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PUTTAMĀMSŪPAMASUTTAM  
AṬṬHIRĀGASUTTAM

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### 3. puttamaṃsūpamasuttaṃ (SN 12.63)

63 (3) Son's Flesh

#### 63. sāvatthiyaṃ ... pe ...

At Sāvatthi.

“cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya.  
*four.these - nutriment become or being continuance one seeking birth or assistance*

“Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.

katame cattāro?

*what four*

What four?

kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ  
*solid food nutriment gross or subtle or contact second mental volition third consciousness*

*fourth*

The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness.

ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā  
*this surely - four nutriment become or being continuance one seeking birth or*  
*assistance*

These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.

“kathaṇca, bhikkhave, kabalīkāro āhāro daṭṭhabbo?

*how - solid food nutriment see*

“And how, bhikkhus, should the nutriment edible food be seen?

seyyathāpi, bhikkhave, dve jāyampatikā parittaṃ sambalaṃ ādāya kantāramaggaṃ paṭipajjeyyūṃ.  
*just as - two husb&wife little - take difficult.path enters upon*

Suppose a couple, husband and wife, had taken limited provisions and were travelling through a desert.

tesamassa ekaputtako piyo manāpo.

*he is one.son dear pleasing*

They have with them their only son, dear and beloved.

atha kho tesam, bhikkhave, dvinnam jāyampatikānaṃ kantāragatānaṃ yā parittā sambalamattā,  
*then surely that - give husb&wife difficult.path which little provision*  
sā parikkhayam pariādānaṃ gaccheyya. siyā ca nesam kantārāveseso anattiṇṇo.  
*- exhausted used up go to be and is not difficult.path crossed*

Then, in the middle of the desert, their limited provisions would be used up and exhausted, while the rest of the desert remains to be crossed.

atha kho tesam, bhikkhave, dvinnam jāyampatikānaṃ evamassa — ‘amhākaṃ kho yā parittā  
*then surely that - give husb&wife only - we are surely which little*  
sambalamattā sā parikkhīṇā pariādāniṇṇā. atthi cāyaṃ kantārāveseso anattiṇṇo.  
*provision - used up exhaust to be and then difficult.path not cross*

The husband and wife would think: ‘Our limited provisions have been used up and exhausted, while the rest of this desert remains to be crossed.

yaṃnūna mayam imam ekaputtakam piyam manāpam vadhivā vallūraṇca soṇḍikaṇca  
*which.certain we this one.son dear pleasing have killed dried flesh spiced meat*  
karitvā puttamaṃsāni khādantā evam taṃ kantārāvesesaṃ nitthareyyāma, mā sabbeva tayo  
*having done son.flesh eating thus that wilderness cross over - all three*  
vinassimhāti.  
*perish*

Let us kill our only son, dear and beloved, and prepare dried and spiced meat. By eating our son's flesh we can cross the rest of this desert. Let not all three of us perish!

atha kho te, bhikkhave, dve jāyampatikā taṃ ekaputtakam piyam manāpam vadhivā  
*then surely ta(d) - two husb&wife that one.son dear pleasing have killed*  
vallūraṇca soṇḍikaṇca karitvā puttamaṃsāni khādantā evam taṃ kantārāvesesaṃ nitthareyyūṃ.  
*dried flesh spiced meat having done son.flesh eating thus that wilderness cross over*

“Then, bhikkhus, the husband and wife would kill their only son, dear and beloved, prepare dried and spiced meat, and by eating their son's flesh they would cross the rest of the desert.

te puttamaṃsāni ceva khādeyyuṃ, ure ca paṭipiseyyuṃ — ‘kaḥaṃ, ekaputtaka, kaḥaṃ,  
*ta(d) son.flesh if eat chest and crush - where one.son where*  
ekaputtakā’ti.  
*one.son*

While they are eating their son’s flesh, they would beat their breasts and cry: ‘Where are you, our only son? Where are you, our only son?’

“taṃ kiṃ maññātha, bhikkhave, api nu te davāya vā āhāraṃ āhāreyyuṃ, madāya vā āhāraṃ  
*that what imagine - even - ta(d) fun or food would eat intoxication or food*  
āhāreyyuṃ, maṇḍanāya vā āhāraṃ āhāreyyuṃ, vibhūsanāya vā āhāraṃ āhāreyyuṃ”ti?  
*would eat adornment or food would eat decoration or food would eat*  
“What do you think, bhikkhus? Would they eat that food for amusement or for enjoyment or for the sake of physical beauty and attractiveness?”

