Chapter Two: Upādāna-concept

‘Upādāna’ is a unique Theravāda term that stands significant from the literary as well as the Abhidhamma points of view. The literary point of view depends heavily on the earlier literary sources referred to in the general usage of the term upādāna. The Abhidhamma point of view is pervaded in the technical usage of the term in the earlier literary sources as well as in the Abhidhamma texts. In this regard, this is yet another multi-meaningful term that is complex and misleading sans a careful analysis. Out of the two major views, the latter is conceptually firm and advanced, and is esteemed as a systematized category among the unwholesome dhammas.

In the earliest sources like the Pārīyanavagga of the Suttanipāta, the concept of upādāna is merely depicted through verbal expressions\(^1\) that enable us to peruse. In the other gāthās of the Suttanipāta, Theragāthā, etc., the general usage of the term upādāna is referred to as “Jhāyati anupādāno pahīnabhayabheravo”, etc.\(^2\) The present literary survey shows that even in the four Nikāyas, most of the contexts generally reflect the concepts of upādānas in dealing with psychological aspects as well as the similes which illustrate the main teachings of the Blessed One. The four-fold upādāna is first mentioned in the four Nikāyas. It stands as one factor of the paṭiccasamuppāda formula. In the five upādānakhandhas, the upādāna stands for specifying the nature of individuality and distinguishes it from the five khandhas.

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1. See Sn p. 213.
2. Thag p. 94. Also see Sn p. 84: Santo upādānakhaye vimutto, tathāgato arahati pūralāsom.
The conceptual development of *upādānas* is depicted through different literary stages. In the *Patisambhidāmagga*, the absence of *upādānas* is juxtaposed with a certain type of knowledge. Besides, in the formula of *paticcasamuppāda*, the conceptual realm of *upādāna* is more extended together with other causal factors. However, technical use of the four *upādānas* is specific in the *Abhidhamma* texts. The *Abhidhamma* definition of the four *upādānas* and their activities in *cittuppāda*, and the causal interrelation between *upādānas* are theoretically condensed in the categories of *akusala dhammas*. Parallel to the cases of other technical concepts such as ‘āsavas’, etc., the treatment of the four *upādānas* is innovative in the sub-canonical texts. In the commentaries, some dubious points in understanding the concepts are verified through general literary aspects by means of reconsolidating the earlier sources and providing different views. Some missing links such as the two divisions of *upādānas*, ‘gahaṇupādāna’ and ‘paccayupādāna’, etc. are specifically traced therein.

Considering the literary aspects of *upādāna*, G.C. Pande states, “it [upādāna] begins with a general significance but is later dogmatised in a set of four upādanas.”[^3] C.A.F. Rhys Davids considers that *upādāna* is a “fundamental notion in Buddhist ethics”.[^4]

Earlier studies on *upādāna* are mostly related to the field of *paticcasamuppāda* or rather to the five *khandhas*[^5] with only passing remarks on *upādāna*. Therefore, the present study mainly depends on the *Pāli* literary sources. Our concern will be focused on investigating the origin and development of *upādāna*-concept, which has been briefly clarified above.

[^5]: There are several books dealing with ‘*paticcasamuppāda*’ or ‘the five *khandas*’ out of which the following works seem to be useful for our purpose: Bhikkhu Bodhi, *The Great Discourse on Causation*, BPS, 1984; Mathieu Boisvert, *The Five Aggregates: understanding Theravāda Psychology and Soteriology*, Sri Satguru Publications, Delhi (First Indian Edition): 1997.
Grammatical

Upādāna is derived from the verb upādiyati. The Pāli Text Society’s Pāli English Dictionary (PTSD) gives an etymology as — upa + ā + vādā. The prefix ‘ā’ here indicates reflexive function. Again, in the sense of intensive use, the prefix ‘upa’ integrates the verb ādiyati, which means ‘to take’. As for the intensive use of the prefix ‘upa’, PTSD gives its meaning as ‘quite, altogether, up’.6 Literally, the upādāna means ‘that which takes up’.7 The ‘upādāna’, which is neutral in gender, has two plural forms: “ime cattāro upādānā...”8 and “cattāri upādānāni...”9 The commentaries interpret the term upādāna as follows:

“upādānāni ti ādānāni gahanāni” (upādāna means taking or seizing).10
“upādānan ti daḷhagahanāṁ vuccati”(upādāna is called seizing firmly).11

The verb upādiyati often occurs in various contexts in the Nikāyas. The following contexts give certain ideas through which the concept of upādāna is further verified. The Saṃyutta-nikāya explicates upādiyati as just opposite to the word pajahati (to abandon).12 The verb upādiyati also consolidates its meaning in the process of perceiving the objects.

“So rūpaṁ upeti upādiyati adhiṭṭhāti attā me ti.”13
He approaches the material form, grasps it, and determines it as ‘my self’.

In an expression like “…pāṇāyaṁ bhavān samanō vā brāhmaṁ vā pubbāntānudīṭṭhin vā upādiyamāno upādiyati...” (…yet, this good recluse or brahmin still grasps, grasping the

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6 PTSD gives the five usages of the prefix upa, namely (1) Rest, (2) Aim, (3) Nearness, (4) Intensive use, and (5) Diminutive use. See p. 138.
7 Ibid: upādāna (nt) [fr. upa + ā + vādā] — (lit. that (material) substratum by means of which an active process is kept alive or going), fuel, supply, provision; for applied meaning, it says: “drawing upon”, grasping, holding on, grip, attachment. For the verb upādiyati: to take hold of, to grasp, to cling to, to show attachment (to the world), p. 149.
8 CPD says: Upādāna. n. [tr.] 1. Basis, esp. said of a fire, = fuel; 2. Clinging, grasping, attachment.
9 MN I, p. 67. See also AN V, p. 111; Pe p. 87;etc.
10 DN III, p. 333. See also MN I, p. 50; SN II, p. 3; Nīt p. 41; etc.
11 DN-a III, p. 1024.
13 SN III, p. 89: Rūpaṁ pajahati, na upādiyati. Vedanāṁ... Saññāṁ... Sañkhāre... Viññānāṁ...
view about the past ...), the verb shows that an act of grasping continues. It also takes 
cognate objects such as “so avijjāvirāgā vijuppādā neva kāmupādānam upādīyati” (with 
the fading away of ignorance and the arising of true knowledge, he no longer grasps the 
grasping of sensual pleasure). However, in the Suttanipāta, the verbal expression draws 
out the most distinguishing feature in which the term upādāna is defined.

“Ādānatanham vinayetha sabbām, 
bhadrāvudhā ti bhagavā 
Uddhām adho tiriyañ càpi majjhe, 
Yam yam hi lokasmim upādīyanti, 
Ten’ eva Māra anveta jantum.”

“Dispel all craving for grasping,” Bhadrāvudhā, said the Blessed One, ‘above, below, across, 
and also in the middle. For whatever they grasp in the world, by that very thing Māra follows a 
creature.”

In another verse, it reads: “whatever one grasps in this world, he is dependent on it and he 
does not pass beyond the circle of transmigration (saṃsāra).”

While commenting on the phrase “yaṃ yañhi lokasmimupādīyantīti,” the Cūlaniddesa 
paraphrases the verb upādīyanti as “ādīyanti upādīyanti ganhanti parāmasanti abhinivisanti” ([Whatever] they take, grasp, seize, hold on, adhere). Here, these five 
terms are treated as synonyms.

\[14 \text{ MN II, p.237. Also cf. MN I, p. 511; SN III, p. 94.} \]
\[15 \text{ MN I, p. 67. The cognate form is a style of colloquial language which is often found in the prose of the} \]
\text{canonical texts. The repetition of a similar sound in the sentence aids easy memorising. However, the cognate} \text{form does not have any emphasis on the meaning.} \]
\text{For the problem of cognate expression, see Bhikkhu āgamoli & Bhikkhu Bodhi, MLDB, p. 1196, fn. 176.} \]
\[16 \text{ Sn pp. 213-214.} \]
\[17 \text{ It is the rendering of ādāna. In a general sense, the term upādāna seems to have the same meaning of} \]
\text{ādāna in the Suttanipāta.} \]
\[18 \text{ Māra is considered as death, usually personified as Evil one. This term is also applied to the realm of} \]
\text{rebirth as opposed to Nibbāna. Also see Bhikkhu āgamati, BD, p.97} \]
\[19 \text{ KR. Norman, GD, p.124.} \]
\[20 \text{ Sn p. 146: “Anissito na calati, nissito ca upādiyam} \]
\text{Ithabhāvāvāvalīabhāvām saṃsāram nātivattati.”<752>} \]
\[21 \text{ Cnd (Vri) p. 137.} \]
The adjectives, upādinna, upādiyamāna and upādāniya are often treated in various contexts. The nature of these adjectives is very closely knitted with upādāna. Therefore, in the process of modifying the substantives in the sentences, certain characteristics of the concepts related to upādāna are defined. The Samyutta-nikāya gives a relevant example in this regard.

“Evam eva kho bhikkhave upādāniyesu dharmesu assadānupassino viharato tanhā pavaḍḍhati.”

Even so, bhikkhus, when one abides contemplating gratification in the states subjected to grasping, the craving grows.

Upādinna and upādāniya, which often modify dhammas, signify the specific nature of dhammas as follows:

“Yan taṃ rūpam ajjhāttikam, taṃ upādinnaṃ.”

The form which is belonging to [one’s own] self is derived.

“Sāsavā kusalakusalāvyākatā dhammā kāmāvacarā rūpāvacarā arūpāvacarā, rūpakkhandho...pe... viññānakkhandho ime dhammā upādāniyā.”

The wholesome, unwholesome and indeterminate dhammas that are subjected to āsavas, whether they belong to the sense sphere, the fine-material sphere, or the immaterial sphere, that is, the aggregate of form, ... the aggregate of consciousness—these are the dhammas leading to grasping.

Further, as an adjective, the term upādāna, being compounded with the prefix ‘sa’, modifies the substantives and denotes the possession of upādāna such as “sa-upādāno, bhikkhu na parinibbāyaṭi” (A bhikkhu with upādāna (grasping) ...does not attain Nibbāna). When compounded with the negative prefix ‘an’/‘nir’, it signifies the absence of upādāna:

“Anissito anupādāno sato bhikkhu paribbaje”ti.

A bhikkhu without depending on, without grasping, should wander with mindfulness.

“Evam aham pi nirupādāno parinibbāyissāmi ti...”

Thus, I [who is] free from grasping shall also obtain Nibbāna.

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23 SN II, p. 85.
24 Dhs p. 127.
25 Ibid. p. 213.
26 MN II, p.265.
27 Sn p. 146.
28 Bv-a p. 295. For other instances, also see Sn-a, II, p. 518; MN-t (Vri) II, p. 75.
Being compounded with ‘sampayutta’ and ‘vippayutta’, this term denotes the nature of dhammas whether or not they are associated with upādāna.\(29\)

Scholars have identified multifarious renderings of the term upādāna. As per their conviction, they identify it as ‘fuel’, ‘supply’, ‘grasping’, ‘attachment’, ‘clinging’, etc.\(30\)

With a close scrutiny into the relevant contexts, it is clear that the above renderings are mainly dependent on the illustrations of two different uses of upādāna. One is a case used in the similes that illustrates the main doctrinal points. The other is used as a psychological factor in the contexts of imparting the doctrine principally in line with the formula of Dependent Origination.\(31\) Even though the similes are used to illustrate the main teachings, the meaning therein is not quite convincingly applicable to upādāna as a psychological factor. T.W. Rhys Davids gives a weighty consideration in this regard.

“The translating of upādāna must always be inadequate; we having no word to fill its dual sense of something-to-hand, Stoff; fuel, and a laying hold of something.”\(32\)

In order to verify such a view, further discussion with proper and adequate evidences is necessary. Accordingly, an attempt is made in the ‘similes’.

\(29\) See Dhs p. 212 and p. 214.

\(30\) ‘Grasping’ (— K.R. Norman, I.B. Horner, T.W. Rhys Davids, D.J. Kalupahana, Pe Maung Tin)
‘Attachment’ (— A.K. Warder, P.A. Thitta)
‘Clinging’ (— Thera Piyadassi, Bhikkhu Ñañamoli, Bhikkhu Bodhi, G.C. Pande)
‘Assuming’ (— Bhikkhu Ñañamoli)
‘Grasping or attachment’ (— E.M. Hare, Walpola Rahula)
‘Fuel, grasping, or attachment’ (— Steven Collins)
‘Fuel’ (— F.L. Woodward, Bhikkhu Bodhi)
‘Supply’ (— I.B. Horner)
‘Sustenance’ (— Tanissaro Bhikkhu)


\(32\) T.W. Rhys Davids, DB I, p.24, fn.2.
Similes

In the Pāli Literature, we often come across the similes used with close affinity to the doctrine of the Blessed One to illustrate His main teachings. However, as far as upādāna is concerned, the similes seem to bear different connotations from upādāna as a psychological factor. The similes referring to upādāna are presented in various contexts in the four Nikāyas. The study of different contexts of the similes would throw adequate light on the concept of upādāna. There are three types of contexts in which the similes referring to upādāna are treated:

(i) The context related to upādāniyā dhammā

(ii) The context related to the rebirth of a being, and to the Tathāgata who is liberated without grasping (anupādā), and

(iii) The context related to rapture (pīti) with sensual pleasure (kāma).

(i) The context related to upādāniyā dhammā

In the Upādāna-sutta of the Niddāna-samyutta, the Blessed One clarifies how the entire mass of suffering arises in the states subject to grasping (upādāniyesu dhammesu). Based on the formula of dependent origination (paṭiccasamuppāda), the Blessed One addresses a retinue of Saṅgha as follows:

"Upādāniyesu bhikkhave dharmmesu assaddānopassino viharato taŋha pavaddhati. Taŋhāpaccayā upādanānaṃ... sambhavanti. Evam etassa kevalassa dukkhakkhandassa samudayo hoti".

"Seyyathāpi bhikkhave dasannam vā kaṭṭhavahānaṃ visāya ... cattārisāya vā kaṭṭhavahānaṃ mahā aggikkhandho jāleya. Tatra puriso kālana kālāṃ sukkhāni ceva tiṇāni pakkhippeyya, sukkhāni ca gomayāni pakkhippeyya, sukkhāni ca kaṭṭhāni pakkhippeyya. Evaṅghī so bhikkhave mahā aggikkhandho tadāhāro tadupādāno ciraṃ digham addhānaṃ jāleya." 33

"Bhikkhus, when one dwells contemplating gratification in things that can be clung to, craving increases. With craving as condition, clinging [comes to be]; ... . Such is the origin of this whole mass of suffering.

Suppose, bhikkhus, a great bonfire was burning, consuming ten loads,... or forty loads of wood, and a man would cast dry grass, dry cow-dung, and dry wood into it from time to time. Thus, sustained by that material, fuelled by it, that great bonfire would burn for a very long time." 34

33 SN II, pp. 84-85.
Herein, even though the simile is ascribed in order to illustrate the main teaching of dependent origination, the meaning of upādāna in the sense of ‘grasping’ or ‘clinging’ is not directly applicable to the simile of fire. In the compound clause, ‘tadāhāro tadupādāna’ modifying the subject mahā-aggikkhandha, the upādāna paraphrases āhāra and the tad here signifies ‘sukkhāni tiṇāni’ (dry grasses) which are newly cast into the fire. Therefore, the last sentence of the above citation would reflect the following literal meaning: Thus, the great bonfire which has the āhāra of dry grasses, the upādāna of dry grasses (which are newly cast) would burn for a very long time. According to its commentary, the āhāra and upādāna here are synonymous. Therefore, the meaning of upādāna used in the simile ought to be ‘supply’ or ‘fuel’ which suitably matches with āhāra, and is fit for the fire.

