

APPENDIX

TEXTS OF THE BUDDHA'S TEACHINGS ON ĀHĀRA PĀLI TEXTS AND ENGLISH TRANSLATIONS

Text 1: Paṭhamamahāpañhāsutta

“*Eko pañho eko uddeso ekaṃ veyyākaraṇa’nti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Ekadhamme, bhikkhave, bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamasmim ekadhamme? ‘Sabbe sattā āhāraṭṭhitikā’ – imasmim kho, bhikkhave, ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Eko pañho eko uddeso ekaṃ veyyākaraṇa’nti, iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ. . .*”

(Aṅguttara Nikāya V, 50-51, Dasakanipātapāli, Mahāvagga, sutta No.7 (27). See also Aṅguttara Nikāya V, 55, Dutiyamahāpañhāsutta No.8 (28) and Kumārapañhā of Khuddakapāṭha of Khuddaka Nikāya.)

The Great Question: What is one thing?

As to the saying: “The one question, the one statement, the one explanation,” owing to what was it said? Monks, if in one thing a monk rightly feel revulsion, rightly feel fading interest (in the world), rightly be released, rightly have sight to the furthest bounds and rightly comprehend the meaning of things, then in this same visible state he makes an end of Ill. In what one thing? In this, namely: All beings are persisters by food. In this one thing, monks, if a monk rightly feel revulsion, rightly feel fading interest (in the world), rightly be released, rightly have sight to the furthest bounds and rightly comprehend the meaning of things, then in this same visible state he makes an end of Ill. “The one question, the one statement, the one explanation,” was said because of this.”

(Ed. E.M. Hare, tran. F.L. Woodward, *The Book of The Gradual Sayings*, vol. V, PTS, p. 35.)

Text 2: Saṅgītisutta

Katamo eko dhammo? Sabbe sattā āhāraṭṭhitikā. Sabbe sattā saṅkhāraṭṭhitikā. Ayaṃ kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto. Tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

(Dīghanikāya III, Saṅgītisutta 1, 211.)

The Recital

“What is the single doctrine? All beings persist through cause⁵³³ (food). All beings persist through conditions. This ‘single doctrine,’ friend, has been perfectly set forth by the Exalted One who knows, who sees.⁵³⁴ Henceon there should be a chanting in concord, not a wrangling, that thus this holy life may persist and be long maintained. That may be for the welfare and happiness of many folk, for compassion on the world, for the good, the welfare, the happiness of Devas and of men.”

(Tran. T.W.Rhys Davids, *Dialogues of the Buddha*, vol. III, PTS, pp. 204.)

Text 3: Paṭhamamahāpañhāsutta

“‘Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Catūsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu catūsu? Catūsu āhāresu – imesu kho, bhikkhave, catūsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadatthaṃ abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Cattāro pañhā cattāro uddesā cattāri veyyākaraṇānī’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.’”

(Aṅguttara-Nikāya V, 52, Dasakanipātapāli, Mahāvagga, sutta No.7)

⁵³³ Cf. Khp. IV; A. V, 50, 55. The Dīgha alone gives the second aphorism. ‘Cause’: *āhāra*, usually meaning ‘food,’ is literally a thing ‘adduced,’ ‘brought up’. Four kinds of *āhāra* are specific, e.g., S.II, ii f.; below, 219 - food, contact, purpose, consciousness (in connection with rebirth), all considered as so many causes, conditions, antecedents of ‘result’ or fruit. Hence *āhāra* in general can always be rendered by *paccaya*.

The Four Things

Monks, if in four things a monk rightly feel revulsion rightly feel fading interest (in the world), rightly be released, rightly have sight to the furthest bounds and rightly comprehend the meaning of things, then in this same visible state he makes an end of Ill. In what four things? The four sustenances. If in these four things a monks rightly feel revulsion, rightly feel fading interest (in the world), rightly be released, rightly have sight to the furthest bounds and rightly comprehend the meaning of things, then in this same visible state he makes an end of Ill. “The four questions, the four statements, the four explanations,” was said because of this.”

(Ed. E.M. Hare, tran. F.L. Woodward, *The Book of The Gradual Sayings*, vol. V, PTS, pp. 35-36.)

Text 4: Puttamamsūpamasutta

“Sāvatthiyaṃ ... pe ... “cattārome , bhikkhave, āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya . Katame cattāro? Kabaḷikāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ. Ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya”.

“Kathaṇca, bhikkhave, kabaḷikāro āhāro daṭṭhabbo? Seyyathāpi, bhikkhave, dve jāyampatikā parittaṃ sambalaṃ ādāya kantāramaggaṃ paṭipajjeyyūṃ. Tesamassa ekaputtako piyo manāpo. Atha kho tesam, bhikkhave, dvinnam jāyampatikānaṃ kantāragatānaṃ yā parittā sambalamattā, sā parikkhayaṃ pariyādānaṃ gaccheyya. Siyā ca nesaṃ kantārāvaseso anattiṇṇo. Atha kho tesam, bhikkhave, dvinnam jāyampatikānaṃ evamassa – ‘amhākaṃ kho yā parittā sambalamattā sā parikkhīṇā pariyādiṇṇā. Atthi cāyaṃ kantārāvaseso anattiṇṇo. Yaṃnūna mayaṃ imaṃ ekaputtakaṃ piyaṃ manāpaṃ vadhivā vallūraṇca soṇḍikaṇca karitvā puttamaṃsāni khādantā evaṃ taṃ kantārāvasesaṃ nitthareyyāma, mā sabbeva tayo vinassimhā’ti. Atha kho te, bhikkhave, dve jāyampatikā taṃ ekaputtakaṃ piyaṃ manāpaṃ vadhivā vallūraṇca soṇḍikaṇca karitvā puttamaṃsāni khādantā evaṃ taṃ kantārāvasesaṃ nitthareyyūṃ. Te puttamaṃsāni ceva khādeyyūṃ, ure ca paṭipiseyyūṃ – ‘kahaṃ, ekaputtaka, kahaṃ, ekaputtakā’ti.

“Taṃ kiṃ maññatha, bhikkhave, api nu te davāya vā āhāraṃ āhāreyyūṃ, madāya vā āhāraṃ āhāreyyūṃ, maṇḍanāya vā āhāraṃ āhāreyyūṃ, vibhūsanāya vā āhāraṃ āhāreyyū”nti? “No hetam, bhante”. “Nanu te, bhikkhave, yāvadeva kantārassa nittharaṇatthāya āhāraṃ āhāreyyū”nti? “Evaṃ, bhante”. “Evameva khvāhaṃ, bhikkhave, kabaḷikāro āhāro daṭṭhabbo” ti vadāmi. Kabaḷikāre, bhikkhave, āhāre pariññāte

pañcakāmaguṇiko rāgo pariññāto hoti. Pañcakāmaguṇike rāge pariññāte natthi taṃ saṃyojanaṃ yena saṃyojanena saṃyutto ariyasāvako puna imaṃ lokaṃ āgaccheyya.

“Kathaṇca, bhikkhave, phassāhāro daṭṭhabbo? Seyyathāpi, bhikkhave, gāvī niccammā kuṭṭaṃ ce nissāya tiṭṭheyya. Ye kuṭṭanissitā pāṇā te naṃ khādeyyuṃ. Rukkhaṃ ce nissāya tiṭṭheyya, ye rukkhanissitā pāṇā te naṃ khādeyyuṃ. Udakaṃ ce nissāya tiṭṭheyya, ye udakanissitā pāṇā te naṃ khādeyyuṃ. Ākāsaṃ ce nissāya tiṭṭheyya, ye ākāsanissitā pāṇā te naṃ khādeyyuṃ. Yaṃ yadeva hi sā, bhikkhave, gāvī niccammā nissāya tiṭṭheyya, ye tannissitā pāṇā te naṃ khādeyyuṃ. Evameva khvāhaṃ, bhikkhave, “phassāhāro daṭṭhabbo”ti vadāmi. Phasse, bhikkhave, āhāre pariññāte tisso vedanā pariññātā honti. Tīsu vedanāsu pariññātāsu ariyasāvakassa natthi kiñci uttarikaraṇīyanti vadāmi.

“Kathaṇca , bhikkhave, manosañcetanāhāro daṭṭhabbo? Seyyathāpi , bhikkhave, aṅgārakāsu sādhipaporisā punṇā aṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. Tameṇaṃ dve balavanto purisā nānābhāsu gahetvā taṃ aṅgārakāsuṃ upakaḍḍheyyuṃ. Atha kho, bhikkhave, tassa purisassa ārakāvassa cetanā ārakā patthanā ārakā paṇidhi. Taṃ kissa hetu? Evañhi, bhikkhave, tassa purisassa hoti – ‘imaṃ cāhaṃ aṅgārakāsuṃ papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkha’nti. Evameva khvāhaṃ, bhikkhave, ‘manosañcetanāhāro daṭṭhabbo’ti vadāmi. Manosañcetanāya, bhikkhave, āhāre pariññāte tisso taṇhā pariññātā honti. Tīsu taṇhāsu pariññātāsu ariyasāvakassa natthi kiñci uttarikaraṇīyanti vadāmi.

