed?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Release (*vimutti*).

“But Bhikkhus, **release** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **release** take place?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Dispassion (*virāga*).

“But Bhikkhus, **dispassion** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **dispassion** take place?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Disenchantment (*nibbidā*).

“But Bhikkhus, **disenchantment** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **disenchantment** take place?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on the Genuine Understanding of How Things Come to Be (*yathābhūtañāṇadassana*).

“But Bhikkhus, **genuine understanding of how things come to be** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does the **genuine understanding of how things come to be** take place?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on the Collected Stability of the Mind (*samādhi*).

“But Bhikkhus, **collected stability of the mind** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does the **collected stability of the mind** take place?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Happiness (*sukha*).

“But Bhikkhus, **happiness** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **happiness** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on the Tranquility of Mind (*passaddhi*).

“But Bhikkhus, **tranquility of mind** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **tranquility of mind** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on the Spiritual Joy (*pīti*).

“But Bhikkhus, **Spiritual Joy** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **Spiritual Joy** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Delight (*pāmojja*).

“But Bhikkhus, **delight** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **delight** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on the Confidence (*saddhā*).

“But Bhikkhus, **confidence** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **confidence** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Suffering (*dukkha*).

“But Bhikkhus, **suffering** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **suffering** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Rebirth (*jāti*).

“But Bhikkhus, **rebirth** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **rebirth** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on the Becoming (*bhava*).

“But Bhikkhus, **becoming** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **becoming** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Grabbing (*upādāna*).

“But Bhikkhus, **grabbing** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **grabbing** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Craving (*taṇhā*).

“But Bhikkhus, **craving** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **craving** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Feeling (*vedanā*).

“But Bhikkhus, **feeling** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **feeling** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Contact (*phassa*).

“But Bhikkhus, **contact** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **contact** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on the Six Sense Spheres (*salāyatana*).

“But Bhikkhus, the **six sense spheres** themselves are associated with and rely on another; therefore, they do not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, do the **six sense spheres** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Mentality/Materiality (*nāmarūpa*).

“But Bhikkhus, **mentality/materiality** themselves are associated with and rely on another; therefore, they do not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, do **mentality/materiality** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Sense Awareness (*viññāṇa*).

“But Bhikkhus, **sense awareness** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, does **sense awareness** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on the Habitual Tendencies (*sāṅkhāra*).

“But Bhikkhus, the **habitual tendencies** themselves are associated with and rely on another; therefore, they do not come about without reliance and close association.

“And by closely associating with and relying on what, Bhikkhus, do **habitual tendencies** come about?

“Here, Bhikkhus, it should be stated: it is by associating with and relying on Ignorance (*avijjā*).

“But Bhikkhus, **ignorance** itself is associated with and relies on another; therefore, it does not come about without reliance and close association.

“Thus, Bhikkhus, ignorance is closely tied to the habitual tendencies; the habitual tendencies are closely tied to sense awareness; sense awareness is closely tied to mentality/materiality; mentality/materiality is closely tied to the six sense spheres; the six sense spheres are closely tied to contact; contact is closely tied to feelings; feelings are closely tied to craving; craving is closely tied to grabbing; grabbing is closely tied to becoming; becoming is closely tied to rebirth; rebirth is closely tied to suffering; suffering is closely tied to confidence.

“Meanwhile, confidence is closely tied to delight; delight is closely tied to joy; joy is closely tied to tranquility of mind; tranquility of mind is closely tied to happiness; happiness is closely tied to the collected stability of mind; the collected stability of mind is closely tied to the genuine understanding of how things come to be; the genuine understanding of how things come to be is closely tied to disenchantment; disenchantment is closely tied to dispassion; dispassion is closely tied to release; and release is closely tied to the knowledge of the destruction of mental contaminants.

“Bhikkhus, just as the raindrops that fall on top of the mountain and course down to the lowlands, filling up the mountain grottoes, crevices, and small creeks, then that water flows further down and fills up small pools, the pools then turn into larger lakes, and those lakes pour into flowing streams, which then turn into small rivers that pour into larger rivers themselves, until finally, the overflowing rivers pour into the sea and out into the great oceans.

“In just the same manner, Bhikkhus, ignorance is closely tied to the habitual tendencies; habitual tendencies are closely tied to sense awareness; sense awareness is closely tied to mentality/materiality; mentality/materiality is closely tied to the six sense spheres; the six sense spheres are closely tied to contact; contact is closely tied to feelings; feelings are closely tied to craving; craving is closely tied to grabbing; grabbing is closely tied to becoming; becoming is closely tied to rebirth; rebirth is closely tied to suffering; suffering is closely tied to confidence.

“Meanwhile, confidence is closely tied to delight; delight is closely tied to joy; joy is closely tied to tranquility of mind; tranquility of mind is closely tied to happiness; happiness is closely tied to the collected stability of mind; the collected stability of mind is closely tied to the genuine understanding of how things come to be; the genuine understanding of how things come to be is closely tied to disenchantment; disenchantment is closely tied to dispassion; dispassion is closely tied to release; and release is closely tied to the knowledge of the destruction of mental contaminants.

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