“no hetam, bhante”.

*not this Sir*

“No, venerable sir.”

“nanu te, bhikkhave, yāvadeva kantārassa nittharaṇatthāya āhāraṃ āhāreyyuṃ”ti?  
*surely ta(d) - as far.only wilderness traversing food would eat*

“Wouldn’t they eat that food only for the sake of crossing the desert?”

“evaṃ, bhante”.

*thus Sir*

“Yes, venerable sir.”

“evameva khvāhaṃ, bhikkhave, kabalīkāro āhāro daṭṭhabbo”ti vadāmi.  
*only kho.aham - solid food nutriment see say*

“It is in such a way, bhikkhus, that I say the nutriment edible food should be seen.

kabalīkāre, bhikkhave, āhāre pariññāte pañcakāmaguṇiko rāgo pariññāto hoti.  
*solid food - nutriment understood 5.sensepleasure lust known certain exist*

When the nutriment edible food is fully understood, lust for the five cords of sensual pleasure is fully understood.

pañcakāmaguṇike rāge pariññāte natthi taṃ saṃyojanaṃ yena saṃyojanena saṃyutto  
*5.sensepleasure lust understood not present that fettered where fetter bound*  
ariyasāvako puna imaṃ lokaṃ āgaccheyya.  
*noble disciple again this world comes to*

When lust for the five cords of sensual pleasure is fully understood, there is no fetter bound by which a noble disciple might come back again to this world.

“kathaṇca, bhikkhave, phassāhāro daṭṭhabbo?

*how - contact.nutriment see*

“And how, bhikkhus, should the nutriment contact be seen?

seyyathāpi, bhikkhave, gāvī niccammā kuttam ce nissāya tiṭṭheyya. ye kuttanissitā  
*just as - cow skinless wall if supported stand whatever wall.dependent*  
pānā te naṃ khādeyyuṃ.  
*living being ta(d) certainly eat*

Suppose there is a flayed cow. If she stands exposed to a wall, the creatures dwelling in the wall would nibble at her.

rukkaṃ ce nissāya tiṭṭheyya, ye rukkanissitā pānā te naṃ khādeyyuṃ.  
*tree if supported stand whatever tree.dependent living being ta(d) certainly eat*

If she stands exposed to a tree, the creatures dwelling in the tree would nibble at her.

udakaṃ ce nissāya tiṭṭheyya, ye udakanissitā pānā te naṃ khādeyyuṃ.  
*water if supported stand whatever water.dependent living being ta(d) certainly eat*

If she stands exposed to water, the creatures dwelling in the water would nibble at her.

ākāsaṃ ce nissāya tiṭṭheyya, ye ākāsanissitā pānā te naṃ khādeyyuṃ.  
*air if supported stand whatever air.dependent living being ta(d) certainly eat*

If she stands exposed to the open air, the creatures dwelling in the open air would nibble at her.

yaṃ yadeva hi sā, bhikkhave, gāvī niccammā nissāya tiṭṭheyya, ye  
*whatever which because or indeed - cow skinless supported stand whatever*  
tannissitā pānā te naṃ khādeyyuṃ.  
*that.dependent living being ta(d) certainly eat*

Whatever that flayed cow stands exposed to, the creatures dwelling there would nibble at her.

evameva khvāhaṃ, bhikkhave, “phassāhāro daṭṭhabbo”ti vadāmi.  
*only kho.aham - contact.nutriment see say*

“It is in such a way, bhikkhus, that I say the nutriment contact should be seen.

phasse, bhikkhave, āhāre pariññāte tisso vedanā pariññatā honti.

*contact - nutriment understood three feeling comprehended to be*

When the nutriment contact is fully understood, the three kinds of feeling are fully understood.

tīsu vedanāsu pariññātāsu ariyasāvakassa natthi kiñci uttarikarañīyanti vadāmi.

*three feeling comprehended noble.disciple not present something further.to do say*

When the three kinds of feeling are fully understood, I say, there is nothing further that a noble disciple needs to do.

“kathañca, bhikkhave, manosañcetanāhāro daṭṭhabbo?