“Kathaṇca, bhikkhave, viññāṇāhāro daṭṭhabbo? Seyyathāpi, bhikkhave, coraṃ āgucārīṃ gahetvā rañño dasseyyuṃ – ‘ayaṃ te, deva, coro āgucārī, imassa yaṃ icchasi taṃ daṇḍaṃ paṇehi’ti. Tameṇaṃ rājā evaṃ vadeyya – ‘gacchatha, bho, imaṃ purisaṃ pubbaṇhasamayaṃ sattisatena hanathā’ti. Tameṇaṃ pubbaṇhasamayaṃ sattisatena haneyyūṃ. Atha rājā majjhanhikasamayaṃ evaṃ vadeyya – ‘ambho, kathaṃ so puriso’ti? ‘Tatheva, deva, jīvati’ti. Tameṇaṃ rājā evaṃ vadeyya – ‘gacchatha, bho, taṃ purisaṃ majjhanhikasamayaṃ sattisatena hanathā’ti. Tameṇaṃ majjhanhikasamayaṃ sattisatena haneyyūṃ. Atha rājā sāyanhasamayaṃ evaṃ vadeyya – ‘ambho, kathaṃ so puriso’ti? ‘Tatheva, deva, jīvati’ti. Tameṇaṃ rājā evaṃ vadeyya – ‘gacchatha, bho, taṃ purisaṃ sāyanhasamayaṃ sattisatena hanathā’ti. Tameṇaṃ sāyanhasamayaṃ sattisatena haneyyūṃ. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso divasaṃ tīhi sattisatehi haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyethā” ti? “Ekissāpi, bhante, sattiyaṃ haññamāno tatonidānaṃ dukkhaṃ

domanassam paṭisaṃvediyetha; ko pana vādo tīhi sattisatehi haññamāno” ti! “Evameva khvāhaṃ, bhikkhave, viññāṇāhāro daṭṭhabboti vadāmi. Viññāṇe, bhikkhave, āhāre pariññāte nāmarūpaṃ pariññātaṃ hoti, nāmarūpe pariññāte ariyasāvakassa natthi kiñci uttarikaraṇīyanti vadāmi” ti. Tatiyaṃ.”

(Saṃyuttanikāya II, 98, Nidānavaggaṇṇāṇi, Puttamaṃsūpamasutta No. 63.)

Child's flesh

(The Similes for the Four Nutriment)

“While at Sāvattī the Exalted One said:

There are these four foods, brethren, for the maintenance of beings that have come to birth, or for the forwarding of those who seek to come to be. Which are the four? Material food, coarse or fine; contact is second, willing of mind is third, consciousness is the fourth. These are the four foods for the maintenance of beings that have come to birth, or for the forwarding of those who seek to come to be.

And how, brethren, is material food to be considered?

It is as if two parents who had taken slender provisions were on their way in path through the jungle, and theirs was an only child dear and sweet. Now suppose that the scanty provisions of those parents in the jungle came to an end, used up. And suppose that there was yet a portion of the jungle untraversed. Then those parents might say: What scanty provisions we had are come to an end, are used up, and there is this remainder of the jungle to traverse. What if we were to slay this our only child, sweet and dear, and make both dried pieces and juicy pieces, and so, eating flesh of child, might traverse that remainder of the jungle. Let us not all three perish! And so those two parents slew that only child sweet and dear, and made both dried pieces and juicy pieces, and so, eating flesh of child they could traverse that remainder of the jungle. They would both eat child flesh and smite on their breasts crying: Where is our only child? Where is our only child?

Now what think you, brethren? Would they take the food for sport? or would they take the food from indulgence? or would they take the food for plumpness?

Not so, lord.

Would they not take the food, brethren, in order that they might last till the jungle was crossed?

Even so, lord.

Even so, brethren, I declare should solid food be regarded.

When such food is well understood, the passion of the five senses are well understood. When the passion of the five senses are well understood, the fetters do not exist bound by which the Ariyan disciple could come again to this world.

And how? Brethren, is the food that is contact to be regarded?

It is as if, brethren, a cow with a sore hide should stand leaning against a wall. The creatures that live in the wall would bite her; if she stood leaning against a tree, the creatures that live on the tree would bite her; yea, whatever she stood leaning against, whatever creatures lived thereon would bite her. If she stood buoyed up by the air, the creatures that live in dependence on the air would bite her, yea, whatever she stood up against, whatsoever creatures that lived in dependence thereon would bite her.

Even so do I declare that the food which is contact should be regarded. When such food is well understood, the three feelings are well understood. When the three feelings are well understood, I declare that there is nothing further which the Ariyan disciple has to do.

And how, brethren, is the food that is will of mind to be regarded? It is as if, brethren, there were a pit of charcoal, deeper than a man is high, filled with clear, glowing, smokeless charcoal. And a man were to come by, loving his life, not loving death, loving happiness, and loathing pain. And two strong men seizing him by each arm were to drag him up to the pit. Now to be far from that, brethren, would be the will of that man, to be far would be his wish, to be far would be his aspiration. Why so? Verily the man would think: I shall fall on that heap of charcoal; through that I shall come in for death, or for mortal pain.

Even so, brethren, I declare that the food which is will of mind should be regarded. When that food is well understood, the three cravings are well understood. When these are well understood, I declare that there is nothing further that the Ariyan disciple has to do.

And how, brethren, is the food that is consciousness to be regarded?

It is as if, brethren, they were to seize a robber, an evildoer, and were so show him to the king, saying: 'This man, sire, is a robber, an evildoer. Inflict on him such punishment as is desired.' And the king should pronounce this concerning him: Go, masters, smite this man at dawn with a hundred darts. And they were to do so. Then at noon the king should declare this: Ho, masters, how is that man?

At this moment, sire, he is alive.

And the king should pronounce this concerning him: Go, masters, smite this man at noon with a hundred darts. And they were to do so. The at eventide the should declare this: Ho, masters, how is that man?

And this moment, sire, he is alive.

And the king should pronounce this concerning him: Go, masters, smite this man at eventide with a hundred darts.

And they were to do so.

What think you, brethren? Would that man, smitten during the day by three hundred darts, suffer therefrom pain and sorrow?

Were he smitten, lord, by but one dart, he would therefrom suffer pain and sorrow; what need to speak of being smitten by three hundred?

Even so, brethren, do I declare that the food called consciousness should be regarded. When consciousness, brethren, is well understood, name-and-shape is well understood. When name-and-shape is well understood, I declare there is nothing further that the Ariyan disciple has to do.”

(*Tran. Mrs. C.A.F. Rhys Davids, The Book of The Kindred Sayings, part II, PTS, pp. 67-70.*)

Text 5: Āhārasutta

“*Evaṃ me sutam—ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme...pe... etadavoca—“cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷikāro āhāro — oḷārīko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ. Ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya.”*

“*Ime, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā. Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā. Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā. Phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātikā kiṃpabhavo? Phasso saḷāyatanaṇidāno saḷāyatanasamudayo saḷāyatanajātikā saḷāyatanapabhavo. Saḷāyatanañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ? Saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ*

nāmarūpapabhavaṃ. Nāmarūpañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ? Nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabhavaṃ. Viññāṇañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ? Viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ. Saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

“Iti kho, bhikkhave, avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṃ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho; saṅkhāraṇirodhā viññāṇaṇirodho ... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hoti” ti. Paṭhamam.”

(Saṃyuttanikāya II, 11, Nidānavaggaṇipāṭi, Āhārasutta No. 11.)

Sustenance

(The conditioned Nature of food)

“Thus have I heard: The Exalted One was once staying near Sāvathī, at Jeta Grove, in Anāthapiṇḍika’s Park:

There are these four sustenances, brethren, for the maintenance of beings that have come to birth or for the forwarding of them that seek to become. Which are the four? Material food, coarse or fine, secondly, contact, thirdly, volition, fourthly, consciousness. These four are the sustenances for the maintenance of beings that have come to birth, or for the forwarding of those that seek to become.

And of these four, brethren, what is the base, whence is the uprising? How are they produced? What causes them?

Craving is their base, from craving is their uprising, craving produces them, causes them to be.

What is the base, whence is the uprising of craving? What produced it? What causes it to be?

Feeling is its base, its uprising, produces it, causes it to be.

And contact is the base, the uprising, the producer, the cause of feeling, sense of contact, name-and-shape of sense, consciousness of name-and-shape, activities of consciousness, and ignorance of activities. Such verily, brethren, is this: ‘conditioned by ignorance are activities, conditioned by activities is consciousness,’ and so on. Such is the uprising of the entire mass of ill. But from the utter fading away and

ceasing of ignorance the ceasing of activities, from the ceasing of these the ceasing of consciousness, and so on. Such is the ceasing of this entire mass of ill.”

(*Tran. Mrs. C.A.F. Rhys Davids, The Book of The Kindred Sayings, part II, PTS, pp. 8-9.*)

Text 6: Moliyaphaggunasutta

“Sāvatthiyaṃ viharati ... pe ... “cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ thitiyā sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷikāro āhāro – oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ. Ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ thitiyā sambhavesīnaṃ vā anuggahāyā” ti.

Evaṃ vutte, āyasmā moliyaphagguno bhagavantaṃ etadavoca – “ko nu kho, bhante, viññāṇāhāraṃ āhāreṭi” ti? “No kallo pañho” ti bhagavā avoca – “āhāreṭi’ ti ahaṃ na vadāmi. ‘Āhāreṭi’ ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho – ‘ko nu kho, bhante, āhāreṭi’ ti? Evaṃ cāhaṃ na vadāmi. Evaṃ maṃ avadantaṃ yo evaṃ puccheyya – ‘kissa nu kho, bhante, viññāṇāhāro’ ti, esa kallo pañho. Tatra kallaṃ veyyākaraṇaṃ – ‘viññāṇāhāro āyatim punabbhavābhiniḍḍattiyā paccayo, tasmim bhūte sati saḷāyatanāṃ, saḷāyatanapaccayā phasso’” ti.