In another simile referring to upādāna with regard to the states subject to grasping, what the upādāna in the clause ‘tadāhāro tadupādāna’ denotes will be more transparent. In the same Nidāna-samyutta, the simile of mahārakkha appears as follows:

“Upādāniyesu bhikkhave dhammesu assādānapassino viharato tānah pavaṭṭhati. Tānahpaccayā upādānam... samudayo hoti
“Seyyathāpi bhikkhave mahārakkho. Tassa yāni ceva mūlāni adhogamāniyāni ca tiriyangamāni sabbān tāni uddham ojam abhiharanti. Evana hi so bhikkhave, mahārakkho tadāhāro tadupādāno ciram dīgham addhānam tiṭṭheyya”

“Bhikkhus, when one dwells contemplating gratification in things that can be clung to, craving increases. With craving as condition, clinging [comes to be].... Such is the origin of this whole mass of suffering. Suppose, bhikkhus, there was a great tree, and all its roots going downwards and across would send the sap upwards. Sustained by that sap, nourished by it, that great tree would stand for a long time.”

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35 Nyanaponika Thera notes: Both Pāli words āhāra (nutriment) and upādāna (clinging) have the same original meaning of ‘taking up’ or ‘seizing.’ See VD, p. 228, fn. 2. Also see Bhikkhu Nāṇamoli, The Guide, p. lx1.
36 SN-a II, p. 81; Tadāhāro ti, tam paccayo. Tadupādāno ti, tass’ eva vevacanam.
37 As for the condition of extinguishing of a fire, see SN II, p. 85: Evānhi so bhikkhave mahā aggikkhandho purimassa ca upādānassa pariyādānā anāṃsa ca anupāhārā anāhārā nibbāyeyya.
38 Ibid. p. 87.
Here, the *upādāna* referred to in the same compound clause *‘tadāhāro tadupādāno’* is an adjective of the *mahārūkka* in the sentence. The *tad* indicates sap (*ojā*) in the previous sentence and hence the meaning of *upādāna* as ‘fuel’ is not quite suitable here. The last sentence of the above citation would literally mean ‘the great tree, which has the āhāra of sap, the *upādāna* of sap, would stand for a long time’. Therefore, the suitable meaning of *upādāna* in this simile would be ‘supply’ which is fit for the great tree. Both the similes illustrate the arising of the whole mass of suffering which begins with craving (*tanhā*) as condition (*paccaya*). Casting new dry grasses (*sukkhatiṇā*), etc. into the fire and bringing up the nutritive sap (*ojā*) through the roots (*mūlānī*) are ‘supply’; and that supply is the condition for the sustaining of both the bonfire and the great tree.

In these two citations, although the meaning of *upādāna* used in two different instances (i.e. in psychological and figurative aspects) ought to be applied differently, and the *upādāna* in both cases bears the same value of causal relation (*paccaya*), the interpretation of *upādāna* referred to in the similes should be considered reasonably in the context of similes only, just like ‘supply’ or ‘fuel’ (in the simile of fire), and ‘supply’ (in the simile of a great tree) in the sense of condition necessary for sustenance.

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40 PTSD says that the *ojā* means ‘strength-giving’ or ‘nutritive essence’.

(ii) The context related to *upapatti* (rebirth) of a being, and to the *Tathāgata* who is liberated without grasping (*anupādā vimutto*)

In the *Kutūhalasālā-sutta* of the *Abyākata-saṁyutta*, the simile of fire illustrates *upādāna* that is related to rebirth. The wanderer *Vacchagotta* was very confused as to why the Blessed One did not declare “that he was reborn there” when one of his disciples who, after having attained the emancipation, passed away. Instead the Blessed One declared of him: “he has cut down craving, broken up the bondage. By the right comprehension of conceit, he has made the end of suffering.”[42] Then, the Blessed One says to *Vacchagotta*:

> "Saupādānassa khvāham Vaccha upapattim paṇṇāpemi no anupādānassa. Seyyathāpi Vaccha aggi sa-upādāno jalati no anupādāno."

> “I declare, Vaccha, rebirth for one with fuel, but not for one without fuel. Just as a fire burns with fuel, but not without fuel.”[44]

In his translation, Bhikkhu Bodhi notes, “there is a double meaning here, with *upādāna* meaning both “fuel” and subjective “clinging”.”[45] He further mentions that he has translated *upādāna* as ‘fuel’ in consonance with the following simile.

According to the context, the ‘*sa-upādāna*’ in the above citation signifies the psychological state by which one would refer to the rebirth (*upapatti*) of a person. In the *Nikāyas*, such expressions are observed as “when a *bhikkhu* takes delight in the desirable forms, welcomes them, remains holding to them, his consciousness gets supported by them, has got *upādāna* (grasping) of them. A *bhikkhu* who has got grasping does not attain *Nibbāna*; … but when a *bhikkhu* does not take delight in the desirable forms, he neither welcomes them, nor remains holding to them, his consciousness is not supported by them, and he does not have *upādāna* (grasping) of them. A *bhikkhu* who is without grasping attains

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[42] SN IV, p. 399; *accheji tanham, vivattayi saññojanam sammāmānābhisamayā antam akāsi dukkhassāti.*
[43] Ibid.
[45] Ibid. p. 1456, fn. 381.
Therefore, rebirth is herein related to a person who has ‘grasping’ (*upādāna*), not to a person who is without ‘grasping’. However, in the simile of fire figuratively illustrating the rebirth of a person who has *upādāna* (grasping), the meaning of *upādāna* might be applied as ‘fuel’ which is suitable for fire.

By examining the following simile of the flame (*acci*), the rendering of *upādāna* used in the similes will be clearer.

"Yasmim pana bho Gotama samaye acci vātena khittā dūram pi gacchati, imassa pana bhavam Gotamo kiṁ upādānasmiṁ paṁnāpeṭi ti. Yasmim kho Vaccha samaye acci vātena khittā dūram pi gacchati, tam aham vātupādānam vādāmi vāto hissa Vaccha tasmim samaye upādānam hoṭi ti. Yasmim ca pana bho Gotama samaye imaṁ ca kāyam nikkhipati satto ca aṁnataram kāyam anuppanno hoṭi, imassa pana bhavam Gotamo kiṁ upādānasmiṁ paṁnāpeṭi ti. Yasmim kho Vaccha samaye imaṁ ca kāyam nikkhipati satto ca aṁnataram kāyam anuppanno hoṭi, tam aham taṁhupādānam vādāmi. Taṁhā hissa Vaccha tasmim samaye upādānam hoṭi ti."

"Master Gotama, when a flame is flung by the wind and goes some distance, what does Master Gotama declare to be its fuel on that occasion? When, Vaccha, a flame is flung by the wind and goes some distance, I declare that it is fuelled by the wind. For on that occasion the wind is its fuel. And, Master Gotama, when a being has laid down this body but has not yet been reborn in another body, what does Master Gotama declare to be its fuel on that occasion? When, Vaccha, a being has laid down this body but has not yet been reborn in another body, I declare that it is fuelled by craving. For on that occasion craving is its fuel."

Herein, this figurative expression compares the wind (*vāta*) with craving (*taṁhā*) and the flame (*acci*) with a living being (*satta*) who is not yet reborn after death. The literary meaning of the sentence “yasmim kho vaccha samaye acci vātena .... Tamahām vātupādānam vādāmi.” would be: Vaccha, a flame is flung by the wind and goes some distance, I declare that it (the phenomenon) has the wind as *upādāna*. Here, the meaning of

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As for “Sa-upādāno, ... bhikkhu no parinibbāyati”, Bhikkhu Bodhi notes: to bring out the implicit metaphor, the line might also have been rendered, “ A bhikkhu with fuel is not fully quenched”. <See CDB II, p. 1414, fn. 105.>

47 Ibid. pp. 399-400.

upādāna would be more suitable as ‘support’ for the movement of the flame because emphasis is given to the migration of the flame to some distance, and not to the burning of the flame. Also, in the case of a living being who is not yet reborn in another body, the sentence “tamaham tanhūpādānam vadāmi” is supposed to be read literally such as: “I declare that it (the phenomena) has craving (tanhā) as upādāna.” Here, the upādāna in the form of craving signifies a psychological state of a being that is in ‘an intermediate state of existence’ (antarābhava), and will lead that living being to his rebirth. For, upādāna (grasping) is the cause of bhava (existence). Therefore, the rendering of upādāna in the context of craving has to be ‘grasping’ rather than ‘fuel’.

However, the significance should agree in both cases; the wind as upādāna (support) is the condition which carries the flame to a distance, and craving as upādāna (grasping) is the condition which leads to the rebirth of a living being.

The Aggivacchagotta-sutta of the Majjhima-nikāya presents a simile of the extinguished fire which is compared to the Tathāgata. The wanderer Vacchagotta who holds speculative views asks the Blessed One whether ‘the world is eternal’, etc., whether ‘the Tathāgata exists after death’, etc. The Blessed One answers that the Tathāgata has cast away such views, and after seeing the true nature of material form, feeling, etc. … he is liberated without grasping (anupādā vimutto).51 When Vacchagotta still asks the Blessed One as to whether such a liberated one reappears after death, the Blessed One gives a simile of a fire, which burns with the support of grass and wood.52 Then, the Blessed One asks Vacchagotta in which direction the fire would go if it were extinguished. The following is the answer of Vacchagotta to that question:

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49 CPD I, p. 245
50 CPD shows the rendering of upādāna as ‘basis’ in the given passage. It reads “for thirst is at that time [i.e. when a being is migrating from one body to another] its basis”.<See II, p. 489>
51 MN I, p. 486.
52 Ibid p. 487.
"Yam hi so bho Gotama aggi tinakatthupādānam paticca ajali, tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto t' eva sankhyam gacchañi ti." 53

“That does not apply, Master Gotama. The fire burned in dependence on its fuel of grass and sticks. When that is used up, if it does not get any more fuel, being without fuel, it is reckoned as extinguished.” 54

In the compound of ‘tinakatthupādānam’, the upādāna means ‘fuel’ in the sense of dependency (paticca) by which the fire burns continuously. With regard to what upādāna indicates in this compound, 55 the relevant commentary maintains silence. In the Milindapañha, there is a reference stating that “kattham aggissa vatthu hoti upādānam” 56 (the wood is the source or the fuel of fire). In the Vimānavatthu commentary, upādāna is paraphrased by ‘indhana’ meaning ‘fuel’ of fire. 57 Then, upādāna in the compound would indicate a specific function of grass and wood, that is to say that upādāna (fuel) is a necessary condition for the burning of fire.

The same sutta further compares the extinguished fire described in the above citation to the Tathāgata who has completely destroyed and uprooted those things — material form, feeling, perception, formations, consciousness — with which the terms like ‘reappear’ or ‘not reappear’ are affiliated, and who is never subjected to rise again after death. 58 What is significant of the simile of the extinguished fire in this sutta is that whatever one grasps is upādāna, that is, the condition or source of reappearance after death. Therefore, the Tathāgata, completely liberated after annihilating grasping, 59 is compared to the

53 Ibid.
54 Bhikkhu Ŋāṇamoli & Bhikkhu Bodhi, MLDB, p. 593.
55 It is observed that both ‘tinakattham’ and ‘tinakatthaupādānam’ are referred to ‘aggi’ with the verb ‘dahanti’.
Cf. Aggi yathā tinakattham dahanto, na tappati <Mil (Vri) p.348.>
yathā aggi tinakatthupādānam dahanto gacchañi anivattanto <Cnd (Vri) p. 256>
57 Vv-a (Vri) p. 285: upādānam nathiti k'iicāpi k'iicī bhakkham naththi, upādānaññā indhanam, aggissa indhanamattampi...
58 See MN I, p. 487: Evam-eva kho Vaccha yena rūpena tathāgatam paññāpayamāno paññāpeyya tam rūpam tathāgatassa paññam ucchinnamulam tālāvavathukatam anabhāvakatam āyatam anuppadadhhammam...
59 Cf. Sn. p. 84: Santo upādānakho ye vimutto, tathāgato arahato parajīsam.
extinguished fire of which \textit{upādāna} (fuel) in the form of grass and wood is completely consumed.\textsuperscript{50}

(iii) The context related to \textit{pīti} (rapture)

In the \textit{Subha-sutta} of the \textit{Majjhima-nikāya}, the compound ‘\textit{tiṇakaṭṭhupādānam}’ also refers to fire of which the radiance is compared to \textit{pīti} depending on sensual objects. The Blessed One explains two types of fire. One is the fire that burns with the fuel of grass and wood. The other is the fire that burns without the fuel of grass and wood. According to the Blessed One, the latter fire cannot occur except through a supernatural power. The similes of these two types of fire are narrated as follows:

\begin{quote}
\textquote{Seyyathāpi, māṇava, tiṇakaṭṭhupādānam paticca aggi jalati \textit{tathāpamāhaṁ}, māṇava, imaṁ pītim vaddāmi, yāyaṁ pīti paṁca kāmāgune paticca. Seyyathāpi, māṇava, nissatthatiṇakaṭṭhupādānam paticca \textsuperscript{61}aggi jalati, \textit{tathāpamāhaṁ}, māṇava, imaṁ pītim vaddāmi yāyaṁ \textit{pīti anāntr} \textit{eva kāmehi anāntra akusalehi dhammehi}.}
\end{quote}

"Like the fire that burns dependent on fuel such as grass and wood, I say, is the rapture that is dependent on the five cords of sensual pleasure. Like the fire that burns independent of fuel such as grass and wood, I say, is the rapture that is apart from sensual pleasures, apart from unwholesome states."\textsuperscript{63}

There is a recurring warning about sensual pleasure \textit{(kāma)} in the four \textit{Nikāyas}. The mass of suffering in this life and in the life to come has its own [root] cause in sensual pleasure.\textsuperscript{64} It gives little gratification and much suffering.\textsuperscript{65} Therefore, \textit{pīti} (rapture) depending on \textit{kāmagūnas} lies on a lower level, and is compared to the fire that is dependent on the fuel of grass and wood. The rapture excluding such sensual pleasures is

\begin{footnotes}
\footnotetext{50}{Cf. Bv. p. 36: \textit{Dassayitvā buddhabalam amatam loke pakāsayam Nibbāyī anupādāno yathagg upādānasahhavyā}. (Having shown the power of the Buddha and expressing immortality in this world, He has got Nibbāna without grasping, just as a fire extinguishes after consuming its fuel).}
\footnotetext{51}{Vri. edition reads as \textquote{nissatthatiṇakaṭṭhupādāno}. See MN (Vri) II, p 247.}
\footnotetext{52}{MN II, pp. 203-204.}
\footnotetext{61}{Bhikkhu Nāṇamoli & Bhikkhu Bodhi, MLDB, p. 813.}
\footnotetext{62}{MN 1, p. 87 ff.: \textit{ayampi, bhikkhave, kāmānam adinavo samparāyiko, dukkhakkhandho kāmahetu kāmanidānam kāmadhikarano kāmanam eva hetu}. < Also see p. 364 ff.>}
\footnotetext{63}{Ibid. p. 92: \textit{Appassādā kāma bahudukkha bahupāyāsa, adinavo ettha bhīyyo ti}.}
\end{footnotes}
that belonging to the first and the second jhānas. Thus, upādāna in this fire simile is used to illustrate dependency (patīcca) of the fire on the material. Its comparison illustrates how the progress of meditative absorption (jhāna) is obstructed by the mental dependency of a meditator.

