SN 12.52 — SN 12:52 Clinging | Upādāna Sutta

English translation by Ṭhānissaro Bhikkhu.

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

Clinging

Upādāna Sutta (SN 12:52)

Near Sāvatthī. There the Blessed One said to the monks: “In one who keeps focusing on the allure of clingable phenomena [or: phenomena that offer sustenance = the five aggregates], craving develops. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origin of this entire mass of suffering & stress.

“Just as if a great mass of fire of ten… twenty… thirty or forty cartloads of timber were burning, and into it a man would time & again throw dried grass, dried cow dung, & dried timber, so that the great mass of fire—thus nourished, thus sustained—would burn for a long, long time. In the same way, in one who keeps focusing on the allure of clingable phenomena, craving develops. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origin of this entire mass of suffering & stress.

“Now, in one who keeps focusing on the drawbacks of clingable phenomena, craving ceases. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging, illness & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress.

“Just as if a great mass of fire of ten… twenty… thirty or forty cartloads of timber were burning, into which a man simply would not time & again throw dried grass, dried cow dung, or dried timber, so that the great mass of fire—its original sustenance being consumed, and no other being offered—would, without nutriment, go out. In the same way, in one who keeps focusing on the drawbacks of clingable phenomena, craving ceases. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging, illness & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress.”

Publisher references (not part of the sutta)

See also: MN 44; SN 22:60; SN 22:121