“Ko nu kho, bhante, phusatī” ti? “No kallo pañho” ti bhagavā avoca – “‘phusatī’ ti ahaṃ na vadāmi. ‘Phusatī’ ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho – ‘ko nu kho, bhante, phusatī’ ti? Evaṃ cāhaṃ na vadāmi. Evaṃ maṃ avadantaṃ yo evaṃ puccheyya – ‘kimpaccayā nu kho, bhante, phasso’ ti, esa kallo pañho. Tatra kallaṃ veyyākaraṇaṃ – ‘saḷāyatanapaccayā phasso, phassapaccayā vedanā’” ti.

“Ko nu kho, bhante, vedayātī” ti? “No kallo pañho” ti bhagavā avoca – “‘vedayātī’ ti ahaṃ na vadāmi. ‘Vedayātī’ ti cāhaṃ vadeyyaṃ, tatrassa kallo pañho – ‘ko nu kho, bhante, vedayātī’ ti? Evaṃ cāhaṃ na vadāmi. Evaṃ maṃ avadantaṃ yo evaṃ puccheyya – ‘kimpaccayā nu kho, bhante, vedanā’ ti, esa kallo pañho. Tatra kallaṃ veyyākaraṇaṃ – ‘phassapaccayā vedanā, vedanāpaccayā tanhā’” ti.”

(*Samyuttanikāya II, 12-13, Nidānavaggaṇipāḷi, Moliyaphaggunasutta No. 12.*)

Sustenance

(The conditioned Nature of food)

“... Near Sāvatthī ... the Exalted One was teaching the doctrine of the four sustenances. And when he had named the the venerable Moliya Phagguna said to the Exalted One:

Who now is it, lord, who feeds on the consciousness sustenance?

Not a fit question said the Exalted One. I am not saying someone feeds on. If I were saying so, to that the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask me 'of what now, lord, is consciousness the sustenance?' this were a fit question. And the fit answer to it is: the consciousness sustenance is the cause of renewed becoming of rebirth in the future. When that is to come to pass, is present, the sixfold sense-sphere becomes, and conditioned by the sixfold sense-sphere contact becomes.

Who now, lord, exercises contact?

Not a fit question, said the Exalted One. I am not saying someone exercises contact. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus: 'Conditioned now by what, lord, is contact?' this were a fit question. And the fit answer there would be: 'conditioned by the sixfold sense-sphere is contact; conditioned by contact is feeling,'

Who now, lord, is it who feels?

Not a fit question, said the Exalted One. I am not saying someone feels. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus: 'Conditioned now by what, lord, is feeling?' this were a fit question. And the fit answer there would be: 'conditioned by contact is feeling, conditioned by feeling, is craving'

Who now, lord, is it who craves?

Not a fit question, said the Exalted One. I am not saying someone craves. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus: 'Conditioned now by what, lord, is craving?' this were a fit question. And the fit answer there would be: 'Conditioned by feeling is craving. Conditioned by craving is grasping'

Who now, lord, is it who grasps?

Not a fit question, said the Exalted One. I am not saying someone grasps. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus: 'Conditioned now by what, lord, is there grasping?' this were a fit question. And the fit answer there would be: 'conditioned by craving is grasping. Conditioned by grasping is becoming.' And so on. Such is the uprising of this entire mass of ill.

But from the utter fading away and cessation of the sixfold sphere of sense-contact, Phagguna, comes cessation of contact, from cessation of contact cessation of feeling,,

from cessation of feeling cessation of craving . . . of grasping . . . of becoming . . . of birth . . . of decay and death, of grief, lamentation, suffering, unhappiness, despair. Such is the cessation of the entire mass of ill."

(*Tran. Mrs. C.A.F. Rhys Davids, The Book of The Kindred Sayings, part II, PTS, pp. 9-10.*)

Text 7: Bhūtasutta:

"*Imassa nu kho, sārīputta, saṃkhittena bhāsītassa kathaṃ vitthārena attho daṭṭhabbo*" ti? *Tatīyampi kho āyasmā sārīputto tuṇhī ahosi.*

"*Bhūtamidanti, sārīputta, passasī*"ti? *Bhūtamidanti, bhante, yathābhūtaṃ sammappaññāya passati. Bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti. Tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati. Tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā āhārasambhavassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya passati. Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Evaṃ kho, bhante, sekkho hoti.*

"*Kathañca, bhante, saṅkhātadhammo hoti?* *Bhūtamidanti, bhante, yathābhūtaṃ sammappaññāya passati. Bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtaṃ nibbidā virāgā nirodhā anupādā vimutto hoti. Tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati. Tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā āhārasambhavassa nibbidā virāgā nirodhā anupādā vimutto hoti. Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya passati. Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidā virāgā nirodhā anupādā vimutto hoti. Evaṃ kho, bhante, saṅkhātadhammo hoti. Iti kho, bhante, yaṃ taṃ vuttaṃ pārāyane ajitapañhe-*

"*Ye ca saṅkhātadhammāse, ye ca sekkhā puthū idha;*

Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisā" ti.

"*Imassa khvāhaṃ, bhante, saṃkhittena bhāsītassa evaṃ vitthārena atthaṃ ājānāmi*" ti.

"*Sādhu sādhu, sārīputta, bhūtamidanti, sārīputta, yathābhūtaṃ sammappaññāya passati. Bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti. Tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati. Tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā*

āhārasambhavassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Tadāhāranirodhā yaṃ bhūtaṃ nirodhadhammanti yathābhūtaṃ sammappaññāya passati. Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Evaṃ kho, sārīputta, sekkho hoti.

“Kathaṇca, sārīputta, saṅkhātadhammo hoti? Bhūtamidanti, sārīputta, yathābhūtaṃ sammappaññāya passati. Bhūtamidanti yathābhūtaṃ sammappaññāya disvā bhūtassa nibbidā virāgā nirodhā anupādā vimutto hoti. Tadāhārasambhavanti yathābhūtaṃ sammappaññāya passati. Tadāhārasambhavanti yathābhūtaṃ sammappaññāya disvā āhārasambhavassa nibbidā virāgā nirodhā anupādā vimutto hoti. Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya passati. Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti yathābhūtaṃ sammappaññāya disvā nirodhadhammassa nibbidā virāgā nirodhā anupādā vimutto hoti. Evaṃ kho, sārīputta, saṅkhātadhammo hoti. Iti kho, sārīputta, yaṃ taṃ vuttaṃ pārāyane ajitapañhe –

“Ye ca saṅkhātadhammāse, ye ca sekkhā puthū idha;

Tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārīsā” ti.

“Imassa kho sārīputta saṅkhittena bhāsītassa evaṃ vitthārena attho dattāhabbo” ti. Paṭhamam.”

(Saṃyuttanikāya II, 47, Nidānavaggaṇāḷi, Bhūtasutta. No. 31.)

Become or Come to be

“See you, Sārīputta, that ‘this has come to be’? See you, Sārīputta that ‘this has come to be’?

‘This has come to be,’ lord - thus by right insight he sees, as it really is; and seeing it in this way he practises revulsion from it, and that it may fade away and cease. He sees by right insight continual become from a certain sustenance, and seeing that in this way as it really is, he practises revulsion from continual becoming from sustenance, and that it may fade away and cease. From the ceasing of a certain sustenance that which has come to be is liable to cease - so he sees by right insight as it really is. And seeing that in this way, he practises revulsion from that which is liable to cease, and that it may fade away and cease.

Of such, lord, is the man who is being trained.

And how, lord, is a man one who has mastered well the truth of things’?

This has come to be? Lord - thus by right insight he sees as it really is, and seeing that in this way, because of revulsion at that which has come to be, because if its fading away

and ceasing he becomes free, grasping at nothing. He sees by right insight, as it really is, continual becoming from a certain sustenance, and seeing that is this way, because of revulsion at the continual coming to be from a sustenance, because of its fading away and ceasing, he becomes free, grasping at nothing. From the ceasing of a certain sustenance, that which has come to be is liable to cease- thus he sees by right insight as it really is. And seeing that is this way, because of revulsion at that which is liable to cease, because of its fading away and ceasing, he becomes free, grasping at nothing.

Of such, lord, is the man who has ‘mastered well the truth of things.’

Now thus, lord, of that which is said concisely in the Ajita questions of the Parayana, to wit:

They who have mastered well the truth of things,

And they the many learning in the Rule,

Of these the wisdom in the way they fare

I ask, dear. Speak thou of this to me.

I do judge to be the meaning in details.

Well done, well done, Sāriputta! ‘This has come to be’ - all that you have said herein I here repeat and confirm. So is the meaning in detail to be considered.”

(*Tran. Mrs. C.A.F. Rhys Davids, The Book of The Kindred Sayings, part II, PTS, pp. 35-37.*)

Text 8: Mahātaṇhāsaṅkhasutta

“Cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷikāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ.

“Ime ca, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

“Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.

“Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā .

“Phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?

“Phasso saḷāyatanaṇidāno saḷāyatanaṇasamudayo saḷāyatanaṇajātiko saḷāyatanaṇapabhavo.

“Saḷāyatanaṇaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“Saḷāyatanaṇaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpapabhavaṃ.

“Nāmarūpaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“Nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabhavaṃ.

“Viññāṇaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“Viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ.

“Saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

“Iti kho, bhikkhave, avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā salāyatanam, salāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātīpaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.”

(Majjhimanikāya, I, 261, Mahātaṇhāsaṅkhasutta, sutta No. 38.)