As observed in two different instances of upādāna (i.e. upādāna used in a simile, and upādāna used as a psychological factor), it reflects duality as T.W. Rhys Davids and Bhikkhu Bodhi have rightly observed. However, all the above references show that in the contexts of similes, the meaning of upādāna has to be applied as ‘supply,’ ‘support’ or ‘fuel’ respectively. Furthermore, its significance underlies the fact that upādāna in both instances is used in the sense of paccaya (condition) or patīcca (dependency) or vatthu (source) for the sustenance of life. Just as the simile of the extinguished fire explicitly reveals, upādāna has to be completely quenched in order to achieve the final Nibbāna (Parinibbāna). Considering the fact that the similes are used in order to illustrate the main teachings of the Blessed One, emphasis will be given to upādāna for its psychological significance.

Heretofore, the survey was done to trace the general idea of upādāna through grammatical aspects and figurative use of similes. Henceforth, an attempt will be made to investigate as to how the concepts of upādānas are depicted through different literary stages beginning with the four Nikāyas.
2.1. Nikāyas treatment

Upādāna is often referred to in the four Nikāyas as a psychological factor. The four upādānas are not only collectively systematised as a causal factor in the formula of paticcassamuppāda but they are also occasionally referred to in other contexts. The technical connotation of the four upādānas is, however, not quite clearly presented in the four Nikāyas. From the vantage point of tracing the origin of the concepts of upādānas, the clarification will be pursued as follows: (1) upādana as other defilements, (2) upādāna in the formula of paticcassamuppāda, and the four upādānas, (3) the five upādānakkhandhas and (4) the arising and cessation/abandoning of upādānas.

2.1.1. Upādāna as other defilements

The present concept of upādāna can be explained through other defilements which are designated as upādāna in different contexts. With regard to upādāniyā dhammā (things subject to grasping), ‘chāndarāga’ (the desire and lust) is identified as upādāna. In the Samyutta-nikāya, the upādāniyā dhammā is explained as the five aggregates (i.e. rūpa, vedanā, saññā, sañkhāra and viññāna), or the six internal senses and the six external sense objects. Then, the desire and lust (chāndarāga) for these dhammas are called upādāna therein. Even in specifying the relation between upādāna and

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66 PTSD shows the meaning of ‘upādāniya’ (upādāna+iya) as: belonging to or connected with upādāna, sensual, (inclined to) grasping; material (of rūpa), derived.
CPD shows: associated with, fit for, favourable to grasping, attachment.
Cf. Dhs p. 213: Katame dhammā upādāniyā? Sāsavā kusalākusalāvācatā dhammā kāmāvacarā rūpāvacarā arūpāvacarā, rūpakkhandho ...pe... viññānakkhandho- ime dhammā upādāniyā.
Dhs-a p 42: Arammanaabhāvam upagantvā upādānasambhandhanena upādānānaṁ hitā ti upādāniyā (‘upādāniyā’ means those which are, after having attained the state of being an object, fit for upādāna by means of association with upādāna). See also Ps-a l, p. 109.
67 Cf. p. 235 on ‘samyojana-concept’.
68 SN III, p. 167.
69 SN IV, p. 89.
70 Ibid. p. 108.
71 E.g. Santi bhikkhave cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajaniyā. Ime vuccanti bhikkhave upādāniyā dhammā. Yo tathā chandrārāgo tam tathā upādānam ...pe...<ibid>
upādānakkhandas, the Blessed One emphasises that the chandarāga is upādāna. In the Mahāpunñama-sutta of the Majjhima-nikāya, it is stated as follows:


“Venerable sir, is the clinging the same as these five aggregates affected by clinging, or, is the clinging something apart form the five aggregates affected by clinging?

“Bhikkhu, that clinging is neither the same as these five aggregates affected by clinging, nor is the clinging something apart from the five aggregates affected by clinging. It is the desire and lust in regard to the five aggregates affected by clinging that is the clinging there.”

In the Mahātaṇhāsaṅkhaya-sutta of the Majjhima-nikāya, upādāna is also regarded as delight (nandi):

“So cakkhaṁ rūpaṁ disvā... yam kiñci vedanaṁ vedeti, sukhām vā dukkham vā ādukkhamasukhām vā, so tām vedanaṁ abhinandati abhivadati aţhosāya titthati. Tassa tām vedanaṁ abhinandato abhivadato aţhosāya titthato uppaţjati nandi, yā vedanaśu nandi taddupādānaṁ, tass’ upādānapaccayā bhavo...sambhavanti.”

“On seeing a form with the eye,... whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant. He delights in that feeling, welcomes it, having attached to it, he remains. When he does so, delight arises in him. The delight in feelings is clinging. With clinging as condition, existence comes to be...”

The clause `abhinandati abhivadati aţhosāya titthati` in this citation shows how `nandi` with regard to the feelings due to the senses and sense objects stands firmly in one’s own mind. The Samādhi-sutta of the Samyutta-nikāya also refers to `nandi` with regard to the five aggregates in the same clause.

In the other Suttas of the Samyutta-nikāya, the clause `abhinandati abhivadati aţhosāya titthati` reveals how the consciousness becomes dependent on a particular object (i.e. each of the six senses and sensual objects) and grasps it accordingly. The Āneţjasappāya-sutta

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22 MN III, p. 16.

33 Bhikkhu Nāṇamoli & Bhikkhu Bodhi, MLDB, pp. 887-888.

24 MN I, p. 266.

35 Bhikkhu Nāṇamoli & Bhikkhu Bodhi, MLDB, p.359.


of the Majjhima-nikāya explains that when a bhikkhu is delighted in upekkha (equanimity), welcomes it, and remains holding to it, his consciousness becomes dependent on it and grasps it. The bhikkhu who has upādāna does not attain Nibbāna. Through these references, it is clear that the clause “abhinandati...” denotes the mental state which leads to nandi, and that the mental state is a process leading to upādāna.

In a particular case, craving (tanha) also takes the role of upādāna. As already seen in the similes, craving is referred to as upādāna at the moment when a living being (satta) lays aside the body, but is not yet conceived in another body.

2.1.2. Upādāna in the principle of patīccasamuppāda, and the four upādānas

In the formula of patīccasamuppāda (dependent origination), the causal law to explain the arising and cessation of suffering, upādāna is placed between tanha (craving) and bhava (existence). The earliest reference to the causal relation of upādāna such as “upādānapaccayā bhavo” occurs in the verse of the Suttanipāta. However, it is in the four Nikāyas that upādāna is referred to in the formulas of patīccasamuppāda.

In the Nidānavagga of the Samyutta-nikāya, the complete formula consisting of twelve causal factors is referred to as follows:

"Katamo ca bhikkhave patīccasamuppādo. Avijjāpaccayā bhikkhave sankhārā; sankhārapaccayā viññāṇam; viññānapaccayā nāmarūpam; nāmarūpapaccayā salāyatanam; salāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā tanhā; tanhāpaccayā

79 The commentary says: “at the death moment itself, a being is not yet reborn because the rebirth-linking consciousness has not yet arisen (cuti-kkhane yeva paṭisandhi-cittassa anuppannattā anuppanno hoti.) <SN- a III, p. 114.>
80 Bhikkhu Bodhi, GDC, p. 1.
81 Scholars consider the verse portions of the Nikāyas as older than those of the prose with regard to linguistic form, simplicity of teaching and so on.
upādānam; upādānapaccayā bhavo; bhavapaccayā jāti jātipaccayā jarāmaranām soka-parideva-dukkha-domanassupāyāsā sambhavanti. Evam etassa kevalassa dukkha-khandhassa samudayo hoti. Ayam vucahi bhikkhave 'paticca- / samuppado.'

“What, Bhikkhus, is dependent origination? With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; 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. This, bhikkhus, is called dependent origination.”

The Nidānavagga presents various formulas of dependent origination. A certain formula beginning with viññāna has ten causal factors and some have nine, eight, seven, five, or four causal factors respectively. In all these formulas, upādāna takes its position between craving and existence. Therein, it is a collective term for the four upādānas.

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82 Vri. edition reads as ‘paticcasamuppāda’. See SN II (Vir.), p. 2.
83 SN II, p.1. Also see the Nidānavagga (SN II, Suttas, 3, 4, 10 etc.); MN I, p. 261; III, p. 63; AN V, p. 183.
Cf. Ud p. 77.
84 Bhikkhu Bodhi, CDB I, p. 533.
Various renderings of some terms:
As for ‘paccaya’:
‘Cause of’ (T.W. and C.A.F. Rhys Davids)
‘Conditioned’ (Mrs. Rhys Davids; Bhikkhu Bodhi; Walpola Rahula)
‘Dependent on’ (David J Kalupahana; Thera Piyadassi)
As for ‘sānkhāra’:
‘volitional formations’ (Bhikkhu bodhi; Thera Piyadassi)
‘volitional activities (Walpola Rahula)
‘Formations’(Bhikkhu Nāṇamoli)
As for ‘nāmarūpa’
‘name-and-form’ (T.W. and C.A.F. Rhys Davids)
‘mental and physical phenomena’ ( Walpola Rahula)
‘mentality-materiality’ (Bhikkhu Bodhi; Bhikkhu Nāṇamoli; Thera Piyadassi)
85 In the Nidānavagga of the Samyutta-nikāya, there are the diverse formulas of Dependent Origination, which contain factors less than twelve.
Ten factors: “viññāna, nāmarūpa, saḷāyatana, phassa, vedanā, tanhā, upādāna, bhava, jāti, jarāmarana”
(SN II, Sutta 39; also Mahāniddana Sutta, DN 15)
Nine factors: beginning with ‘nāmarūpa’ (Sutta 59, 67)
Eight factors: beginning with ‘saḷāyatana’ (Sutta 24; also DN I, p. 45)
Seven factors: beginning with ‘phassa’ (Sutta 44; also SN IV, p. 87)
Five factors: beginning with ‘tanhā’ (Sutta 52-57, 60)
Four factors: “upādāna, bhava, jāti, jarāmarana” (MN I p. 266)
86 See SN II, p. 3.
The four Nikāyas treat the four upādānas as follows: kāmupādāna, diṭṭhupādāna silabbatupādāna and attavādupādāna (grasping in the form of sensual pleasure, views, rules and observances, and a doctrine of self). These four upādānas are casually mentioned in the context of paticcasamuppāda or in the context of the abandoning of upādānas. Attavādupādāna is mentioned as a specific reference in the Alagaddūpama-sutta of the Majjhima-nikāya. However, the technical connotation of the four upādānas is not clearly presented in the four Nikāyas.

The Māgandiya-sutta of the Majjhima-nikāya has a passage by which we may understand the four Nikāyas’ view on the four upādānas. The passage reads as: “Aham hi rūpaṁ yeva upādiyamāno upādiyam...tassa me upādānapaccayā bhavo,...hoti” (for while grasping, I have grasped just the material form.... With my grasping as condition, there is existence...). Considering the above statement ‘rūpaṁ ... upādiyamāno’, it is clear that each of the four upādānas, at least in the Nikāyas, means ‘that which grasps a [specific] object’.

(i) Kāmupādāna

Here, kāma signifies ‘sensual pleasure as base’ (vatthukāma) often referring to the five codes of sensual pleasure (pañca-kāmaguna). The five codes of sensual pleasure are the

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Cf. DN II, p. 58; III, p.230; MN I, p. 51; SN II, p.3; IV, p. 258; V, p. 59.

88 Variant renderings for the four upādānas:
“Grasping after sensual-pleasure, grasping after views, grasping after rites and customs, and grasping after the theory of ‘self’” (– I. B. Horner);
“grasping of sensual desires, grasping of view, grasping of rule and ritual, and grasping of self-heresy” (– F.L. Woodward);
“clinging to sensuality, clinging to views, clinging to rules and ritual, and clinging to ego-belief” (–Maurice Walshe);
“Clinging to sensual pleasure, clinging to views, clinging to rules and observances, and clinging to a doctrine of self” (–Bhikkhu Bodhi);
“Sensual grasping, grasping false views, blind belief in efficacy of vows and rites, and blind belief in personalistic ideas” (– Étienne Lamotte).

89 For the citation, see below p. 122, fn. 99.

90 MN I, pp. 511-512. For the similar expression with regard to wrong views, see MN II, p. 237.
five objects (i.e. material forms, sounds, etc) cognisable by the five senses (i.e. eyes, ears, etc.), that are wished for, agreeable and likeable, connected with sensual pleasure, and provocative of lust. To grasp these objects is called kāmupādāna.

(ii) Ditthupādāna

Ditthi literally means 'sight' (dis, to see): view, belief, speculative opinion, insight. In the four Nikāyas, sammā (right) or micchā (wrong) often qualifies ditthi. Unless it is qualified by sammā, it mostly refers to a wrong view, and only in a few instances to a right view, understanding or insight (e.g. ditthippatta, ditthivisuddhi). In the Brahmajāla-sutta (DN 1), sixty-two wrong views are mentioned. In the Pañcattaya-sutta of the Majjhima-nikāya in particular, it is explained that holding speculative views such as "the self and this world are eternal: only this is true, everything else is wrong" is upādāna (grasping).

(iii) Silabbatupādāna

Silabbata signifies a certain wrong view that would lead to good results when particular rules and observances are cultivated. According to the Anguttara-nikāya, not all the rules and observances (silabbata) bear their fruit when cultivated. Cultivation of rules and observances that increase unwholesome dhammas and decrease wholesome dhammas does not bear fruit. But those which have the contrary result do bear the fruit. In the Kukkaravatika-sutta of the Majjhima-nikāya, the Blessed One says: "in this world, Puṇṇa, some one develops the dog-observance fully and uninterruptedly, etc., after death, he reappears in the company of dogs. But if he has such a view as this: by this rule (sīla) or observance (vata) or asceticism or holy life, I shall become a god or a lesser god, that is a

91 MN I, p. 85; SN IV, p. 225; AN III, p. 411.
92 E.g. see the Sammādiṭṭhi-sutta for 'sammādiṭṭhi' <MN I pp. 46-55>. Also see AN I, p. 30 ff. for 'micchādiṭṭhi' which is explained as micchādiṭṭhi makes the unarisen unwholesome dhammas arise and the arisen wholesome dhammas disappear.
93 Bhikkhu Jiññātiṭṭha, BD p. 51.
94 MN II, p. 234.
95 AN I, p. 225.
wrong view in his case". Hence, silabbatupādāna is called the grasping of such a wrong belief in particular rules and observances.

(iv) Attavādudupādāna

There is a belief in the immortality of soul. The Cūlavedalla-sutta explains twenty types of views called personality views (sakkāyadiṭṭhi). Due to misapprehension of the five aggregates, etc., one regards them as 'this is mine, this I am, this is myself.' Grasping such views with regard to self is called attavādudupādāna. Emphasizing on attavādudupādāna, the Blessed One says: I do not see attavādudupādāna that, when one grasps it, would not generate sorrow, lamentation, pain, grief and despair.

These four upādānas have craving (tānha) as their cause. They are specific conditions of existence (bhava).

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96 MN I, pp. 387-388: Idha punna ekacco kukkuravatam bhāveti paripunnām abbokinnam, ...kāyassa bhedā param marenā kukkurānam sahabatam upapajjati. Sace koh pan' assa evam diṭṭhi hoti: iminā 'ham silena vā vatena vā tapena vā brahmaviyāna vā devo vā bhavissāmi devaṇātaro vā ti. sā 'ssa hoti micchādiṭṭhi; also cf. p. 102.

97 Ibid. p.300: ‘Katham pan’ āyye sakkāyadiṭṭhi hotiti. – Idh ‘āvuso Visākha assutavā puthujjano arīyānam adassāvi arīyadharmamassa akovido arīyadharmme avinīto, sappurisānam adassāvi sappurisadhammassa akovido sappurisadharmme avinīto, rūpam attato samanupassati, rūpavantam vā attānam, attanī vā rūpam, rūpasmiṃ vā attānam; vedanām ...pe... saddāṃ ... sankhāre ... viññānam attato samanupassati, viññānavantam vā attānam, attanī vā viññānam, viññānasmiṃ vā attānam. Evam kho āvuso Visākha sakkāyadiṭṭhi hotiti.

See Ps pp. 131-133, for the detailed explanation of twenty types of personality view and pp. 141-142 for further explanation of analysing twenty types through eternalist view (15) and annihilationist view (5).

99 Ibid. p. 135.

100 Ibid. p. 137: Aham-pi kho taṃ bhikkhave attavādudupādānam na samanupassāmi yam-sa attavādudupādānam upādīyato na uppaṭiyeyum sokapariyuddhakkhodamanassupāyaśā.

101 Ibid. p. 67: Ime cattāro upādānā tanhānīdanā tanhāsamudāyā tanhājātiṃa tanhāpabhavā. Also cf. DN II, p. 58: Tanhā va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassacī kimiṭci, seyyathidaṃ rūpāna sāda-saṅgāna gandha-tanha phoṭṭhābha-tanha dhamma-tanha, sabbasa tanhāya asati tanhā-nirodhā api nu kho upādānam paññāyethāti? 'No h' etam bhante.' Two types of craving are explained in the Mahānīdanī-Sutta. One is the craving for each of the six sense objects (MN I, 67; SN I, p. 3.) The other is 'kāmataṭṭha', 'bhavataṭṭha' and 'vibhavataṭṭha' that is, the craving for sensual pleasure, the craving for existence and the craving for non-existence. (MN I, p. 61; SN II, p. 100, III, p. 26; AN III, p. 445)

102 DN II, p. 58: “Upādāna-paccayā bhavo ti” iti kho pan’ etam vuttaṃ, tad Ānanda iminā p’ etam pariyaṇyena veditabbam yathā upādāna-paccayā bhavo. Upādānam va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassacī kimiṭci, seyyathidaṃ kāmupādānam va diṭṭhipādānam va silabbatupādānam va attavādudupādānam vā, sabbaso upādāne asati upādāna-nirodhā api nu kho bhavo paññāyethāti? ‘No h’ etam bhante.’
2.1.3. The five *upadānakkhandhas*

The significant literary overtone of the compound, ‘*upadānakkhandha*’ must be dealt with elaborately. Therein, the compound means (any) *khandha* having *upaddna*. The *khandha* is used in various ways\(^1\) in the Pāli canons, such as ‘shoulder’,\(^2\) ‘mass’ of fire (*aggikkhandha*)\(^3\) and ‘mass’ of suffering (*dukkhakkhandha*),\(^4\) ‘group’ in the division of *sīla, samādhi, paññā* and *vimutti*\(^5\). Here, the *khandha* is referred to in the five aggregates (*pañcakkhandhas*) and is a prominent technical term in the Pāli Literature.

The *upadāna* in the compound of ‘*upadānakkhandha*’ distinguishes itself from *khandha* (aggregate). In the *Samyutta-nikāya*, there is a passage that gives a clear-cut distinction between the five *khandhas* and the five *upadānakkhandhas*:

> “Katame ca bhikkhave *pancakkhandha*? Yaṁ kiṁci bhikkhave rūpaṁ atitānāgata-paccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumāṁ vā hināṁ vā pañītam vā yaṁ dūre santike vā ayam vuccati rūpakkhandho.
> Yā kāci vedanā ...pe... yā kāci saṁñā ... ye keci sānkhārā ...Yaṁ kiṁci viṁśānum ... pe... yaṁ dūre santike vā ayam vuccati viṁśānakkhandho. Ime vuccanti bhikkhave pañcakkhandhā.”
>
> “Katame ca bhikkhave *pañcupadānakkhandha*? Yaṁ kiṁci bhikkhave rūpaṁ atitānāgata-paccuppannam ... pe... yaṁ dūre santike vā sāsavaṁ upadānīyaṁ, ayam vuccati rūpupadānakkhandho. Yā kāci vedanā ... pe... Yā kāci saṁñā ... pe... Ye keci sānkhārā ... pe... Yaṁ kiṁci viṁśānum ... pe... yaṁ dūre santike vā sāsavaṁ upadānīyaṁ, ayam vuccati viṁśānupadānakkhandho. Ime vuccanti bhikkhave pañcupadānakkhandhāī.”
>
> “And what, bhikkhus, are the five aggregates? Whatever kind of form there is, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the form aggregate. Whatever kind of feeling there is... whatever kind of perception there is... whatever kind of volitional formations there are... whatever kind of consciousness there is, whether...far or near: this is called the consciousness aggregate. These, bhikkhus, are called the five aggregates.
>
> And what, bhikkhus, are the five aggregates subject to clinging? Whatever kind of form there is, whether past, future or present... far or near, that is tainted, that can be clung to: this is called

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**Three-fold existences:** *kāmabhava*, *rūpabhava* and *arūpabhava* (DN II, p. 57; SN II, p. 3)

\(^1\) For detailed explanations of the following four footnotes, see Mathieu Boisvert, FA, pp. 16-17.

\(^2\) SN I, p. 115.

\(^3\) MN II, p. 34.

\(^4\) SN II, 95.

\(^5\) SN III, p. 229.

\(^6\) SN III, pp. 47-48.

\(^7\) Variant renderings: ‘the five factors that have to do with grasplings’ (—F.L. Woodward);

‘the five aggregates [as objects] of clinging’ (—Bhikkhu Nāṇamoli);

‘the five aggregates affected by clinging’ (—Bhikkhu Nāṇamoli & Bhikkhu Bodhi)
the form aggregate subject to clinging. Whatever kind of feeling there is... Whatever kind of perception there is... Whatever kind of volitional formations there are... Whatever kind of consciousness there is... whether... far or near, that is tainted, \(^{109}\) that can be clung to: this is called the consciousness aggregate subject to clinging. These, bhikkhus, are called the five aggregates subject to clinging.\(^{110}\)

The five upâdânakkhandhas are differentiated from the five khandhas only through the phrase ‘sâsavam upâdâniyam’ which means ‘with āsava and subject to grasping.’ With regard to this distinction,\(^{111}\) Bhikkhu Bodhi states, “the pañcupâdânakkhandhas are included within the pañcakkhandhas, for all members of the former set must also be members of the latter set.”\(^{112}\) He further points out the fact that a distinction is drawn between them to imply that there are khandhas, which are anâsava anupâdâniya, “untainted and not subject to clinging”. With the reason that, all rûpas are classified as ‘sâsavam and upâdâniyam’ in the Abhidhamma and so too are the resultant (vipâka) and functional (kiriya) mental aggregates of the Arahant, he concludes that sâsava and upâdâniya do not mean “accompanied by taints and by clinging,” but “capable of being taken as the objects of the taints and of clinging,” and the Arahant’s mundane aggregates can be taken as objects of the taints and clinging by others.\(^{113}\)

With regard to the five upâdânakkhandhas, there is an important fact that should not be overlooked or skipped. As already seen earlier, the five upâdânakkhandhas are not the upâdânas themselves but they are the five khandhas which are ‘sâsavâ upâdâniyâ’. Further, as mentioned earlier, the five aggregates are also referred to as upâdâniyâ

\(^{109}\) For variant renderings of ‘āsava’, see p. 18, fn. 23.
\(^{110}\) Bhikkhu Bodhi, CDB I, pp. 886-887.
\(^{112}\) Bhikkhu Bodhi, CDB I, p. 1058, fn. 65.\
\(^{113}\) Ibid. Also see Mathieu Boisvert’s interpretation: “the five aggregates which are the objects of clinging”, FA, p. 23.
It indicates that the five khandhas are a generic term which can include the five upādānakkhandhas. However, as per nuances indicated in the above citation, vis-à-vis the five upādānakkhandhas, they explain the khandhas with a specific nature. In other words, they specifically denote the constituents of an individual in the circle of transmigration (samsāra).

In the four Nikāyas, the human personality is represented by the five khandhas. Therein, the five aggregates are predominantly used to explain the transitory nature (anicca) of a being, physical and mental. The five upādānakkhandhas, also representing personality, are often explained from the perspective of suffering (dukkha). Not seeing the five aggregates as they really are (i.e. impermanent, suffering and non-self), one grasps them. Then, the five upādānakkhandhas turn to his loss and suffering. The Blessed One said that the five upādānakkhandhas are suffering. According to Him, “the suffering is not a psychophysical entity consisting of the five aggregates, but grasping them (upādāna).”

The nature of the five upādānakkhandhas is referred to as ‘causally conditioned’, ‘rooted in desire’ (chandamūlakā). They are considered as the ‘five murderous enemies’ and ‘a burden’ to be removed. According to the Silavanta-sutta of the

115 See David J. Kalupahana, CPB, pp. 115-116.
117 See SN III, p. 114.
118 MN I, pp. 48, MN III, p. 158; V, p.421; AN I, p. 177.
119 David J. Kalupahana, PBP, p. 87.
120 MN I, p. 191: Paṭiccasamuppānā kho pan’ ime yadidam pañc’ upādānakkhandhā.
121 MN III, p. 16: Ime kho,...upādānakkhandhā chandamūlakā ti. Also SN III, p. 100.
122 SN IV, p. 174: Pañcavatadhāka paccaththikā ti kho bhikkhhave pañcannetam upādānakkhandhānaṁ adhivacananām.
123 SN III, p. 25: Katamo... bhāro? Pañcupādānakkhandhā tissa vacaniyam.
Samyutta-nikāya, the five upādānakkhandhas are to be considered as impermanent, as suffering, as a disease, as a tumor, as a dart, as a misery, as an affliction, as an alien, as a disintegration, as empty, as a non-self.  

2.1.4. The arising and cessation/ abandoning of upādāna

As in the context of paticcassamuppāda with arising and cessation indicating the previous and subsequent links, here also in the context of upādāna, the arising and cessation are significant from the Theravāda stance of psychological ethics. The arising of upādāna is due to the arising of craving. Craving is its specific condition. Then, due to the arising of upādāna, there is arising of existence. Upādāna is its specific condition. Therefore, due to the complete fading away and cessation of craving, grasping ceases. The cessation of grasping leads to the cessation of existence. The previous and subsequent links of upādāna lie in such a way in the chain of arising and cessation.

In the Samyutta-nikāya, nandi (delight) takes the position of upādāna in the formula of dependent origination. However, during the process of its cessation, nandi takes the position of tanhā. When one is not delighted in the material form, does not welcome it and does not get attached to it, the delight in the material form ceases. Due to the cessation of this delight (nandi), the cessation of upādāna takes place, and due to the cessation of upādāna, there occurs the cessation of existence (bhava). Even though upādāna is

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125 MN I, p. 51: Tanhāsamudayo upādānasamudayo.
127 MN I, p. 50: Upādānasamudayo bhavasamudayo.
130 See above p. 107, fn. 76.
131 SN III, p. 14: Tassa rupam anabhinandato anabhivadato anajjhosāya titthato yā rūpe nandi sā nirujjhati. Tassa nandinirrodhā upādānanirodho; upādānanirodhā bhavanirodho ...pe... Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.
identified with ‘nandī’, ‘chandarāga’ or ‘taṇhā’ (in a particular case) in the four Nikāyas, with regard to the cessation of upādāna, it is taṇhā that works as a factor belonging to paṭiccasamuppāda.

As for the abandoning of upādānas, emphasis underlies the true understanding of the origin, disappearance, gratification, danger and escape of upādānas. In the Cūlasihanādasutta of the Majjhima-nikāya, the Blessed One points out that although certain recluses and brahmīns claim to have possessed a profound and full understanding of all kinds of graspings (upādānas), they do not veritably understand attavādīpādāna because they do not have a true understanding of the two views, ‘bhavadiṭṭhi’ (view of existence) and ‘vibhavadiṭṭhi’ (view of non-existence) which they dogmatically hold. The Blessed One, well accomplished and fully enlightened, claims to have possessed a profound and complete understanding of all kinds of graspings. Then, in the reverse order of the formula of paṭiccasamuppāda, the Blessed One traces back the source and origin of upādānas from taṇhā to avijjā respectively. Further, he states:

"Yato ca kho bhikkhave bhikkhuno avijjā pahīna hoti vijjā uppannā, so avijjāvirāgā vijjuppādā n’eva kāmupādānam upādiyati, na dīṭṭhopādānam upādiyati, na silabbhatupādānam upādiyati, na attavādīpādānam upādiyati; anupādiyam na paritassati, aparitassam paccattam yeva parinibbāyati."

"Bhikkhus, when ignorance is abandoned and true knowledge has arisen in a bhikkhu, then with the fading away of ignorance and the arising of the true knowledge he no longer clings to sensual pleasure, no longer clings to views, no longer clings to rules and observances, no longer clings to the doctrine of self. When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbāna."

This context reveals that true knowledge is meant to eliminate upādānas by realisation of the principle of paṭiccasamuppāda.

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132 See MN 1, pp. 65-66.
131 Ibid. p. 67
130 Ibid.
135 Bhikkhu āṇāmoli & Bhikkhu Bodhi, MLDB, p. 163.
The Upadāna-sutta of the Saṃyutta-nikāya describes that the Noble Eight-fold Path is to be developed for the direct knowledge, ...and for the abandoning of the four upāḍānas.\textsuperscript{136} When one knows upāḍāna, its arising and cessation, and the path leading to the cessation of upāḍāna, he makes way to the end of suffering.\textsuperscript{137}

2.2. Khuddaka-nikāya treatment

The conceptual development of upāḍāna appears in the important compositions belonging to the later period of the Khuddaka-nikāya. The Patisambhidamagga particularly presents the passages in which upāḍāna is regarded as a condition (paccaya) for the consciousness of rebirth-linking (patisandhicitta), and is juxtaposed with a certain type of knowledge (ñāṇa).