The Destruction of Craving (Greater)

“Monks, these four (forms of) nutriment are for the maintenance of creatures that have come to be or for the assistance of those seeking birth. What are the four? Material nutriment, whether coarse or fine, sensory impingement is the second, mental striving is the third, consciousness is the fourth. And of these four (forms of) nutriment, monks, what is the provenance, what the source, what the birth, what the origin? These four (forms of) nutriment, monks, have craving as provenance, craving as source, craving as birth, craving as origin. And, monks, what is the provenance of this craving, what the source, what the birth, what the origin? Feeling is the provenance of craving, feeling is the source of craving, feeling is the birth of craving, and feeling is the origin of craving. And what, monks, is the provenance of feelings, what the source, what the birth, what the origin? Sensory impingement is the provenance ... the source ... the birth ... sensory impingement is the origin of feeling. And what, monks, is the provenance of sensory impingement ... what the source ... the birth ... sensory impingement is the origin of sensory impingement? The six (sensory) spheres are the provenance ... the source ... the birth ... the six (sensory) spheres are the origin of sensory impingement. And what, monks, is the provenance of the six (sensory) spheres ... what the source ... what the birth ... what the origin of the six (sensory) spheres? Psycho-physicality⁵³⁵ is the provenance ... the source ... the birth ... the origin of the six (sensory) spheres. And what, monks, is the provenance of psycho-physicality ... what the source ...

⁵³⁵ Nāma-rupa, name-and-shape.

what the birth ... what the origin of psycho-physicality? Consciousness is the provenance ... the source ... the birth, Consciousness is the origin of psycho-physicality. And what, monks, is the provenance of consciousness ... the source ... the birth ... what the origin of Consciousness? The karma-formations are the provenance ... the source ... the birth ... the karma-formations are the origin of Consciousness. And what, monks, is the provenance of the karma-informations ... what the source ... what the birth ... what the origin of the karma-informations? Ignorance is the provenance ... the source ... the birth ... ignorance is the origin of the karma-informations.

So it is, monks, that conditioned by ignorance are the karma-informations; conditioned by the karma-informations is consciousness; conditioned by consciousness is psycho-physicality; conditioned by psycho-physicality are the six (sensory) spheres; conditioned by the six (sensory) spheres is sensory impingement; conditioned by sensory impingement is feeling; conditioned by feeling is craving; conditioned by craving is grasping; conditioned by grasping is becoming; conditioned by becoming is birth; conditioned by birth, aging and dying, grief, sorrow, suffering, lamentation and despair come into being. Such is the arising of this entire mass of anguish.”

(*Tran. I.B. Horner, The Collection of the Middle Sayings, vol. I, PTS, p.316-319.*)

Text 9: Sammādiṭṭhisutta

“*Siyā, āvuso. Yato kho, āvuso, ariyasāvako āhāraṇca pajānāti, āhārasamudayaṇca pajānāti, āhāranirodhaṇca pajānāti, āhāranirodhagāminiṃ paṭipadaṇca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, āhāro, katamo āhārasamudayo, katamo āhāranirodho, katamā āhāranirodhagāminiṃ paṭipadā? Cattārome, āvuso, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷikāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ. Taṇhāsamudayā āhārasamudayo, taṇhānirodhā āhāranirodho, ayameva ariyo aṭṭhaṅgiko maggo āhāranirodhagāminiṃ paṭipadā, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto, sammājīvo sammāvāyāmo sammāsati sammāsamādhi’.*

“*Yato kho, āvuso, ariyasāvako evaṃ āhāraṃ pajānāti, evaṃ āhārasamudayaṃ pajānāti, evaṃ āhāranirodhaṃ pajānāti, evaṃ āhāranirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti*

diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭhevadhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma' 'nti."

(Majjhimanikāya, I, 48, Sammādiṭṭhisutta, sutta No. 9.)

Perfect View

“There might be, your reverences. When, your reverences, a disciple of the ariyans comprehends sustenance⁵³⁶ and comprehends the uprising of sustenance and comprehends the stopping of sustenance and comprehends the course leading to the stopping of sustenance, to this extent also, your reverences, does a disciple of the ariyans come to be of perfect view . . . who has come into this true *dhamma*.

And what, your reverences, is sustenance, what the uprising of sustenance, what the stopping of sustenance, what the course leading to the stopping of sustenance? Your reverences, there are these four (kinds of) sustenance for the stability of creatures who have come to be or for the assistance of those who are seeking to be. What are the four? Material food, coarse or fine; (sense-) impingement is the second; volition is the third; consciousness is the fourth.

From the uprising of craving is the uprising of sustenance, from the stopping of craving is the stopping of sustenance; the course leading to the stopping of sustenance is the ariyan eightfold way itself, that is to say: perfect view, perfect thought, perfect speech, perfect action, perfect way of living, perfect endeavour, perfect mindfulness, perfect concentration. When a disciple of the ariyans comprehends sustenance thus, comprehends the uprising of sustenance thus, comprehends the stopping of sustenance thus, comprehends the course leading to the stopping of sustenance thus, he, having got rid of all addiction to attachment, having dispelled addiction to shunning, having abolished addiction to the latent view ‘I am’, having got rid of ignorance, having made knowledge arise, is here-now end-maker of anguish. To this extent, also, your reverences, does a disciple of the ariyan come to be of perfect view, one whose view is upright, one who is possessed of unwavering confidence in dhamma, one who has come into this true dhamma.”

(*Tran. I.B. Horner, The Collection of the Middle Sayings, vol. I, PTS, p.59-60.*)

⁵³⁶ *Āhāra*, sustenance or nutriment, is a condition, *paccaya*, that brings, *āharati*, its own fruit.

Text 10: Atthirāgasutta

“Sāvatthiyaṃ viharati...pe... “cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷikāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ. Ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya.”

“Kabaḷikāre ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitam tattha viññānaṃ virūḷham. Yattha patiṭṭhitam viññānaṃ virūḷham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi. Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. Yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmaṇaṃ. Yattha atthi āyatim jātijarāmaṇaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.

“Phasse ce, bhikkhave, āhāre ... pe ... manosañcetanāya ce, bhikkhave, āhāre... viññāne ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitam tattha viññānaṃ virūḷham. Yattha patiṭṭhitam viññānaṃ virūḷham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi. Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. Yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmaṇaṃ. Yattha atthi āyatim jātijarāmaṇaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.

“Seyyathāpi , bhikkhave, rajako vā cittaṅkārako vā sati rajanāya vā lākhāya vā haliddiyā vā nīliya vā mañjiṭṭhāya vā suparimaṭṭhe vā phalake bhittiyā vā dussapaṭṭe vā itthirūpaṃ vā purisarūpaṃ vā abhinimmineyya sabbaṅgapaccaṅgaṃ; evameva kho, bhikkhave, kabaḷikāre ce āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitam tattha viññānaṃ virūḷham. Yattha patiṭṭhitam viññānaṃ virūḷham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi. Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. Yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmaṇaṃ. Yattha atthi āyatim jātijarāmaṇaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.

“Phasse ce, bhikkhave, āhāre...pe... manosañcetanāya ce, bhikkhave, āhāre... viññāne ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitam tattha viññānaṃ virūḷham. Yattha patiṭṭhitam viññānaṃ virūḷham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.

Yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḍḍatti. Yattha atthi āyatim punabbhavābhiniḍḍatti, atthi tattha āyatim jātijarāmaṇaṃ. Yattha atthi āyatim jātijarāmaṇaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.

“Kabaḷikāre ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appaṭiṭṭhitam tattha viññāṇaṃ avirūḷhaṃ. Yattha appaṭiṭṭhitam viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti. Yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. Yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḍḍatti. Yattha natthi āyatim punabbhavābhiniḍḍatti, natthi tattha āyatim jātijarāmaṇaṃ. Yattha natthi āyatim jātijarāmaṇaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti vadāmi.

“Phasse ce, bhikkhave, āhāre...pe... manosañcetanāya ce, bhikkhave, āhāre... viññāṇe ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appaṭiṭṭhitam tattha viññāṇaṃ avirūḷhaṃ. Yattha appaṭiṭṭhitam viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa vacant . Yattha natthi nāmarūpassa vacant, natthi tattha saṅkhārānaṃ vuddhi. Yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḍḍatti. Yattha natthi āyatim punabbhavābhiniḍḍatti, natthi tattha āyatim jātijarāmaṇaṃ. Yattha natthi āyatim jātijarāmaṇaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti vadāmi.

“Seyyathāpi, bhikkhave, kūṭāgāraṃ vā kūṭāgārasālaṃ vā uttarāya vā dakkhināya vā pācīnāya vā vātapānā sūriye uggacchante vātapānena rasmi pavisitvā kvāssa paṭiṭṭhitā” ti? “Pacchimāyaṃ, bhante, bhittiya” ti. “Pacchimā ce, bhikkhave, bhitti nāssa kvāssa paṭiṭṭhitā” ti? “Pathaviyaṃ, bhante” ti. “Pathavī ce, bhikkhave , nāssa kvāssa paṭiṭṭhitā” ti? “Āpasmim, bhante” ti. “Āpo ce, bhikkhave, nāssa kvāssa paṭiṭṭhitā” ti? “Appaṭiṭṭhitā, bhante” ti. “Evameva kho, bhikkhave, kabaḷikāre ce āhāre natthi rāgo natthi nandī natthi taṇhā...pe....