In the classifications of Paticcasamuppāda, the four groups of causal factors are constituted through the three periods (i.e. the past causes, the present effects, the present causes and the future effects).\textsuperscript{138} The five dhammas in kamma-process existence

\begin{itemize}
  \item The past: avijjā and saṅkhāra.
  \item The present: saṅkhāra, viññāna, nāmarūpa, saḷāyatana, phassa, vedanā, taṇhā, upāḍāna, bhava, jāti, and jarāmarāṇa, the following table shows their relations:

\begin{tabular}{|l|}
  \hline
  \textbf{Three periods} & \textbf{Connections} & \textbf{Four groups} \\
  \hline
  \textbf{1.} Past: avijjā and saṅkhāra. & \textbf{1.} Past causes with present effects (between avijjā and saṅkhāra) & \textbf{1.} Past causes: avijjā, saṅkhāra, taṇhā, upāḍāna, and bhava. \\
  \textbf{2.} Present: saṅkhāra, viññāna, nāmarūpa, saḷāyatana, phassa, vedanā, taṇhā, upāḍāna and bhava. & \textbf{2.} Present effects with present causes (between, vedanā and taṇhā) & \textbf{2.} Present effects: viññāna, nāmarūpa, saḷāyatana, phassa, and vedanā \\
  \textbf{3.} Future: jāti and jarāmarāna & \textbf{3.} Present causes with future effects (between bhava and jāti) & \textbf{3.} Present causes: taṇhā, upāḍāna, bhava, avijjā and saṅkhāra \\
  \hline
  \textbf{Three connections} & \textbf{Four groups} & \textbf{Twenty factors: each group has five factors. Therefore, they become twenty modes.} \\
  \hline
  \textbf{1.} Past causes with present effects (between avijjā and saṅkhāra) & \textbf{1.} Past causes: avijjā, saṅkhāra, taṇhā, upāḍāna, and bhava. & \\
  \textbf{2.} Present effects with present causes (between, vedanā and taṇhā) & \textbf{2.} Present effects: viññāna, nāmarūpa, saḷāyatana, phassa, and vedanā \\
  \textbf{3.} Present causes with future effects (between bhava and jāti) & \textbf{3.} Present causes: taṇhā, upāḍāna, bhava, avijjā and saṅkhāra \\
  \textbf{4.} Future effects: viññāna, nāmarūpa, saḷāyatana, phassa, and vedanā & \textbf{4.} Future effects: viññāna, nāmarūpa, saḷāyatana, phassa, and vedanā & \\
  \hline
\end{tabular}

\textsuperscript{136} SN V, p. 59: Kāmupāṇānam diṭṭhupāṇānam silabbatupāṇānam attavādupāṇānam- imāni kho bhikkhāve cattāri upāṇānāni. Imesam kho bhikkhāve catunnam upāṇānānaṁ abhiññāya pariññāya parikkhayāya paññāṇāya ...pe... avam ariyo atthaṅgiko maggo bhāvetabbo ti.

\textsuperscript{137} MN I, p. 51.

\textsuperscript{138} According to the Pāli exegetical tradition, "Dependent Origination is classified through the three periods (addhā), the four groups (sankhepa), the three connections (sāndhi) and the twenty modes (ākāra). Out of the twelve factors: avijjā, saṅkhāra, viññāna, nāmarūpa, saḷāyatana, phassa, vedanā, taṇhā, upāḍāna, bhava, jāti, and jarāmarāṇa, the following table shows their relations: Three periods

1. The past: avijjā and saṅkhāra.
2. The present: saṅkhāra, viññāna, nāmarūpa, saḷāyatana, phassa, vedanā, taṇhā, upāḍāna and bhava.
3. The future: jāti and jarāmarāṇa.

Three connections

1. Past causes with present effects (between avijjā and saṅkhāra)
2. Present effects with present causes (between, vedanā and taṇhā)
3. Present causes with future effects (between bhava and jāti)

Four groups

1. Past causes: avijjā, saṅkhāra, taṇhā, upāḍāna, and bhava.
2. Present effects: viññāna, nāmarūpa, saḷāyatana, phassa, and vedanā
3. Present causes: taṇhā, upāḍāna, bhava, avijjā and saṅkhāra
4. Future effects: viññāna, nāmarūpa, saḷāyatana, phassa, and vedanā

Twenty factors: each group has five factors. Therefore, they become twenty modes.
(kammabhava) of the past become the conditions for the rebirth-linking consciousness (paṭisandhicitta) of the present. The five dhammas in rebirth-process existence (upapattibhava) of the present have their conditions in the actions (kamma) performed in the past. Again, the five dhammas belonging to kamma-process existence of the present become the conditions for the rebirth-linking of the future. The five dhammas belonging to rebirth-process existence of the future have their conditions in the actions performed in this life.\(^{139}\)

In this division of four groups, upādāna which is one of the five dhammas in kamma-process existence, works as a condition in the sense of adopting (upagamana)\(^ {140}\) for the rebirth-linking in the present as well as in the future. In comparison to the explanation of the four Nikāyas, the Paṭisambhīdāmagga account remarkably systematises the causal factors through the three periods. Therein, the concept of upādāna is also further developed as a condition for the rebirth-linking in due course of time.

The Paṭisambhīdāmagga shows the causal relationship of upādāna between tanhā and bhava through the three characteristics ‘hetu’, ‘paṭicca’ and ‘paccaya’. Therein, upādāna is a cause of existence (bhava), a factor of dependency for existence, and a condition for existence, and it is also causally arisen, dependently arisen and conditionally arisen by tanhā.\(^ {141}\)

Another significant aspect is that the Paṭisambhīdāmagga regards knowledge (nāṇa) as the effect of the removal of upādāna. Even if non-upādāna is a negative term here, it indicates

\(^{139}\) See Ps I, p. 52.
\(^{140}\) Ibid: upagamanam upādānam.
\(^{141}\) Ibid. p.51:...tanhā hetu upādānam hetusamuppannam, upādānam hetu bhavo hetusamuppanno... ubho p’ete dhammā hetusamuppannā ti. "...tanhā paṭicca upādānam paticcasamuppannam, upādānam paṭicca bhavo paticcasamuppanno... ubho p’ete dhammā paticcasamuppannā ti" <p. 51>
"...tanhā paccayo upādānam paccayasamuppannam, upādānam paccayo bhavo paccayasamuppanno... ubho p’ete dhammā paccayasamuppannā ti <p. 52>
a progressive step in the concepts of *upādānas*. With regard to liberation of consciousness (cetovimutti) without grasping,\(^{142}\) the *Paṭisambhidāmagga* mentions ten types of knowledge as the effects of the absence of the four *upādānas*.

Knowledge in the form of contemplation on impermanence, knowledge in the form of contemplation on non-self; knowledge in the form of contemplation on the signlessness, and knowledge in the form of contemplation on voidness — these four kinds of knowledge are bereft of *diṭṭhupādāna*, *silabbatupādāna* and *attavādupādāna*.

Knowledge in the form of contemplation on suffering, knowledge in the form of contemplation on dispassion, knowledge in the form of contemplation on fading away, and knowledge in the form of contemplation on desirelessness — these four kinds of knowledge are bereft of *kāmupādāna*.

Knowledge in the form of contemplation on cessation, knowledge in the form of contemplation on relinquishment — these two kinds of knowledge are bereft of the four *upādānas*.\(^{143}\)

In the *Niddesas* (*Mahā-/ Cūla-*) which are “the commentaries on a part of the *Suttanipāta*”,\(^{144}\) the word *kāmupādāna* occurs in the list of synonymous idioms for *kilesakāma*,\(^{145}\) *chandarāga*\(^{146}\) and *chanda*.\(^{147}\) Even if the word *kāmupādāna* is absent in the

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\(^{142}\) Ps II, p. 45: anupādā cittassa vimokkho.
\(^{143}\) Ibid. pp. 47-48: “Yaṁ ca aniccānupassanānānaṁ yaṁ ca anattānupassanānānaṁ yaṁ ca animittānupassanānānaṁ yaṁ ca suññatānupassanānānaṁ, imāni cattāri ṇāṇāni iha ‘*upādānehi mucca**nti-diṭṭhupādāna* silabbatupādāna attavādupādāna.
\(^{144}\) Ibid. p. ix.
\(^{145}\) Cnd (Vri) p. 32: *Katame kilesakāma? Chando kāmo... kāmupādānam...* Also Mnd I, p. 2.
\(^{146}\) Ibid. p. 115: *Chandarāgottī yo kāmesu kāmacchando...kāmupādānam...*
\(^{147}\) Ibid. p. 141: *Chandoitī yo kāmesu kāmacchando...kāmupādānam...* Also Mnd I, p. 4.
Suttanipāta, it is referred to as an equating term for them through which conceptual affiliation in the canonical commentary of the Khuddaka-nikāya is observed.

2.3. Abhidhamma treatment

The Abhidhammic treatment of the concepts of upādānas is equally important because not only does the pure Abhidhammic reference occur in the context of causal interrelation, but the Abhidhammic description of “tanhāpaccayā upādānam” and the Abhidhamma definition of the four upādānas also technically develop the concepts of upādānas in the categories of akusala dhammas.

2.3.1. The causal interrelation of the four upādānas

The Paṭṭhāna, the seventh book of the Abhidhamma piṭaka presents the twenty-four conditions (paccayas) and gives detailed expositions regarding the causal interrelation of all dhammas. Under the title of upādānagocchaka, the Paṭṭhāna presents the interrelation of upādāna dhammas through different conditions such as paṭicca, sahajāta, etc. For instance, an upādāna dhamma arises depending on an upādāna dhamma by the root condition (hetupaccayā) as follows:

1. Depending on diṭṭhupādāna
   — kāma- (arises by the root condition)

2. Depending on kāmupādāna

148 For the twenty-four conditions (paccayas), see p. 54, fn. 148.

149 The paṭṭhāna shows the six ways through which the arising of all the dhammas are interrelated:
   (1) dependent on (paṭicca) (2) conascent (sahajāta) conditioned (paccaya), supported (nissaya), conjoined (samsattha) and associated (sampayutta). Regarding the arising of upādāna dhammas, see Ptn (Vri) III, pp. 689-695.

150 Ptn (Vri) III, p. 689: Upādānam dhammam paṭicca upādāno dhammo uppajjati hetupaccayā—diṭṭhupādānam paṭicca kāmupādānam, kāmupādānam paṭicca diṭṭhupādānam silabbhatupādānam paṭicca kāmupādānam, kāmupādānam paṭicca silabbhatupādānam, attavādupādānam paṭicca kāmupādānam, kāmupādānam paṭicca attavādupādānam.
— diṭṭhi-

(3) Depending on silabbatupādāna

— kāma-

(4) Depending on kāmupādāna

— silabbata-

(5) Depending on attavādupādāna

— kāma-

(6) Depending on kāmupādāna

— attavāda-

Besides, the positive existence of upādāna dhammas is therein interrelated with other upādāna dhammas through a specific condition. In the interrelation between upādāna dhammas expounded both positively and negatively in a logical sequence throughout the entire upādānagocchaka, the conceptual significance would be drawn to the fact that upādāna dhammas are ‘conditioning’ as well as ‘conditioned’ correlative under different conditions.

2.3.2. The Abhidhamma definition of the four upādānas and their arising in relation to cittuppāda

In the Dhammasaṅgani, the four upādānas are defined through question-answer treatment of some synonymous idioms while the Vibhaṅga uses ‘peyyāla’ (-pe-) to present the same definition in an abstract sense.

151 E.g. “Upādāno dhammo upādānassa dhhammassa hetupaccayena paccayo”<ibid. p. 696>.
Out of the twenty-four conditions, the conditions are presented in a positive way except these conditions: purejātapaccaya, pacchājātapaccaya, āsevanapaccaya, kammappaccaya, vipākapaccaya, āhārapaccaya, indriyapaccaya, jhānapaccaya, and vippayuttapaccaya (see ibid. p. 701, ff.)
(i) Kāmupādāna

Tattha katamam kāmupādānam? Yo kāmesu kāmacchando kāmarāgo kāmanandā kāmatañhā kāmasineho kāmaparilāho kāmaśucchā kāmajjhosānam— idam vuccati kāmupādānam.152

(ii) Diṭṭhupādāna

"Tattha katamam diṭṭhupādānam? Natthi ditthā kāmupādānam phalaṃ vippakā, natthi ayaṃ loko, natthi paraloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samānabrāhmaṇā samaggatā sammāpātipannā, ye imaṃ ca lokam paraṇ ca lokam sayaṃ abhinīṇā sacchikatvā pavedentī— yā evarūpā diṭṭhi diṭṭhigatanā diṭṭhigahanam diṭṭhikāntaro diṭṭhīvīṣūkāvikam diṭṭhīvipphanditam diṭṭhisānāhojanaṃ gāho patiggāho abhiniveso parāmāso kummaggo micchāpato micchattam tithāyatanam vipariyasaṅgāho— idam vuccati diṭṭhupādānam, thapatvā silabbatupādānam ca attavādupādānaṃ ca, sabbāpi micchādiṭṭhi diṭṭhupādānam."153

Herein, what is diṭṭhupādāna? 'There is nothing given, nothing offered, nothing sacrificed; there is no fruit or result for good and bad actions; there is no this world, no the other world; there is no mother, no father, no beings who are reborn spontaneously; there are no good and virtuous recluses and brahmīns in this world who have themselves realized by direct knowledge and declare this world and the other world'154 — such view that is a recourse to views, thicket of views, wilderness of views, clash of views, travesty of views, fetter of views, the grip and tenacity of it,155 misinterpretation, misapprehension, evil path, wrong way, falseness, the base of heresy, inverted grip — this is called diṭṭhupādāna. Except silabbatupādāna and attavādupādāna, all the wrong views are included in diṭṭhupādāna.

(iii) Silabbatupādāna

"Tattha katamam silabbatupādānam? Ito bahiddhā samanabrāhmaṇānaṃ silena suddhivatena suddhisilabbatena suddhisīlaṃ evarūpā diṭṭhi diṭṭhigatanā diṭṭhigahanam ... vipariyasaṅgāho— idam vuccati silabbatupādānam."156

Herein, what is silabbatupādāna? [The view], held by recluses and brahmīns outside our doctrine,157 that purification comes through rule, that purification comes through observance, that purification comes through rule and observance: — such a view that is a recourse to views, thicket of views, ... inverted grip— this is called silabbatupādāna.

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154 According to the commentary, these are the kinds of grasping the [wrong] views such as ‘there is no fruit or result of what is given, etc. See Dhs-a pp. 385-386.
155 I have followed C.A. F. Rhys Davids’ rendering for ‘gāho patiggāho’. See BMPE, p. 325.
156 I have followed the renderings of P.A. Thittila for ‘tithāyatanam vipariyasaṅgāho’. See BA, p. 485.
157 I have dropped some idioms to escape repetition and so is for attavādupādāna.
(iv) Attavādupādāna

"Tattha katamam attavādupādānam? Idha assutavā puthujjano, ariyānam adassāvi ariyadhammassa akvido ariyadhame avinīto sappurisānam adassāvi sappurisadhammassa akvido sappurisadhame avinīto rūpam attato samanupassati, rūpavantam vā attānam attani vā rūpam, rūpasim vā attānam vedānam ...pe... sanhāṇī ...pe... sankhāre ...pe... viññāṇam attato samanupassati, viññānavantam vā attānam, attani vā viññānam, viññānasim vā attānam, yā evarūpā diṭṭhi diṭṭhigataṃ diṭṭhigahanam ...... vipariyesagāho, idam vuccati attavādupādānam."  

Herein, what is attavādupādāna?

In this world, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for good men and is unskilled and undisciplined in their Dhamma, regards material form as self, or self as possessed of material form, material form as in self, or self as in material form; He regards feeling...; perception...; formations...; He regards consciousness as self, or self as possessed of consciousness, or consciousness as in self, or self as in consciousness: such a view that is a recourse to views, thicket of views,... inverted grip— this is called attavādupādāna.

It is worth mentioning here that the idioms of kāmupādāna, silabbatupādāna and attavādupādāna are, in exactly the same way, referred to as those of kāmāsava, silabbataparāmāsa-samyojana and sakkāyadiṭṭhi respectively, and that they equally constitute conceptual affiliation to different technical terms. As for the definition of diṭṭhupādāna, its concept is, however, unique in the fact that diṭṭhupādāna includes all the wrong views except silabbatupādāna and attavādupādāna; those modes of expressions such as 'natthi dinnam, natthi yiṭṭham,...' are not connected to any other technical concepts such as diṭṭhāsava or diṭṭhisamyojana, etc. but to diṭṭhupādāna.

In the Atthuddhārakāṇḍa of the Dhammasaṅgani, the arising of the four upādānas is explained in relation to akusala cittas. According to the Dhammasaṅgani, kāmupādāna arises in eight types of consciousness accompanied by greed (lobha). And diṭṭhupādāna, silabbatupādāna and attavādupādāna arise in four types of consciousness associated with

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160 Dhs pp. 212-213.
162 Cf. p. 261 on ‘samyojana-concept’.
163 Sakkāyadiṭṭhi is referred to as samyojana which are to be abandoned by ‘dassana’. Cf. p. 260 on ‘samyojana-concept’.
164 Cf. ‘diṭṭhāsava’, p. 50; ‘diṭṭhisamyojana’, p. 262; ‘diṭṭhi’ as kilesa, p. 423.
wrong view. In the above *Paṭṭhāna* account, we have observed the interrelation of kāmupādāna with each of the other three upādānas, and their interrelation with kāmupādāna. Through this *Dhammasaṅgāni* account, it is more certain that the interrelation of the four upādānas takes place within eight types of unwholesome consciousness rooted in greed (*lobhamūlakacittas*). In other words, out of the eight types of unwholesome consciousness (i.e., 1–8), kāmupādāna is amalgamated with each of the other three upādānas in the types of consciousness associated with diṭṭhi (i.e. 1-2 and 5-6).

The following figure (2-1) illustrates the arising of the four upādānas in relation to akusala cittas.

Figure 2-1: The arising of the four upādānas in the twelve akusala cittas.

<table>
<thead>
<tr>
<th>Upādānas</th>
<th>cittas</th>
</tr>
</thead>
<tbody>
<tr>
<td>kāma</td>
<td>1</td>
</tr>
<tr>
<td>diṭṭhi</td>
<td>2</td>
</tr>
<tr>
<td>silabbata</td>
<td>3</td>
</tr>
<tr>
<td>attavāda</td>
<td>4</td>
</tr>
<tr>
<td>diṭṭhi</td>
<td>5</td>
</tr>
<tr>
<td>silabbata</td>
<td>6</td>
</tr>
<tr>
<td>attavāda</td>
<td>7</td>
</tr>
<tr>
<td>diṭṭhi</td>
<td>8</td>
</tr>
<tr>
<td>silabbata</td>
<td>9</td>
</tr>
<tr>
<td>attavāda</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>12</td>
</tr>
</tbody>
</table>

165 *Dhp* p. 256: *Kāmupādānanaṃ atthasu lobhasahagatesu cittuppādesu uppajjati, diṭṭhupādānanaḥ ca silabbatupādānanaḥ ca attavādupādānanaḥ ca catūsu diṭṭhigatasampayutesu cittuppādesu uppajjanti.*
2.3.3. The Abhidhamma description of ‘tanhāpaccayā upādānaṃ’

The Abhidhamma description of ‘tanhāpaccayā upādānaṃ’ is significant because it marks the development of understanding the formula of paticcasaṃuppāda in relation to the arising (upāda) of unwholesome consciousness (akusalacitta). In the Paticcasaṃuppāda-vibhaṅga, the link of causal factors of paticcasaṃuppāda is explained from the perspective of unwholesome and wholesome dhammas. Out of them, the link ‘tanhāpaccayā upādānaṃ’ is referred to as follows:

“katamē dhamma akusala? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ditthigatasampayuttam, rūpāramanānaṃ vā..., yam yam vā paṭārabbha; tasmin samaye avijjāpaccayā sankhāro, ..., tanhāpaccayā upādānaṃ...... Evam etassa kevalassa dukkhahandhassa samudayo hoti.”  

What dhammas are unwholesome? When an unwholesome consciousness has arisen, which is accompanied by joy and associated with wrong view, and which has material form, etc. as its object ..., there is, at that occasion, volitional formation with ignorance as condition;... there is grasping with craving as condition, ....Such is the origin of this whole mass of suffering.

According to the Vibhaṅga, at the moment of arising of this particular consciousness, ‘tanhāpaccayā upādānaṃ’ means “the wrong view (diṭṭhi) which is a recourse to views, thicket of views ....”

Out of the eight types of unwholesome consciousness which are called ‘lobhamūlaciṣṭī’, ‘tanhāpaccayā upādānaṃ’ is only referred to in the two types of consciousness associated with wrong view. In the arising of the remaining six types of consciousness (i.e. the two cittas associated with wrong view but prompted, and the four

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166 Vbh. p. 144.
167 The Vibhaṅga also refers to ‘tanhāpaccayā upādānaṃ’ in the method of Sutta as follows:
Tattha katamē tanhāpaccayā upādānaṃ? Kāmupādānaṃ diṭṭhupādānaṃ silabbataupādānaṃ attavādupādānaṃ; idam vuccati tanhāpaccayā upādānaṃ. (See p. 136.)
169 This term does not occur in the Vibhaṅga itself. It is the term used in the later Abhidhamma. See Atths (Vṛti) p. 2.
170 That is, the unwholesome citta which arises accompanied by joy (somanassasahagata), associated with wrong view (diṭṭhisampayutta), and the unwholesome citta which arises accompanied by equanimity (upekkhsahagata), associated with wrong view (diṭṭhisampayutta). See Vbh p. 144 and p. 165.
cittas dissociated from wrong view),\(^1\) upādāna is replaced by adhimokkha such as ‘tanhāpaccayā adhimokkho, adhimokkhapaccayā bhava’.\(^2\)

According these aspects, the Abhidhamma description of ‘tanhāpaccayā upādānam’ indicates that this causal link in the formula of patīccasamuppāda mainly stands for wrong view with which the two particular unwholesome cittas are associated at the time of their arising only. Its value stands neither in the arising of kusala cittas\(^1\) nor in the arising of the other unwholesome cittas associated with aversion (patigha), doubt (vicikicchā) and restlessness (uddhacca).\(^2\)

2.4. The sub-canonical texts treatment

Some interesting features are found in the sub-canonical texts. These should be divided suitably according to: (1) the contexts of patīccasamuppāda and santati, (2) upādānas as kilesas, etc.

2.4.1. Upādāna in the contexts of patīccasamuppāda and santati

As in the earlier literary sources, upādāna is placed among the factors of patīccasamuppāda in the sub-canonical texts. As far as the division of patīccasamuppāda is concerned, it is quite peculiar that the Peṭākopadesa explains the patīccasamuppāda by

\(^1\) That is the cittas (2, 3, 4, 6, 7 and 8)  
\(^2\) See Vbh pp. 165-166.  
\(^3\) See ibid. pp. 166-168.  

In the arising of all the wholesome cittas, the linking order of patīccasamuppāda moves beginning with kusalamūla → vedanā → pasāda → adhimokkha → bhava →

In the arising of the following cittas, the linking order of patīccasamuppāda occurs thus:  
In the two cittas (9 and 10) which are associated with aversion (patigha): →vedanā → patigha → adhimokkha → bhava →
In the citta (11) which is associated with doubt (vicikicchā): →vedanā → vicikicchā → bhava →
In the citta (12) which is associated with restlessness (uddhacca): →vedanā → uddhacca → adhimokkha → bhava →
different divisions from the earlier sources. For instance, in the four-fold division (i.e. hetu, paccaya, vipāka and nissanda),\textsuperscript{175} upādāna along with avijjā, saṅkhāra and tanhā is regarded as hetu (cause). The viññāna is the paccaya (condition) of nāmarūpa. When nāmarūpa arises, there also arise salāyatana, phassa, vedanā, and these are called paccayas. Bhava is the result (vipāka). Jāti and jarāmaraṇa are nissanda (out-coming). In the twofold division, upādāna together with avijjā, saṅkhāra and tanhā is regarded as samudaya (origin). The remaining eight factors are considered as dukkha (suffering).\textsuperscript{176}

The Nettippakarana defines the factors of patīccasamuppāda through lakkhana (characteristic) and padatthāna (proximate cause). Craving has the characteristic of cleaving to (ajjhosāna); it is the proximate cause of grasping. The grasping that opens the way to reappearance (opapaccayika)\textsuperscript{177} is the proximate cause of existence.\textsuperscript{178} Besides, there is a passage that explains the formula of patīccasamuppāda through the four planes of defilements (i.e. anusayabhūmi, pariyuṭṭhānabhūmi, samyojanabhūmi and upādānabhūmi.). According to the Nettippakarana, “when one has an underlying tendency (anusaya), its obsession (pariyuṭṭhāna) arises. One who is obsessed [with it] is fettered [accordingly]. When he is fettered, he grasps. With grasping as condition, there is existence; with existence as condition, there is birth.... Such is the arising of this whole mass of suffering.”\textsuperscript{179} Herein, the beginning point of upādāna is shown through the other three planes of defilements.

\textsuperscript{175} Pe. p. 100: Katham catubbidho hetu paccayo vipāko nissando ca? Avijjā ca tanhā saṅkhāra ca upādānaṁ ca ayam hetu. Viññānaṁ nāmarūpassa paccayo nāmarūpam upapajjati, tathā uppannassa salāyatanaṁ phasso vedanā ca- ayam paccayo. Yo bhavo ayam vipāko; yā jāti, yā ca jarāmaraṇam, ayam nissando.

\textsuperscript{176} Ibid.

\textsuperscript{177} For further explanation of the term ‘opapaccayika’, see Bhikkhu Nānamoli, The Guide, p. 48, fn. 164/3.

\textsuperscript{178} Ntt p.28: Ajjhosānalakkhanā tanhā. Tam upādānassa padatthānam. Opapaccayikam upādānam. Tam bhavassa padatthānam.

In the context of ‘santati’ (continuity), upādana is regarded as a condition of kamma. In the Milinda-pañha, the Elder Nagasena explains that the ultimate point of time is not apparent and it is just like circles (cakkāni) explained by the Blessed One. Eye-consciousness arises in connection with the eye and the material forms. When these three come together, there is touch. With touch as condition, there is feeling...with grasping as condition, there is kamma; due to that kamma, the eye is produced again. Thus, there is no end to this continuity.180

2.4.2. Upādānas as kilesas, etc.

Equating the four upādānas with taṇhā and avijjā, or with the four āsavas is quite schematic in interpretation. In the Nettippakarana, kāmupādāna and sīlabbatupādāna are identified with craving. Diṭṭhupādāna and attavādupādāna are with ignorance.181 In another context, craving and ignorance are considered as two defilements (kilesas) and they are collectively identified with the four upādānas.182

The Nettippakarana also regards the four upādānas as a base (vatthu) of the group of defilements. Schematically setting up the group of defilements (kilesapuñja) with ten bases through which all the defilements can be treated,183 the Nettippakarana shows the relations of ten bases beginning with the four āhāras (nutriments) up to the four agatigamanas (ways of going wrong).184 There are four perversions (vipallāsas): the perversion that

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180 Mil (Vri) p. 51: Evameva kho, mahārāja, imāni cakkāni vuttāni bhagavatā 'cakkhuñca paṭicca rūpe ca uppaṇijati cakkhuviññānam, tinnam saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā kammaṁ, khammad puna cakkhuṁ jāyati 'ti. Evametissā santatiyā athi anto 'ti? "Natthi bhante 'ti.

181 Nīt p. 41: Tattha taṇhā dve upādanāni: kāmupādānaḥ ca sīlabbatupādānaḥ ca, avijjā dve upādanāni: diṭṭhupādānaḥ ca attavādupādānaḥ ca. Imehi catūhi upādānehi ye sa-upādāna khandhā idam dukkham, cattāri upādānāni avam samudayo.

From the view point of abandoning, the four upādānas are also divided according to taṇhā and avijjā: Tanhānigghahena dve upādanāni pahiyanti: kāmupādānaḥ ca sīlabbatupādānaḥ ca. Avijjānigghahena dve upādanāni pahiyanti: diṭṭhupādānaḥ ca attavādupādānaḥ ca.<p. 47.>

182 Ibid. p. 42: Ime dve kilesā: taṇhā ca avijjā ca. Tāni cattāri upādānā.


184 Maurice Walshe's rendering, see THIH, p. 491.
‘there is beauty in the foul’ with respect to nutriment (āhāra) as physical food; the perversion that ‘there is pleasure in the painful’ with respect to nutriment as contact; the perversion that ‘there is permanence in the impermanent’ with respect to nutriment as consciousness; the perversion that ‘there is self in the non-self ’ with respect to nutriment as mental volition. Then, the four upādānas are related with the four perversions as follows:

“Pathame vipallāse ṭhito kāme upādiyati, idam vuccati kāmupādānam, dutiye vipallāse ṭhito anāgatam bhavam upādiyati, idam vuccati bhavupādānam, tatiye vipallāse ṭhito samsārābhīhīnandiniṁ diṭṭhim upādiyati, idam vuccati diṭṭhupādānam, catutthe vipallāse ṭhito attānam kappiya upādiyati, idam vuccati attavādūpādānam.” 186

One who is steady in the first perversion grasps sensual pleasures; this is called kāmupādāna. One who is steady in the second perversion grasps the future existence; this is called bhavupādāna. One who is steady in the third perversion grasps the view that has expectant delight for the transmigration; this is called diṭṭhupādāna. One who is steady in the fourth perversion grasps that [his perversion] of self is true; this is called attavādūpādāna.

Here, ‘bhavupādāna’ is quite unusually placed among the four upādānas, and is schematically delineated. These four upādānas are further related to the four yogas in respective sequence. 188

The same four upādānas are considered as upakkilesas of a particular person. Kāmupādāna and bhavupādāna are upakkilesas of a person characterised by craving (tanhācarita); diṭṭhupādāna and attavādūpādāna are upakkilesas of a person characterised by wrong view (diṭṭhīcarita). 189

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185 Here, I have followed Vri. edition. For, PTS edition shows different forms of the first two vipallāsas; i) ‘asubhesu santivipallāso’ and ‘dukkhesu khativipallāso’ (p. 114); ii) ‘asubhe sukhan ti vipallāso’ and ‘dukkhe sukhan ti vipallāso’ (p. 117). See Ntt (Vri) p. 94: Tattha kabāḷikāre āhāre “asubhesu subhan” ti vipallāso, phasse āhāre “dukkhesu sukhan” ti vipallāso, viññāne āhāre “anicce niccan” ti vipallāso, manosañcetaneyā āhāre “anattani attā” ti vipallāso. Cf. p. 430 on ‘kilesa/upakkilesa-concept’.