“Phasse ce, bhikkhave, āhāre... manosañcetanāya ce, bhikkhave, āhāre... viññāṇe ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appaṭiṭṭhitam tattha viññāṇaṃ avirūḷhaṃ. Yattha appaṭiṭṭhitam viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa vacant. Yattha natthi nāmarūpassa vacant, natthi tattha saṅkhārānaṃ vuddhi. Yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḍḍatti . Yattha natthi āyatim punabbhavābhiniḍḍatti, natthi tattha āyatim jātijarāmaṇaṃ. Yattha natthi āyatim jātijarāmaṇaṃ asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti vadāmi” ti. Catutthaṃ.”

(Saṃyuttanikāya II, 100, Nidānavaggaṇipāḷi, Atthirāgasuttaṃ No. 64.)

There is passion

“While at Sāvattḥī the Exalted One said:

There are these four sustenances, brethren, for the maintenance of beings that have come to birth, or for the forwarding of those who seek to come to be. Which are the four? Solid food, coarse or fine, contact the second, willing of mind the third, consciousness the fourth. These are the four sustenances.

If there be passion, brethren, if there be delight, if there be craving as to solid food, it is there that consciousness is firmly placed and becomes fruitful. Where consciousness is firmly placed and fruitful, there is descent of name-and-shape. Where there is descent of name-and-shape, there is growth of activities. Where there is growth of activities there in the future is renewed becoming and rebirth. Where in the future is renewed becoming and rebirth, there in the future is decay-and-death. Where there is in the future decay-and-death, I declare, brethren, that with it is grief, affliction, despair.

And I declare all this as true if there be passion, if there be delight, if there be craving as to the other three foods: as to contact, as to willing of mind, as to consciousness.

Just as if a dyer, brethren, or a painter, if there be dye, or lac, or turmeric, or indigo or madder, or a well polished panel or wall or strip of cloth can fashion a woman's shape or a man's shape complete in all its parts, even so, brethren, if there be passion, delight, craving as to any one of these four foods, there consciousness, being firmly placed and fruitful, name-and-shape descends, activities grow, in the future is renewed becoming and rebirth, decay-and-death, grief, affliction, despair.

If there be not passion, brethren, not delight, not craving as to any one of those four foods, these consciousness is not firmly placed nor fruitful, there is consequence name-and-shape does not descend, there activities do not grow, there in the future is no renewed becoming and rebirth, nor yet decay-and-death with grief, affliction, despair.

Just as if, brethren, there were a roof house or hall having windows on the north, or the south or the east. When at sunrise a sunbeam enters by the windows, where does it alight?

On the west wall, lord.

If there be no west wall, brethren, where does it alight?

On the ground, lord.

If there be no ground, brethren, where does it alight?

On water, lord.

If there be no water, brethren, where does it alight?

It alights nowhere, lord.

Even so, brethren, if there be not passion, nor delight, nor craving as to any of those four foods, there consciousness is not stationed nor fruitful, there in consequence name-and-shape does not descend, there activities does not grow, there in the future is no renewed becoming and rebirth, nor yet decay-and-death with grief, affliction, despair.”

(Tran. Mrs. C.A.F. Rhys Davids, *The Book of The Kindred Sayings, part II, PTS, pp. 70-72.*)

Text 11: Sattaṭṭhānasutta

“*Katamañca, bhikkhave, rūpaṃ? Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāya rūpaṃ. Idam vuccati, bhikkhave, rūpaṃ. Āhārasamudayā rūpasamudayo; āhāranirodhā rūpanirodho. Ayameva ariyo aṭṭhaṅgiko maggo rūpanirodhagāmini paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.*

“*Yaṃ rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ rūpassa assādo. Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ – ayaṃ rūpassa ādīnavo. Yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ – idaṃ rūpassa nissaraṇaṃ.*”

(Saṃyuttanikāya III, 61, Khandhavaggapāḷi, Sattaṭṭhānasutta No. 57.)

The Seven Points

“And what, brethren, is body? It is the four great elements, and that form which is derived from the four great elements. That, brethren, is called body. From the arising of food comes the arising of body: from the ceasing of food is the ceasing of body: and the way going to the ceasing of body is this Ariyan Eightfold Path, to wit: right view . . . (and the rest).

That ease, that pleasure which arises because of body, that is the satisfaction that is in body. In so far as body is impermanent, is fraught with suffering and unstable, that is the misery that is in body. That restraint of desire and lust, that putting away of desire and lust that are in body, that is the escape from the body.”

(Tran. Mrs. C.A.F. Rhys Davids, *The Book of The Kindred Sayings, part III, PTS, pp. 55.*)

Text 12: Āhārasutta

“*Sāvathinidānaṃ. ‘Pañcannañca, bhikkhave, nīvaraṇānaṃ sattannañca bojjhaṅgānaṃ āhārañca anāhārañca desessāmi; taṃ suṇātha. Ko ca, bhikkhave, āhāro anuppannassa vā kāmaccchandassa uppādāya, uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, subhanimittaṃ. Tattha ayonisomanasikārabahulikāro – ayamāhāro anuppannassa vā kāmaccchandassa uppādāya, uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya.*

“Ko ca, bhikkhave, āhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, paṭighanimittam . Tattha ayonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, āhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, arati tandi vijambhitā bhattasammado cetaso ca līnattam. Tattha ayonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, āhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, cetaso avūpasamo. Tattha ayonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, āhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya? Atthi, bhikkhave, vicikicchāṭṭhānīyā dhammā. Tattha ayonisomanasikārabahulīkāro – ayamāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, āhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā. Tattha yonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, āhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā. Tattha yonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, āhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu. Tattha yonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, āhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā. Tattha yonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, āhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, kāyappassaddhi cittappassaddhi . Tattha yonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, āhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, samathanimittam abyaggaṇimittam. Tattha yonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, āhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā. Tattha yonisomanasikārabahulīkāro – ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, anāhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, asubhanimittam . Tattha yonisomanasikārabahulīkāro – ayaṇāhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, anāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, mettācetovimutti. Tattha yonisomanasikārabahulīkāro – ayaṇāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, anāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu. Tattha yonisomanasikārabahulīkāro – ayaṇāhāro anuppannassa vā thinamiddhassa uppādāya , uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, anāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya? Atthi, bhikkhave, cetaso vūpasamo. Tattha yonisomanasikārabahulīkāro – ayamanāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, anāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya? Atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapañitā dhammā kaṇhasukkasappaṭibhāgā dhammā. Tattha yonisomanasikārabahulīkāro – ayamanāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya.

“Ko ca, bhikkhave, anāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā. Tattha amanasikārabahulīkāro – ayamanāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, anāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapañitā dhammā kaṇhasukkasappaṭibhāgā dhammā. Tattha amanasikārabahulīkāro – ayamanāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, anāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu. Tattha amanasikārabahulīkāro – ayamanāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, anāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā. Tattha amanasikārabahulīkāro – ayamanāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, anāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, kāyappassaddhi cittappassaddhi. Tattha amanasikārabahulīkāro –

ayamanāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, anāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, samathanimittam abyaggaṇimittam. Tattha amanasikārabahulīkāro—ayamanāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā.

“Ko ca, bhikkhave, anāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā? Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā. Tattha amanasikārabahulīkāro—ayamanāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā” ti. Paṭhamam.”

(Saṃyuttanikāya V, 100-104, Bojjhaṅgasamyutta (II), Sācchavagga (IV), Āhārasutta No 1.)

Perseverance in the Limbs

Food

“I will teach you, monks, what is food and what is no food for the five hindrances and for the seven limbs of wisdom. Do ye listen to it.

I. The food of the the five hindrances

And what, monk, is food for the arising of sensual lust that has not yet arisen, or for the more-becoming and growth of sensual lust already arisen? It is, monk, the alluring feature of things? Unsystematic attention to that is this food for the arising of sensual lust that has not yet arisen, or for the more-becoming and growth thereof, if arisen.

And what, monks, is food for the arising of malevolence not yet arisen, or for the more-becoming and growth thereof, if already arisen? It is, monks, the repulsive feature of things. Unsystematic attention to that is food for the arising of malevolence that has not yet arisen . . .

And what, monks, is food for the arising of sloth and torpor not yet arisen, or for the more-becoming and growth thereof, if already arisen? It is, monks, regret, drowsiness, languor, surfeit after meals, torpidity of mind. Unsystematic attention to that, monks, is this food for the arising of sloth and torpor . . .

And what, monks, is food for the arising of excitement and flurry not yet arisen, or for the more-becoming and growth thereof if already arisen? It is, non-tranquillity

of mind. Unsystematic attention to that, monks, is this food for the arising of excitement and flurry not yet arisen. . .

And what, monks, is food for the arising of doubt and wavering not yet arisen, or for the more-becoming and growth thereof, if already arisen? It is things which are based on doubt and wavering. Unsystematic attention to that, monks, is this food for the arising of doubt and wavering not yet arisen, or for the more-becoming and growth of doubt and wavering that have already arisen.

II. The food of the limbs of wisdom

And what, monks, is food for the arising of the limb of wisdom that is mindfulness not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There are, monks, things based on the limb of wisdom that is mindfulness. Systematic attention thereto, if made much of, is this food for the arising of mindfulness.

And what, monk, is food for the arising of Norm-investigation which has not yet arisen, or for the cultivation and fulfillment thereof of already arisen?

There are, monks, things good and bad, things blameworthy and things not blameworthy, things mean and things exalted, things that are constituent parts of darkness and light. Systematic attention thereto, if made much of, is this food for the arising of the limb of wisdom which is Norm-investigation, if not yet arisen (or for the more-becoming and growth thereof), for its cultivation and fulfillment, if already arisen.