188 Ntt p. 116: Kāmupādānena kāmehi samyuṣijjati, āyaṁ vuccati kāmayo, bhavupādānena bhavhehi samyuṣijjati, āyaṁ vuccati bhavya, diṭṭhupādānena pāpikāya diṭṭhiyā samyuṣijjati, āyaṁ vuccati diṭṭhīyo, attavādūpādānena avi viyāva samyuṣijjati, āyaṁ vuccati avi viyāyo.

For further details of the ten bases, see pp. 429-432 on ‘kilesa/upakkilesa-concept’.

189 Ibid. p. 115: Tattha yaḥ ca kāmupādānam yaḥ ca bhavupādānam, ime tanhācaritassa puggalassa upakkilesā, yaḥ ca diṭṭhupādānam yaḥ ca attavādūpādānam, ime diṭṭhīcaritassa puggalassa upakkilesā.
In the *Petakopadesa*, these four *upādānas* are identified with the four *āsavas* as follows:

"Ime cattāro āsavā cattāri upādānāni: kāmāsavo kāmūpādānam, bhavāsavo bhavopādānam, diṭṭhāsavo diṭṭhūpādānam, avijjāsavo attavādūpādānam..." 190

From the perspective of abandoning, *kāmūpādāna* and *bhavupādāna* are abandoned by desireless (*appanihiita*) gateway to liberation. *Diṭṭhupādāna* is by emptiness (*suññatā*); *attavādūpādāna* is by signlessness (*animitta*). 191 The opposites of these four *upādānas* are identified with the four *jhānas*. 192

2.5. The commentaries treatment

The commentarial literature provides significant references in which some missing links are traced in understanding the concept of *upādāna*. As far as the divisions of *upādāna* are concerned, we have the following interesting references: two *upādānas* and the inclusion of *upādāna* into *saṅkhārakkhandha*. The meanings, ‘gahana’ and ‘upādātabba’ are connected with *upādāna* in this stage, and *upādāna* is first identified with *vatta* (the circle of rebirth). Further, through the commentarial terminology such as *lakkhaṇa*, *rāsa*, etc., the concepts of *upādānas* are precisely evaluated.

2.5.1. The commentarial interpretation of the four *upādānas*

While paraphrasing *upādāna* as ‘*dalhaggahaṇa*’ (seizing firmly), the commentaries give detailed explanations of the four *upādānas* with their definitions. In the approach of defining the four *upādānas*, there is a mild disparity between the four *Nikāyas* and *Abhidhamma* commentaries. Out of the threefold definitions, *karāṇa-sādhana* (definition by way of instrument), *kattu-sādhana* (definition by way of agent) and *bhāva-sādhana*

190 Pe p. 94.
191 Ntt p. 118: *Tattha kāmupādānaṁ ca bhavupādānaṁ ca appanihiitena vimokkhamukhena pahānam gacchanti, diṭṭhupādānam suññatāya, attavādūpādānam animittena.*
192 Ibid. p. 124: *Cattāri upādānāni, tesam patipakkho cattāri jhānāni.*
(definition by way of state), the commentaries of the *Vibhaṅga* and others define each of the four *upādānas* as follows:

"vatthussaṅkhātam kāmaṁ upādiyati kāmupādānam. Kāmo ca so upādānaṁ cāti pi kāmupādānam. Upādānan ti daññghaghañan. Daññghathi ho' ettha upassaddo, upādāsā-
Attānām. Attano vaddupādānam attavādupādānam. Attavādamattam eva vā attā ti upādiyanti etenāti attavādupādānam."

*Kāmupādāna* means that which grasps sensual pleasure called *vatthu* (the objective base); further, *kāmupādāna* also means sensual pleasure itself is grasping. Grasping (*upādāna*) means seizing firmly. For here the prefix *upa* has the sense of ‘firmness’ as in *upāyāsa* (great misery) and *upākūṭṭha* (great pox), etc... Likewise, *diṭṭhupādāna* means wrong view itself is grasping, or *diṭṭhupādāna* means that which grasps wrong view. For in the wrong views “the world is eternal and the self is eternal”, etc., it is the latter view that grasps the former. Likewise, *slabbatupādāna* means that which grasps the rule and observance, or *slabbatupādāna* means the rule and observance itself is grasping. For ox rule and ox observance, etc. are themselves grasping due to miscomprehending that “purification comes about by such an asceticism”. Likewise, doctrine (*vāda*) means that by which they indoctrinate. Grasping means that by which they grasp. What do they indoctrinate with? What do they grasp? Self. *Attavādupādāna* means grasping [in the form] of doctrine of self, or by means of that, they grasp the mere concept of the doctrine of self. In the case of the commentaries of the *Majjhima-nikāya* and the *Sānъyutta-nikāya*, the first three *upādānas* are also defined by way of instrument (**karana-sādha**na) in corresponding definitions as cited above (e.g. ‘vatthukānam upādiyati etena’) while the last *attavādupādāna* is in compliance with the above excerpt. However, these commentaries referring to the *Abhidhamma* definition in abstract form further state that *kāmupādāna* is a term of lust (*rāga*) for the five codes of sensual pleasure (*kāmagūna*); *diṭṭhupādāna* is a

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193 Vbh-a p. 181-182. See also Ps-a II, p. 416; Dhs-a p. 385; see also Vism XVII p. 487. Cf. DN-a III, p. 1024: *Upādānāṁ ti ādānāṁ gahanāṁ. Kāmo ti rāgo. So yeva gahan āṭṭhena upādānāṁ ti kāmupādānam. Diṭṭhi ti mīcchā-diṭṭhi. Sā pi gahanāṭṭhena upādānāṁ ti diṭṭhupādānam. Iminā me suddhi ti, evam silabbatā gahanāṁ silabbatupādānam. Attā ti etena vadati c'eva upādiyati ca ti attavādāpādānam. 194 'Vatthussanākkhatam kāman' denotes the five *kāmagūnas* (the five codes of sensual pleasures): the visible objects, the sounds, the smells, the tastes, and bodily impressions. For ‘kāmagūna’ and ‘vatthukāma’, see Nyanatiloka, BD, p. 73 and p. 189 respectively.

195 I have followed Bhikkhu Nāṇamoli’s translation with some modifications. See POP II, pp. 657-658.

term for all types of wrong views except *silabbatupādāna* and *attavādupādāna*; *attavādupādāna* is a term for personality view (*sakkāyadiṭṭhi*) with twenty bases.\(^\text{197}\)

Out of the commentaries, the *Vibhaṅga* commentary presents the most elaborate accounts on the four *upādānas* and also refers to the *Abhidhamma* definitions in abstract form. According to this commentary, *kāmupādāna* is the ‘firm state’ of craving (*tanhā*). The ‘firm state’ of craving is a name for the subsequent craving itself, which has been strengthened by the previous craving as a decisive-support condition (*upanissayapaccaya*). However, some critics opine that *tanhā* (craving) is the aspiring (*patthāna*) to an object that one has not yet reached, like a thief’s stretching out his hand in the dark; *upādāna* (grasping) is the seizing of an object that one has reached, like the thief’s seizing his object. These *dhammas* are opposite to the fewness of wishes (*appiccatā*) and content (*santuṭṭhitā*). Therefore, they are the roots of suffering due to seeking for (*pariyesanā*) and guarding (*ārakkha*). However, the remaining three kinds of *upādānas* are, in brief, simply wrong view (*diṭṭhi*).\(^\text{198}\)

According to the *Vibhaṅga* commentary and *Visuddhimagga*, the relative sequence of arising of these four *upādānas* is as follows:

“Usually in a single existence, the misinterpretation (*abhinivesa*) of eternality and annihilation are proceeded by holding [the view about] self (*attaggāha*). After that, when one holds [the view] ‘this self is eternal’, *silabbatupādāna* arises in him for the purpose of purifying the self. And when one holds [a view] that ‘it breaks up’, and disregards the next

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\(^{197}\) Ibid.

world, kāmupādāna arises in him. So, attavādūpādāna arises first, followed by
dīṭṭhupādāna and sīlabbatupādāna.’’\textsuperscript{199}

2.5.2. The contextual interpretation of upādānas in the commentaries

(1) Upādāna as a causal factor

In the commentary of the Majjhima-nikāya, the causal relation of upādānas is clarified through different conditions (paccayas). According to the commentary, craving (tanhā) is a condition of kāmupādāna by way of decisive support (upanissaya), or by way of proximity (anantara), contiguity (samanantara), absence (natthi), disappearance (vigata), and repetition (āsevana). However, it is the condition of the remaining upādānas by way of conascence (sahajāta), etc.\textsuperscript{200}

Upādāna is a condition of wholesome kamma-process existence (kusalakammabhava) only by way of decisive support. It is a condition of unwholesome kamma-existence (akusalakammabhava) by way of decisive support as well as conascence, etc. However, it is a condition of the entire rebirth-process existence (upapattibhava) only by way of decisive support.\textsuperscript{201}

\textsuperscript{199} Ibid. p. 182 and Vism XVII p. 488: Pariyāyena pana yebyuyyena ekasmīm bhava attagāhapubbangamo sassattucchedābhīniveso. Tato sassato ayam attā ti gahato attavisuddhatham sīlabbatupādānam, uccījijāti ti gahato paralokanirovakkhassa kāmupādānan ti evam paṭhamam attavādupādānam, tato dīṭṭhi-sīlabbatupādānānīti ayam etesam ekasmīm bhave uppattikkamo.


(2) The relation of upādāna and upādānakkhandhas

In the commentaries, the relation of upādāna and upādānakkhandhas is clarified by way of ārammanā and paccayas. The Majjhima-nikāya commentary states that because upādāna is only one part of the aggregate of volitional formations (saṅkhārakkhandha), it is neither the same as the five aggregates subject to grasping nor something apart from the five aggregates subject to grasping.202

The Samyutta-nikāya commentary explains the reason as follows: the five aggregates (pañcakkhandhā) are not merely desire and lust (chandarāga). As if there is no grasping apart from the aggregates either as conascence (sahajāta) or as object (ārammanā), likewise, it is said that there is no grasping apart from the five aggregates subject to grasping. For, when the consciousness associated with craving occurs, the form produced by that consciousness (cittasamudānarūpa) belongs to the form-aggregate (rūpakkhandha), and the remaining mental phenomena (arūpadhammā) except craving belong to the other four aggregates. Thus, there is no upādāna apart from the aggregates as co-nascence. There is also no upādāna apart from the aggregates as object, because when grasping arises, it takes any of the aggregates such as material form, etc. as object.203

(3) The clause ‘tanhāpaccayā upādānam’ in relation to akusala dhammas

As already pointed out in the Abhidhamma treatment, the understanding of “tanhāpaccayā upādānam” in relation to unwholesome dhammas is a specific account of the Vibhaṅga. Its

202 MN-a II, p. 359: ...upādānassa saṅkhārakkhandhekadesabhāvato na tam yeva upādānaṃ te pañcakkhandhāḥ, nāpi aṁśitvā pañcāhā upādānakkhandhehi upādānam.
commentary verifies the absence of *upādāna* as to the links of the *paticcasamuppāda* in the arising of particular unwholesome *cittas*.


Here, when *cittas* arise dissociated from wrong view, there is no ‘grasping with craving as condition’ [in the links of *paticcasamuppāda*]. Therefore, in the position of grasping, *adhimokkha* (decision) occupies a firm position just as grasping has its position.

When *cittas* arise accompanied by grief, there is not even ‘craving with feeling as condition’. Therefore, in the position of craving, aversion which is a powerful defilement occupies the position just as craving has its position. In the position of grasping, *adhimokkha* only [occupies a firm position].

However, when a *citta* arises associated with doubt, there is also not *adhimokkha* due to absence of conviction. Therefore, in the position of craving, doubt which is a powerful defilement occupies the position. The position of grasping is decreased merely.

However, when a *citta* arises associated with restlessness, there is *adhimokkha*. Therefore, in the position of craving, agitation which is a powerful defilement occupies the position. In the position of grasping, *adhimokkha* only [occupies a firm position].

As the passage shows, the role of *upādāna* at the arising of unwholesome *cittas* is crucially important vis-à-vis whether *cittas* are associated with wrong view or not. In other unwholesome *cittas*, the replacement of *adhimokkha* brings about affiliation with other mental factors which are hereby referred to as *balavakilesas* (powerful defilements).

(4) Two kinds of *upādānas*

The division of *upādāna* into two forms, *gahanupādāna* and *paccayupādāna*, is fundamentally attributable to different points of view of some commentator teachers of the *Theravāda* literature when they deal with ‘*anupādāparinibbāna*’. The *Majjhima-nikāya* commentary glosses *anupādāparinibbāna* (final Nibbāna without grasping) as

205 Cf. p. 462 on ‘kilesa/upakkilesa-concept’.
206 ‘*Anupādāparinibbāna*: anupādā + parinibbāna. The *‘aupādā*’ is a gerund form of *anupādiyati*, that is, *anupādāya*.
appaccayaparinibbāna (final Nibbāna that has no condition)\textsuperscript{207} with two different views on it.


Final nibbāna without grasping is called the final nibbāna that has no condition. There are two kinds of graspings: grasping as seizing and grasping as condition. The grasping as seizing is fourfold beginning with kāmupādāna, etc.; the grasping as condition means the conditions referred to as 'avijjāpaccayā sañkhārā, etc.' Herein, the teachers who follow the view of gahanupādāna claim that the final nibbāna without grasping is the fruit of arahant following the state without holding any dhamma among the four graspings. For, that state does not grasp any dhamma associated with graspings, and is generated when the defilements are completely detached; it is called the final nibbāna. The teachers who follow the view of paccayupādāna, however, maintain that the final nibbāna without grasping is the final nibbāna that has no condition. They explain that only the immortal element, which is uncreated, not produced through conditions, is the final nibbāna without grasping. [These teachers consider that] this (anupādāparinibbāna) is the final point, the destination, the final goal because only when one achieves appaccayaparinibbāna, his religious life reaches the zenith.

Upādāna in the sense of gahana (seizing) is generally accepted in the commentaries. Any dhamma associated with upādānas is herein equated with defilements (kilesas).\textsuperscript{209} Therefore, the final nibbāna without grasping is referred to as the state completely detached from defilements. Meanwhile, upādāna in the sense of paccaya (condition) is reckoned by some teachers in the commentary period. Even though the Theravādins believe that all dharmas are sañkhata dhammā and nibbāna is the only asaṅkhata dhamma, there is no reference to appaccayaparinibbāna in the Nikāyas. Therefore, herein it is preferable to understand that upādāna in the sense of paccaya stands for the meaning of a causal factor.