And what, monks, is food for the arising of limb of wisdom that is energy not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There is, monks, the element of putting forth effort, the element of exertion, the element of striving. Systematic attention thereto, if made much of, is this food . . .

And what, monks, is food for the arising of the limb of wisdom that is zest which has not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There are, monks, things based on the limb of wisdom that is zest. Systematic attention thereto, if made much of, is this food the arising . . .

And what, monks, is food for the arising of the limb of wisdom that is tranquility which has not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There is, monks, tranquility of body and there is tranquility of mind. Systematic attention thereto, if made much of, is food for the arising of the limb of wisdom that is tranquility which has not yet arisen, (or for the more-becoming and growth thereof), for its cultivation and fulfillment, if already arisen.

And what, monks, is food for the arising of the limb of wisdom that is concentration which has not yet arisen, or for . . .

There are, monks, sights, that calm, that bewilder not. Systematic attention thereto is this food for the arising of concentration . . . or for its cultivation and fulfillment, if already arisen.

And what, monks, is food for the arising of the limb of wisdom, that is equanimity not yet arisen, or for its cultivation and fulfillment, if it has already arisen?

There are, monks, things based on the limb of wisdom that is equanimity. Systematic attention thereto, if made much of, is this food for the arising of the limb of wisdom that is equanimity not yet arisen, or for its cultivation and fulfillment, if it has already arisen.

III. No food for the hindrances

And what, monk, is no food for the arising of sensual lust not yet arisen, or for the more-becoming and growth thereof, if already arisen?

There is, monks, the repulsive feature of things. Systematic attention thereto, if made much of, is no food for the arising of sensual lust, if not yet arisen, or for its more-becoming and growth if already arisen.

And what, monks, is no food for the arising of malevolence not yet arisen, or for the more-becoming and growth thereof, if already arisen?

It is a heart released by goodwill. Systematic attention thereto, if made much of, is no food for the arising of malevolence, if not yet arisen, or for its more-becoming, if already arisen.

And what, monks, is no food for the arising of sloth and torpor not yet arisen, or for the more-becoming and growth thereof, if already arisen?

It is the element of putting forth effort, the element of exertion, the element of striving. Systematic attention thereto if made much of, is no food for the arising of sloth and torpor not yet arisen . . .

And what, monks, is no food for the arising of excitement and flurry not yet arisen, or for the more-becoming and growth thereof, if already arisen?

It is tranquility of mind. Systematic attention thereto, if made much of, is no food for the arising of excitement and flurry not yet arisen or for the more-becoming thereof, if already arisen.

And what, monks, is no food for doubt and wavering not yet arisen, or for the more-becoming and growth thereof, if already arisen.

There are, monks, things good and things bad, things blameworthy and things not blameworthy, things mean and things exalted, things that are constituent parts of darkness and light. Systematic attention thereto, if made much of, is no food for the more-becoming and growth thereof, if already arisen.

IV. No food for the limbs of wisdom

And what, monks, is no food for the arising of the limb of wisdom that is mindfulness, if not yet arisen, or for the cultivation and fulfillment of mindfulness that is already arisen?

There are, monks, things based on the limb of wisdom that is mindfulness. Unsystematic attention thereof, if made much of, is no food for the arising of the limb of wisdom that is mindfulness not yet arisen, or for the cultivation and fulfillment thereof, if already arisen.

And what, monks, is no food for the arising of the limb of wisdom that is Norm-investigation, if not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There are, monks, things good and things bad, things blameworthy and things not blameworthy, things mean and things exalted, things that are constituent parts of darkness and light. Unsystematic attention thereto, if made much of, is no food for arising of the limb of wisdom that is Norm-investigation, or for the cultivation and fulfillment thereof, if already arisen.

And what, monks, is no food for the arising of the limb of wisdom that is energy not yet arisen.?

There is, monks, the element of putting forth effort, the element of exertion, the element of striving. Unsystematic attention thereto, if made much of, - this is no food for the arising of the limb of wisdom that is energy . . .

And what, monks, is no food for the arising of the limb of wisdom that is zest not yet arisen, or for the cultivation and fulfillment thereof if arisen. There are, monks things based on the limb of wisdom that is zest. Unsystematic attention thereto, if made much of, - this is no food for the arising of the limb of wisdom that is zest . . .

And what, monks, is no food for the arising of the limb of wisdom that is tranquillity not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There is, monks, a tranquility of body and a tranquility of mind. Unsystematic attention thereto, if made much of, - this is no food for the arising of the limb of wisdom that is tranquility not yet arisen.

And what, monks, is no food for the arising of the limb of wisdom that equanimity not yet arisen, or for the cultivation and fulfillment thereof if already arisen?

There are, monks, things based on the limb of wisdom that is tranquility. Unsystematic attention thereto, if made much of, - this is no food for the arising of the limb of wisdom that is tranquility not yet arisen, or for the cultivation and fulfillment thereof, if already arisen."

(*Tran. Mrs. C.A.F. Rhys Davids, The Book of The Kindred Sayings, part V, PTS, pp. 85-90.*)

Text 13: Bhikkhunīsutta

"*‘Āhārasambhūto ayaṃ, bhagini, kāyo āhāraṃ nissāya. Āhāro pahātabbo’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhagini, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇaṇca vedanaṃ paṭihaṅkhāmi, navaṇca vedanaṃ na uppādessāmi. Yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti. So aparena samayena āhāraṃ nissāya āhāraṃ pajahati. ‘Āhārasambhūto ayaṃ, bhagini, kāyo āhāraṃ nissāya. Āhāro pahātabbo’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.*

"*‘Taṇhāsambhūto ayaṃ, bhagini, kāyo taṇhaṃ nissāya. Taṇhā pahātabbā’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhagini, bhikkhu suṇāti – ‘itthannāmo kira bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’ti. Tassa evaṃ hoti – ‘kudāssu nāma ahampi āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissāmī’ti! So aparena samayena taṇhaṃ nissāya taṇhaṃ pajahati. ‘Taṇhāsambhūto ayaṃ, bhagini, kāyo taṇhaṃ nissāya. Taṇhā pahātabbā’ti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.*

"*‘Mānasambhūto ayaṃ, bhagini, kāyo mānaṃ nissāya. Māno pahātabbo’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhagini, bhikkhu suṇāti – ‘itthannāmo kira bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’ti. Tassa evaṃ hoti – ‘so hi nāma āyasmā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ*

diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissati; kimaṅgaṃ panāha'nti! So aparena samayena mānaṃ nissāya mānaṃ pajahati. 'Mānasambhūto ayam, bhagini, kāyo mānaṃ nissāya. Māno pahātabbo'ti, iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ.

"Methunasambhūto ayam, bhagini, kāyo. Methune ca setughāto vutto bhagavatā"ti.

Atha kho sā bhikkhunī mañcakā vuṭṭhahitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā āyasmato ānandassa pādesu sirasā nipatitvā āyasmantaṃ ānandaṃ etadavoca – "accayo maṃ, bhante, accagamā, yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yāhaṃ evamakāsiṃ. Tassā me, bhante, ayyo ānando accayaṃ accayato paṭiggaṇhātu, āyatim saṃvarāyā"ti. "Taggha taṃ, bhagini, accayo accagamā, yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yā tvaṃ evamakāsi. Yato ca kho tvaṃ, bhagini, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhi hesā, bhagini, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti āyatim saṃvaram āpajjatī" ti. Navamaṃ.

(Aṅguttaranikāya II, 144, Catukkanipātapāli (IV), Indriyavaggo (16), Bhikkhunīsutta No.9.)

The Nun

"Sister, this body has come into being through food, is dependent on food. The food must be abandoned. Sister, this body has come into being through craving, is dependent on craving. Craving must be abandoned. Sister, this body has come into being through pride, is dependent on pride. Pride must be abandoned. Sister, this body has come into being through sexual intercourse. Sexual intercourse must be abandoned. The breaking down of the bridge which is in sexual intercourse has been spoken of by the Exalted One.

Sister, as to this saying: "This body has come into being through food, is dependent on food; the food must be abandoned," - it was said in this connexion.

Herein, sister, a monk takes food with reflection and judgment, not for sport, not for indulgence, not for personal charm, not for beautifying, but just enough for the support, for the upkeep of body, for its resting unharmed, for helping the living of the God-life. (He takes food with the thought:) Thus do I check my former feeling and set going no new feeling; thus maintenance shall be mine, blamelessness and comfort in life. Then some time later, though dependent on food, he abandons food. As to the saying that body has come into being through food, whatever was thus said was said in this connexion.

Sister, as to the saying: “This body has come into being through craving, is dependent on food; the craving must be abandoned,” - it was said in this connexion.

Herein, sister, a monk hears it said: “They say that such and such a monk, by destroying the āsavas, himself in this very life thoroughly comprehending it, realizes the heart’s release, the release by wisdom, that is free from the āsavas, and having attained it abides therein.” To him it occurs: Surely I too, by destroying the āsavas ... having attained it shall abide therein. Then some time later, though dependent on craving, he abandons craving. As to the saying, sister, that body has come into being through craving, is dependent on craving, craving must be abandoned, - whatever was said thus was said in this connexion.

Sister, as to the saying: “This body has come into being through pride, is dependent on pride; pride must be abandoned,” - it was said in this connexion. In this case, sister, a monk hears it said: “They say that such and such a monk, by destroying the āsavas ... having attained the release by wisdom abides therein.” To him it thus occurs: That one by destroying the āsavas ... can realize and attain and abide in the release by wisdom. The why not I? Then some time later, though dependent on pride, he abandons pride. As to the saying, sister: “This body has come into being through pride, is dependent on pride; pride must be abandoned,” - it was said in this connexion.

Sister, as to the saying: “This body has come into being through sexual intercourse (is dependent on sexual intercourse; sexual intercourse must be abandoned), the breaking down of the bridge which is in sexual intercourse has been spoken of by the Exalted One” ...?

Thereupon the nun rose from the couch, put her upper robe on one shoulder, fell with her head at the feet of the venerable Ānanda and said:

‘O, sir, my fault overcame me, who am so foolish, so stupid, so wrong, that I acted thus! O, sir, let master Ānanda acknowledge my fault as such, for restraint in future time!’

‘Verily, sister, your fault overcame you, thus foolish, thus stupid, thus wrong, that you acted thus. But inasmuch as you, sister, have seen your fault as such and have confessed it as is right, we do acknowledge it of you. This indeed, sister, is growth in the discipline of the Ariyan, when, seeing his fault as such, one makes confession as is right and comes to restraint in future time.’

(Ed. E.M. Hare, tran. F.L. Woodward, The Book of The Gradual Sayings, vol. II, PTS, pp. 148-150.)

Text 14: Puññābhisandasutta

“Pañcime, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.

“Katame pañca? Yassa, bhikkhave, bhikkhu cīvaram paribhuñjamāno appamāṇaṃ cetosamādhim upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.

“Yassa, bhikkhave, bhikkhu piṇḍapātaṃ paribhuñjamāno... pe ... yassa, bhikkhave, bhikkhu vihāraṃ paribhuñjamāno ... pe ... yassa, bhikkhave, bhikkhu mañcapīṭhaṃ paribhuñjamāno... pe

“Yassa, bhikkhave, bhikkhu gilānapaccayabhesajjaparikkhāraṃ paribhuñjamāno appamāṇaṃ cetosamādhim upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. Ime kho, bhikkhave, pañca puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti.

“Imehi ca pana, bhikkhave, pañcahi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaram puññassa pamāṇaṃ gahetuṃ – ‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatī’ ti. Atha kho asaṅkheyyo appameyyo mahāpuññakkhandhotveva saṅkhaṃ gacchati.

“Seyyathāpi, bhikkhave, mahāsamudde na sukaram udakassa pamāṇaṃ gahetuṃ – ‘ettakāni udakāḷhakānīti vā ettakāni udakāḷhakasatānīti vā ettakāni udakāḷhakasahassānīti vā ettakāni udakāḷhakasatasahassānīti vā; atha kho asaṅkheyyo appameyyo mahāudakakkhandhotveva saṅkhaṃ gacchati’. Evamevaṃ kho, bhikkhave, imehi pañcahi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaram puññassa pamāṇaṃ gahetuṃ – ‘ettako puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattatī’ ti. Atha kho asaṅkheyyo appameyyo mahāpuññakkhandhotveva saṅkhaṃ gacchatī” ti.”

(Aṅguttaranikāya III, 51, Pañcakanipātapāli (V) Muṇḍarājavaggo (5) Puññābhisandasutta, No.5 (45).

Yields in Merit

“Monks, there are these five yields in merit, yields in goodness, the food of happiness, heavenly, ripening to happiness, leading heavenward, conducive to what is welcome, sought after, to the lovely, to good and to happiness. What five?

Monks, whose robe a monk enjoys the use of, while entering and abiding in limitless mind-concentration - unto him shall come unlimited yield in merit, yield in goodness. The food of happiness, heavenly, ripening to happiness, leading heavenward, conducive to what in welcome, sought after, to the lovely, to good and to happiness.

Monks, whose alms a monk enjoys ... whose lodging ... whose bed and bench ... whose abiding in limitless mind-concentration - unto him shall come unlimited yield in merit, in goodness, the food of happiness ...

Monks, these are the five yields in merit, yields in goodness ...

Monks, of the Ariyan disciple, endowed with these five yields in merit, yields in goodness, it is not easy to grasp the measure of merit and to say: Thus much is the yield in merit, in goodness, the food of happiness ... but this great mass of merit is reckoned incalculable, immeasurable.

Monks, just as it is not easy to grasp the amount of water in the mighty ocean and to say: There are so many pailfuls of water, or hundreds of pailfuls, or thousands of pailful, or hundreds of thousands of pailfuls of water, but the great mass of water is just reckoned incalculable, immeasurable; even so, monks, it is not easy to grasp the measure of merit of the Ariyan disciple endowed with these five yields of merit and goodness, and to say: Thus much is the yield in merit, the yield in goodness, the food of happiness, celestial, ripening to happiness, leading heavenward, conducive to what is welcome, sought after, lovely, good, and to happiness - but merely that this great mass of merit is reckoned incalculable, immeasurable.”

(Ed. E.M. Hare, tran. F.L. Woodward, *The Book of The Gradual Sayings*, vol. III, PTS, p.42-43.)

Text 15: Avijjāsutta

“*Purimā*, bhikkhave, koṭi na paññāyati avijjāya – ‘ito pubbe avijjā nāhosi, atha pacchā samabhavī’ti. Evañcetaṃ, bhikkhave, vuccati, atha ca pana paññāyati – ‘idappaccayā avijjā’ti.

“*Avijjampāhaṃ*, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro avijjāya? ‘Pañca nīvaraṇā’tissa vacanīyaṃ. Pañcapāhaṃ, bhikkhave, nīvaraṇe sāhāre vadāmi, no

anāhāre. Ko cāhāro pañcannaṃ nīvaraṇānaṃ? 'Tīṇi duccaritāni'tissa vacanīyaṃ. Tīṇipāhaṃ, bhikkhave, duccaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ duccaritānaṃ? 'Indriyaasaṃvaro'tissa vacanīyaṃ. Indriyaasaṃvarampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyaasaṃvarassa? 'Asatāsampajañña'tissa vacanīyaṃ. Asatāsampajaññampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asatāsampajaññaṃ? 'Ayonisomanasikāro'tissa vacanīyaṃ. Ayonisomanasikārapāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro ayonisomanasikāraṃ? 'Assaddhiya'tissa vacanīyaṃ. Assaddhiyampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro assaddhiyaṃ? 'Asaddhammassavana'tissa vacanīyaṃ. Asaddhammassavanampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro asaddhammassavanaṃ? 'Asappurisasamsevo'tissa vacanīyaṃ.

"Iti kho, bhikkhave, asappurisasamsevo paripūro asaddhammassavanaṃ paripūreti, asaddhammassavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasaṃvaraṃ paripūreti, indriyaasaṃvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti. Evametissā avijjāya āhāro hoti, evaṃca pāripūri.

"Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti. Kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ sāgaraṃ paripūrenti; evametassa mahāsamuddassa sāgarassa āhāro hoti, evaṃca pāripūri.

"Evamevaṃ kho, bhikkhave, asappurisasamsevo paripūro asaddhammassavanaṃ paripūreti, asaddhammassavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasaṃvaraṃ paripūreti, indriyaasaṃvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjaṃ paripūrenti; evametissā avijjāya āhāro hoti, evaṃca pāripūri.

"Vijjāvimuttimpāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro vijjāvimuttiyā? 'Satta bojjhaṅgā'tissa vacanīyaṃ. Sattapāhaṃ, bhikkhave, bojjhaṅge sāhāre vadāmi, no anāhāre. Ko cāhāro sattannaṃ bojjhaṅgānaṃ? 'Cattāro satipaṭṭhānā'tissa vacanīyaṃ. Cattāropāhaṃ, bhikkhave,

satipaṭṭhāne sāhāre vadāmi, no anāhāre. Ko cāhāro catunnaṃ satipaṭṭhānānaṃ? 'Tīṇi sucaritāni'tissa vacanīyaṃ. Tīṇipāhaṃ, bhikkhave, sucaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ sucaritānaṃ? 'Indriyaṣaṃvaro'tissa vacanīyaṃ. Indriyaṣaṃvarampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyaṣaṃvarassa? 'Satisampajañña'tissa vacanīyaṃ. Satisampajaññampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro satisampajaññaṣa? 'Yonisomanasikāro'tissa vacanīyaṃ. Yonisomanasikārapāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro yonisomanasikāraṣa? 'Saddhā'tissa vacanīyaṃ. Saddhampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhāya ? 'Saddhammassavana'tissa vacanīyaṃ. Saddhammassavanampāhaṃ, bhikkhave, sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhammassavanassa? 'Sappurisaṣaṃsevo'tissa vacanīyaṃ.

"Iti kho, bhikkhave, sappurisaṣaṃsevo paripūro saddhammassavanaṃ paripūreti, saddhammassavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyaṣaṃvaraṃ paripūreti, indriyaṣaṃvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti; evametissā vijjāvimuttiyā āhāro hoti, evaṇca pāripūri.

"Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ sāgaraṃ paripūrenti; evametassa mahāsamuddassa sāgarassa āhāro hoti, evaṇca pāripūri.

"Evamevaṃ kho, bhikkhave, sappurisaṣaṃsevo paripūro saddhammassavanaṃ paripūreti, saddhammassavanaṃ paripūraṃ saddhaṃ paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyaṣaṃvaraṃ paripūreti, indriyaṣaṃvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti; evametissā vijjāvimuttiyā āhāro hoti, evaṇca pāripūri" ti. Paṭhamam."

(Aṅguttara-Nikāya V, 113-116, Dasaka Nipāta, Yamakavagga (7), Avijjāsutta No. 1 (61).