\textsuperscript{207} Cf. AN-a V. p. 27: Anupādāparinibbānanti apaccayaparinibbānaṁ.
\textsuperscript{208} MN-a II. p. 156.
\textsuperscript{209} Cf. p. 462 on 'kilesa/upakkilesa-concept'
(5) Inclusion of upādānas into saṅkhārakkhandha

As far as the account of the Pañcappakaraṇa-Āṭṭhakathā is concerned, upādāna is classified into the saṅkhārakkhandha together with tanhā and kammabhava. In the aggregate of volitional formations (saṅkhārakkhandha) which “include all volitional activities both good and bad,” the four upādānas are referred to as a holding (gahana) of craving (tanhā) and wrong view (diṭṭhi). These four upādānas are reformulated in terms of specific mental factors (cetasikā), that is, lobha (greed) and diṭṭhi (wrong view) because kāmupādāna is manifestation of lobha, and the other three graspings are modes of diṭṭhi. Therefore, the inclusion of the four upādānas into saṅkhārakkhandha stands for lobha and diṭṭhi as mental factors (cetasikā). In this regard, this is yet another reference to resolve the issue as to why upādānas are neither the same as upādānakkhandhas nor different from them.

(6) Identifying upādāna with vatta or dukkhasacca

Upādāna is first identified with vatta (the circle of rebirth) in the meaning, ‘to be grasped’ (upādātabba). The Theragāthā commentary says that vatta is called upādāna in the sense of ‘to be grasped’ due to strong kammic defilements (upādānassā ti, vattassa; vattamhi dalhehi kamma-kilesehi upādātabb’atthena upādānan ti vuttam). In the Suttanipāta commentary, it is mentioned that upādāna in the sense of ‘to be grasped’ is a term for the noble truth of suffering (tattha upādātabbatthena upādānam, dukkhasaccass’ etam adhivacanam).

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23. Bhikkhu Bodhi, CMA, p. 267
2.5.3 The characteristic etc. of upādāna, and the abandoning/destruction of the four upādānas

(1) The characteristic, etc. of upādāna,

Through the characteristic, etc. of upādāna, the concept of upādāna is more clarified in the commentaries. While the Dīgha-nikāya commentary and others\(^{216}\) merely refer to its lakkhāna, the commentaries of the Udāna and the Vibhaṅga characterise upādāna through four types of commentarial terminology.

Upādāna has the characteristic of seizing (gahana). Its function is not to release (amuṇcana). Its manifestation is a strong form of craving (tanḍhādāḷhatta) and wrong view (dīṭṭhi) as well. Its proximate cause is craving (tanḍhā).\(^{217}\)

(2) The abandoning/destruction of upādānas

The commentaries interpret ‘sabbupādānakkhaya’ as the destruction of the four upādānas, which signifies Arahant\(^{218}\) or nibbāna.\(^{219}\) According to the Dhammasāngani commentary, out of the four upādānas, diṭṭhupādāna, sīlabbatupādāna and attavādupādāna are abandoned by the path of stream-entry; kāmupādāna is abandoned by the four paths.\(^{220}\) However, the Vibhaṅga commentary and the Visuddhimagga state that kāmupādāna is eliminated by the path of Arahantship.\(^{221}\)

\(^{216}\) DN-a I, p. 64: Upādānassa gahana-lakākhanam. Also see MN-a I, p. 48; AN-a I, p. 107; Mnd-a I, p. 180; Ps-a I, p. 209.

\(^{217}\) Ud-a p. 43: Gahana-lakkhanam upādānam, amuṇcana-rasam, tanḍhā-dāḷhatta-dīṭṭhi-paccupaṭṭhānam, tanḍhāpadaṭṭhānam. See also Vbh-a p. 137; Vism XVII p. 450.


\(^{219}\) Thrag-a 11, 271: Upādāna-kkhayasassā tā ti, catunnam pi upādānānam khayatte, arahatte, adhimuttassa.


\(^{221}\) Vbh-a p. 182 and Vism XVII p. 488: Diṭṭhupādānādīnī c’ ettha pahamaṃ pahiyaṃ, sotapattimaggavajjhattā; kāmupādānāṃ paccā, arahattamaggavajjhattā ti ayam etesaṃ pahānakkaṃ.
Concluding remarks

“Whatever one grasps in this world, he is dependent on it and he does not pass beyond the circle of transmigration (samsāra)”: this Suttaniṇīpāta remark is one fine example along with multiple verbal expressions and plentiful similes to suggest that the concept of upādāna has been persistent etymologically from the earliest stage of the Pāli literature. In the sections of ‘grammatical’ and ‘similes’ of this chapter, this view has been duly supported and consolidated.

While dealing with various similes, it is proved that the term upādāna has the dual sense as (i) ‘something to grasp’ which is objective and (ii) ‘grasping’ which is subjective. The ‘something to grasp’ is primarily based on the similes while the ‘grasping’ is referred to as a psychological factor. Further, through the similes, it is verified that the rendering of upādāna in the similes ought to be considered as ‘fuel’, ‘supply’ or ‘support’ according to different contexts. The ‘upādāna’ in the compound, tinakatṭhupādāna signifies a specific function of the grass and wood and it highlights upādāna as a psychological factor as well. This significance underlies the fact that upādāna in both instances is used in the sense of paccaya (condition) or paticca (dependency) or vatthu (source) for the sustenance of life.

In the four Nikāyas, upādāna is identified with ‘chandarāga’, ‘nandī’ or ‘tanhā’ (in a particular case). The clause ‘abhinandati abhivadati ajjhosāya tīṭṭhati’ clearly exemplifies how the consciousness becomes dependent on a particular object and grasps it accordingly: When a bhikkhu is delighted in upakkhā (equanimity), welcomes it, and remains holding to it, his consciousness becomes dependent on it and grasps it. The bhikkhu who has upādāna does not attain Nibbāna.

The four uāpdānas are considered as technical: kāmupādāna, diṭṭhupādāna, silabbatupādāna and attavādupādāna. The upādāna as a collective term for the four
upādānas stands for a factor of paṭiccasamuppāda and is placed between tanhā (craving) and bhava (existence).

Technical connotation of the four upādānas is not clearly presented in the four Nikāyas. However, indirect references reveal that the four upādānas, at least in the Nikāyas, mean ‘those which grasp a [specific] object.’

In the five upādānakkhandhas, the compound denotes (any) khandha having upādāna. The distinction between the five khandhas (aggregates) and the five upādānakkhandhas is made through the phrase ‘sāsavā upādāniyā’ (with āsava and subject to grasping). The salient feature here is that the five upādānakkhandhas are not the upādānas themselves but they are the five khandhas which are ‘sāsavā upādāniyā’. Further, the five khandhas are also referred to as upādāniyā dhammā. This fact indicates that they are a generic term which includes the five upādānakkhandhas. However, as far as the five upādānakkhandhas are concerned, they signify the khandhas with a specific nature. In other words, they denote specifically the constituents of an individual in the circle of transmigration (samsāra).

The arising of upādāna is due to the arising of craving. The craving is its specific condition. Then, due to the arising of upādāna, there is arising of existence. The cessation of grasping comes due to complete cessation of craving. The cessation of grasping leads to the cessation of existence. In between the previous and subsequent links of paṭiccasamuppāda, upādāna lies in such a way in the sequence of arising and cessation. Even though upādāna is identified with ‘nandi’, ‘chandarāga’ or ‘tanhā’ (in a particular case), with regard to the cessation of upādāna, it is tanhā that works as a factor of paṭiccasamuppāda. As for the abandoning of upādāna, emphasis underlies the true understanding of the origin, etc. of the upādānas. The true understanding is meant to
eliminate upādānas signified by realization of the principle of paṭiccasamuppāda. The Noble Eight-fold Path is to be developed for abandoning the four upādānas.

In the later texts of the Khuddaka-nikāya, particularly in the Paṭisambhidāmagga, the concept of upādāna is developed further. In the division of paṭiccasamuppāda through the three periods (addhā), upādāna is one of the five dhammas in kamma-process existence and it works as a condition in the sense of adopting (upagamana) for the rebirth-linking in the present as well as in the future. The four upādānas are juxtaposed with a certain type of knowledge (nāṇa). Knowledges in the form of contemplation on impermanence, non-self, signlessness, and voidness — these four kinds of knowledge are bereft of diṭṭhupādāna, sīlabbatupādāna and attavādūpādāna. Knowledges in the form of contemplation on suffering, dispassion, fading away, and desirelessness — these four kinds of knowledge are bereft of kāmupādāna. Knowledges in the form of contemplation on cessation, and relinquishment — these two kinds of knowledge are bereft of the four upādānas.

As far as the technical fronts, the four upādānas are comprehensively established in the Abhidhamma period under the categories of unwholesome dhammas. One of the salient features of the Abhidhamma contribution is the definition of the four upādanas. Kāmupādāna is defined with eight types of synonyms such as kāmarāga etc. with regard to kāma. Diṭṭhupādāna is wrong view with ten bases such as “there is nothing given, etc.” It includes all the wrong views except sīlabbatupādāna and attavādūpādāna. Sīlabbatupādāna is such a wrong view held by recluses and brahmins that the purification comes through particular rules and observances, etc. Attavādūpādāna is wrong view with twenty bases in regard to self. The same list of plenty of synonymous idioms constitutes the conceptual scopes of each of the later three upādānas in the Abhidhammic perspective. These definitions are constituted on the respective basic accounts depicted indirectly in the four Nikāyas.
The causal interrelation of the four *upādānas* reveals that *upādāna dhammas* are ‘conditioning’ as well as ‘conditioned’ correlative under different conditions. In relation to *cittuppāda*, *kāmupādāna* arises in eight types of consciousness (i.e.1-8) accompanied by greed (*lobha*). And *diṭṭhupādāna*, *silabbatupādāna* and *attavādupādāna* arise in the four types of consciousness (i.e. 1-2 and 5-6) associated with wrong view.

The *Abhidhammic* description of ‘*tanhāpaccayā upādānam*’ is another feature that marks the development of understanding the *paṭiccasamuppāda* in relation to the arising of unwholesome consciousness (*akusalacitta*). At the moment of the arising of a particular consciousness, ‘*tanhāpaccayā upādānam*’ means “the wrong view which is a recourse to views, thicket of views…”. Out of the eight types of consciousness accompanied by greed, ‘*tanhāpaccayā upādānam*’ is referred to only in the two types of consciousness associated with wrong view. When the remaining six types of consciousness arise, *upādāna* is replaced by *adhimokkha* such as ‘*tanhāpaccayā adhimokkho, adhimokkhapaccayā bhavo*’.

Conceptual development of *upādānas* in the sub-canonical texts is represented by schematic and innovative features. In different divisions of *paṭiccasamuppāda*, *upādāna* is regarded as ‘*hetu*’ or ‘*samudaya*’. In the context of ‘*santati*’, it is considered as a condition of *kamma*. Out of the four planes (*bhūmis*) of defilements (*kilesas*), *upādānabhūmi* is the last to lead the entire mass of suffering. In the group of defilements with ten bases, the four *upādānas* are related to the four *vipallāsas* (perversions). *Silabbatupādāna* is replaced by *bhavupādāna* herein. The same four *upādānas* are equated with the four *āsavas* respectively. As far as the abandoning is concerned, *kāmupādāna* and *bhavupādāna* are abandoned by desireless gateway (*appanihita*) to liberation. *Diṭṭhupādāna* is by emptiness (*suṇñatā*); *attavādupādāna* is by signlessness (*animitta*). The opposites of these four *upādānas* are identified as the four *jhānas*. 
The commentaries paraphrase the term *upādāna* as ‘*dalhaggahana*’ (seizing firmly). Each of the four *upādānas* is defined by the three fold commentarial definitions, that is, *karana-sādhana* (definition by way of instrument), *kattu-sādhana* (definition by way of agent) and *bhāva-sādhana* (definition by way of state). Hence, on the other hand *kāmupādāna* means that which grasps sensual pleasure called *vatthu* (the objective base), and on the other, it means that sensual pleasure (*kāma*) itself is grasping. *Kāmupādāna* also means that by which one grasps sensual pleasure as the objective base. This interpretation occurs in the sense of reconsolidating the earlier sources, the four *Nikāyas* as well as the *Abhidhamma* accounts.

Quoting the *Abhidhamma* definition, the commentaries further refer to *kāmupādāna* as ‘a firm state’ of craving (*taṇhā*). The ‘firm state’ of craving is a denomination for the subsequent craving itself, which has been corroborated by the previous craving as a decisive-support condition (*upanissayapaccayena*). However, the remaining three kinds of *upādānas* are, in brief, regarded as wrong view (*diṭṭhi*).

In the commentary period, the causal relation of *upādānas* is clarified through different conditions (*paccayas*). Craving (*taṇhā*) is a condition of *kāmupādāna* by way of decisive support (*upanissaya*), etc. However, it is also the condition of the remaining *upādānas* by way of conascence (*sahajāta*), etc. *Upādāna* is a condition of wholesome *kamma*-process existence (*kusalakammabhava*) only by way of decisive support. It is a condition of unwholesome *kamma*-existence (*akusalakammabhava*) by way of decisive support as well as conascence, etc. However, it is a condition of the entire rebirth-process existence (*upapattibhava*) only by way of decisive support.

The two divisions of *upādāna*, *gahanupādāna* (grasping as seizing) and *paccayupādāna* (grasping as condition) highlight the conceptual development of *upādāna* in the
commentary period. They are fundamentally attributable to different perspectives of some teachers belonging to the commentary period of the Theravāda literature during the course of their dealing with ‘anupādāparinībbaṇa’. Gahaṇupādāna means the four-fold graspings beginning with kāmupādāna; paccayupādāna means the conditions referred to as ‘avijjāpaccayā saṅkhāra, etc.’ The view of gahaṇupādāna reflects that the ultimate nibbāna without grasping is the fruit of Arahantship following the state without holding any dhamma among the four graspings. The view of paccayupādāna reflects that the ultimate nibbāna without grasping is the final nibbāna that has no condition and has immortal element.

In the commentaries, “vāṭṭa (circle of rebirth) is called ‘upādāna’ in the sense of ‘to be grasped’ (upādātabba) due to strong kammic defilements” and “upādāna in the sense of ‘to be grasped’ is a term for the noble truth of suffering (dukkhasacca)”.

Upādāna has the characteristic of (gahana) seizing. Its function is not to release (amuñcana). Its manifestation is the strong form of craving (tanhadalhatta) and wrong view (diṭṭhi) as well. Its proximate cause is craving (taṇhā).

The commentaries interpret ‘sabbupādānakkhaya’ as the destruction of four upādānas which symbolises Arahant or nibbāna. Out of the four upādānas, diṭṭhupādāna, sīlabbatupādāna and attavādupādāna are abandoned by the path of stream-entry. Kāmupādāna is abandoned by the fourth path, arahattamagga.

The conceptual features of upādāna are amalgamated with the doctrines of patīccasamuppāda and the five khandhas in the four Nikāyas. This signifies the crucial role of upādāna in those doctrinal scopes. During the Abhidhamma period, the concepts of upādāna are technically firm in the categories of akusala dhammas, and they have
gradually evolved through schematic perspective, reconsolidating, etc. Besides, the four *upādānas* are conceptually affiliated with other technical terms through the *Abhidhamma* definitions and their arising in *cittuppāda* and their abandoning by the path of *ariyapuggalas*. More attention will be paid to this point in the final conclusion.

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