Ignorance

“Monks, the extreme point of ignorance is not apparent, so that one may say: “Ignorance was not before; it has since come to be.” And this statement, monks, is made. Nevertheless, this thing is apparent: Ignorance is conditioned by this or that.

Ignorance, I declare, monks, has its nutriment. It is not without nutriment. And what is the nutriment of ignorance? “The five hindrances” should be the reply. I declare, monks, that the five hindrances have their nutriment, are not without nutriment. And what is the nutriment of The five hindrances? “The three wrong ways of practice” should be the reply. They too have their nutriment. What? “Not-restraint of the sense-faculties” should be the reply. They too have their nutriment. What? “Lack of mindfulness and self-composure” should be the reply. They too have their nutriment, I declare. What? “Lack of thorough work of mind” should be reply. And what is the nutriment of that? Not listening to true dhamma. I declare, monks, that not listening to true dhamma has its nutriment, is not without nutriment. And what is the nutriment of not listening to true dhamma? “Not following after the very man” should be the reply.

Thus, monks, the act of not following after the very man, when complete, completes not listening to true dhamma; not listening to true dhamma, when complete, completes lack of faith; lack of faith completes lack of thorough work of mind; lack of thorough work of mind, when complete, completes lack of mindfulness and self-composure; and that, not-restraint of the sense-faculties; and that, the three wrong ways of practice; and that, the five hindrances; the five hindrances, when complete, complete ignorance. Such is the nutriment of this ignorance, and such is its fulfilment.

Just as when, monks, on a mountain the rain falls in heavy drop, that water flowing onwards according to the slope fills up the mountain-clefts and rifts and gullies, and they when filled fill up the little pools, and the little pools in turn fill up the big pools, and they in turn fill up the small rivers; they fill the large rivers, and the large rivers in turn fill up the sea, the mighty ocean - thus is the nutriment of the mighty ocean and thus its fulfilment - in the same way, monks, not following after the very man, when complete, completes not listening to true dhamma ... and the five hindrances, when complete, completes ignorance. Thus is the nutriment of this ignorance and thus fulfilment.

Release by knowledge, monks, I declare has its nutriment, it is not without nutriment. And what is nutriment of release by knowledge? “The seven limbs of wisdom” should be the reply. The seven limbs of wisdom, I declare, have their nutriment. What? “The four arising of mindfulness” should be the reply. They too have their nutriment, the three right ways of practice. And they, control of the faculties of sense. The nutriment of these is mindfulness and self-possession. Their nutriment is thorough work of mind. Of that the nutriment is faith. The nutriment of faith is listening to true dhamma. And what is the nutriment of listening to true dhamma? “Following after the very man” should be the reply.

Thus, monks, following after the very man, when complete, completes listening to true dhamma; listening to true dhamma completes faith; faith complete thorough work of mind; and that, mindfulness and self-possession; that, control of the sense-faculties; that, the three right ways of practice; that, the four arising of mindfulness; and that, the seven limbs of wisdom, when complete, completes release by knowledge.

Thus is the nutriment of release by knowledge, and thus is its fulfilment. Just as when, monks, on a mountain the rain falls in heavy drops ... thus is the nutriment of the sea, the might ocean ... even so does following after the very man complete listening to true dhamma ... and the seven limbs of wisdom, being complete, complete release by knowledge. Thus is the fulfilment of release by knowledge and thus its fulfilment.”

(Ed. E.M. Hare, tran. F.L. Woodward, *The Book of The Gradual Sayings*, vol. V, PTS, pp.78-80.)

Text 16: *Iṭṭhadhammasutta*

“*Dasayime, bhikkhave, dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ. Katame dasa? Bhogā iṭṭhā kantā manāpā dullabhā lokasmiṃ; vaṇṇo iṭṭho kanto manāpo dullabho lokasmiṃ; ārogyaṃ iṭṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ; sīlaṃ iṭṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ; brahmacariyaṃ iṭṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ; mittā iṭṭhā kantā manāpā dullabhā lokasmiṃ; bāhusaccaṃ iṭṭhaṃ kantaṃ manāpaṃ dullabhaṃ lokasmiṃ; paññā iṭṭhā kantā manāpā dullabhā lokasmiṃ; dhammā iṭṭhā kantā manāpā dullabhā lokasmiṃ ; saggā iṭṭhā kantā manāpā dullabhā lokasmiṃ.*

“*Imesaṃ kho, bhikkhave, dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ dasa dhammā paripanthā – ālasyaṃ anuṭṭhānaṃ bhogānaṃ paripantho, amaṇḍanā avibhūsanā vaṇṇassa paripantho, asappāyakiriyā ārogyassa paripantho, pāpamittatā sīlānaṃ paripantho, indriyaasaṃvaro*

brahmacariyassa paripantho, visaṃvādanā mittānaṃ paripantho, asajjhāyakiriyaṃ bāhusaccassa paripantho, asussūsā aparipucchā paññāya paripantho, ananuyogo apaccavekkhaṇā dhammānaṃ paripantho, micchāpaṭipatti saggānaṃ paripantho. Imesaṃ kho, bhikkhave, dasannaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ ime dasa dhammā paripanthā.

“Imesaṃ kho, bhikkhave, dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ dasa dhammā āhārā – utṭhānaṃ anālasyaṃ bhogānaṃ āhāro, maṇḍanā vibhūsanā vaṇṇassa āhāro, sappāyakiriyaṃ ārogyassa āhāro, kalyāṇamittatā sīlānaṃ āhāro, indriyaṃvarā brahmacariyassa āhāro, avisaṃvādanā mittānaṃ āhāro, sajjhāyakiriyaṃ bāhusaccassa āhāro, sussūsā paripucchā paññāya āhāro, anuyogo paccavekkhaṇā dhammānaṃ āhāro, sammāpaṭipatti saggānaṃ āhāro . Imesaṃ kho, bhikkhave, dasannaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmiṃ ime dasa dhammā āhārā’'ti. Tatiyaṃ.”

(Aṅguttara-Nikāya V, 136, Dasaka Nipāta, Ākaṅkavagga (8), Iṭṭhadhammasutta No.3 (73).

Desirable

“Monks, these ten things are desirable, dear, charming, hard to win in the world. What ten?

Wealth is desirable ... beauty ... health ... virtues ... the Brahma-life ... friends ... much knowledge ... wisdom ... teachings ... the heaven worlds are desirable, dear, charming, hard to win in the world. These are the ten.

Monks, to these ten things desirable, dear ... ten things are obstacles.

Sloth and non-exertion is an obstacle to wealth. Lack of finery and adornment is an obstacle to beauty. Acting unseasonably is an obstacle to health. Friendship with the wicked is an obstacle to virtue. Non-restraint of the sense-faculties is an obstacle to the Brahma-life. Quarrelling is an obstacle to friends. Failure to repeat (what one has heard) is an obstacle to much knowledge. Not to lend an ear and ask questions is an obstacle to wisdom. Lack of study and examination is an obstacle to teachings. Wrong faring is an obstacle to gaining the heavens. These are ten obstacles to these ten things which are desirable, dear, charming, hard to win in the world.

Monks, ten things are helps to these ten things, which are desirable ...

Energy and exertion are helps (*āhāra*) to getting wealth. Finery and adornment are helps to beauty. Seasonable action is a help to health. A lovely friendship is a help to virtue. Restraint of the sense-faculties is a help to the Brahma-life. Not quarrelling



is a help to friendship. Repetition is a help to much knowledge. Lending an ear and asking questions are helps to wisdom. Study and examination are helps to teachings. Right faring is a help to the heaven worlds.

These are the ten helps to these ten things which are desirable, dear, charming, hard to win in the world.”

(Ed. E.M. Hare, tran. F.L. Woodward, *The Book of The Gradual Sayings*, vol. V, PTS, pp.92-93.)

Text 17: Sutta Nipāta

“Samānabhāgaṃ kubbetha, gāme akkuṭṭhavanditaṃ;

Manopadosaṃ rakkheyya, santo anuṇṇato care.” (Sn.707)

“Yaṃ kiñci dukkhaṃ sambhoti, sabbhaṃ ārambhapaccayā;

Ārambhānaṃ nirodhena, natthi dukkhassa sambhavo.” (Sn.747)

“Upādānapaccayā bhavo, bhūto dukkhaṃ nigacchati;

Jātassa maraṇaṃ hoti, eso dukkhassa sambhavo.” (Sn.748)

(Khuddakanikāya, Suttanipāta.)

“Let him be with an empty stomach, taking little food, let him have few wants and not be covetous; not being consumed by desire he will without desire be happy.” (Sn. 707)

“Should there be a perfect consideration of the Dyad in another way,” if, O Bhikkhus, there are people that ask so, they shall be told, there is, and how there is: “Whatever pain arises is all in consequence of āhāras (food?),” this is one consideration, “but from the complete destruction of āhāras, through absence of passion, there is no origin of pain,” this is the second consideration; thus, O Bhikkhus, by the Bhikkhu that considers the Dyad duly, that is strenuous, ardent, resolute, of two fruits one fruit is to be excepted: in the world perfect knowledge, or, if any of the (five) attributes still remain, the state of an Anāgāmin (one that does not return).’ This said Bhagavat, (and) when Sugata had said this, the Master further spoke:

‘Whatever pain arises is all in consequence of the āhāras, by the destruction of the āhāras there is no origin of pain. (Sn.747)

‘Looking upon this pain that springs from the āhāras as misery, having seen the result of all āhāras, not resorting to all āhāras, (Sn.748)

(Tran. V. Fausboll, *The Sacred Books of the East*, vol. 10, part II, *A Collection of Discourses*, pp. 137-138.)