*how - mental.intent.nutriment see*

“And how, bhikkhus, should the nutriment mental volition be seen?

seyyathāpi, bhikkhave, aṅgarakāsu sādhikaporisā punṇa aṅgārānaṃ vītaccikānaṃ vītadhūmaṇaṃ.

*just as - charcoal pit exceed.man-height full charcoal pit flameless without.smoke*

Suppose there is a charcoal pit deeper than a man’s height, filled with glowing coals without flame or smoke.

atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

*then man comes to life.enjoy not.death.enjoy happy.enjoy suffer.averse*

A man would come along wanting to live, not wanting to die, desiring happiness and averse to suffering.

tamenam dve balavanto purisā nānābhāsu gahetvā taṃ aṅgarakāsuṃ upakaḍḍheyyaṃ.

*- two powerful man carry away have taken that charcoal pit drag*

Then two strong men would grab him by both arms and drag him towards the charcoal pit.

atha kho, bhikkhave, tassa purisassa ārakāvassa cetanā ārakā patthanā ārakā paṇidhi.

*then surely - that man far away intention far away desire far away determination*

The man’s volition would be to get far away, his longing would be to get far away, his wish would be to get far away [from the charcoal pit].

taṃ kissa hetu?

*that what reason*

For what reason?

evañhi, bhikkhave, tassa purisassa hoti — ‘imaṃ cāhaṃ aṅgarakāsuṃ patatissāmi, tatonidānaṃ

*thus - that man exist - this and.I charcoal pit fall into on account of*

maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṇ’ti.

*death or come to death or suffering*

Because he knows: ‘I will fall into this charcoal pit and on that account I will meet death or deadly suffering.’

evameva khvāhaṃ, bhikkhave, ‘manosañcetanāhāro daṭṭhabbo’ti vadāmi.

*only kho.ahaṃ - mental.intent.nutriment see say*

“It is in such a way, bhikkhus, that I say the nutriment mental volition should be seen.

manosañcetanāya, bhikkhave, āhāre pariññāte tisso taṇhā pariññatā honti.

*mind.intent - nutriment understood three craving comprehended to be*

When the nutriment mental volition is fully understood, the three kinds of craving are fully understood.

tīsu taṇhāsu pariññātāsu ariyasāvakassa natthi kiñci uttarikarañīyanti vadāmi.

*three craving comprehended noble.disciple not present something further.to do say*

When the three kinds of craving are fully understood, I say, there is nothing further that a noble disciple needs to do.

“kathañca, bhikkhave, viññānāhāro daṭṭhabbo?

*how - consciousness.nutriment see*

“And how, bhikkhus, should the nutriment consciousness be seen?

seyyathāpi, bhikkhave, coraṃ āgucāriṃ gahetvā rañño dasseyyaṃ — ‘ayaṃ te, deva, coro

*just as - thief criminal have taken king give - this ta(d) king thief*

āgucārī, imassa yaṃ icchasi taṃ daṇḍaṃ pañehi’ti.

*criminal this whatever wish that punishment decree*

Suppose they were to arrest a bandit, a criminal, and bring him before the king, saying: ‘Sire, this man is a bandit, a criminal. Impose on him whatever punishment you wish.’

tamenam rājā evaṃ vadeyya — ‘gacchatha, bho, imaṃ purisaṃ pubbaṇhasamayaṃ sattisatena

*- king thus say - go friend this man forenoon spear.100*

hanathā’ti.

*strike*

The king says to them: ‘Go, men, in the morning strike this man with a hundred spears.’

tamenam pubbaṇhasamayaṃ sattisatena haneyyaṃ.

*- forenoon spear.100 strike*

In the morning they strike him with a hundred spears.

atha rājā majjhanhikasamayam evam vadeyya — ‘ambho, katham so puriso’ti?

then king mid.time thus say - hey! how? he man

Then at noon the king asks: ‘Men, how’s that man?’

‘tatheva, deva, jīvati’ti.

true king lives

‘Still alive, sire.’

tamenam rājā evam vadeyya — ‘gacchatha, bho, tam purisam majjhanhikasamayam sattisatena

- king thus say - go friend that man mid.time

spear.100

hanathā’ti.

strike

‘Then go, and at noon strike him with a hundred spears.’

tamenam majjhanhikasamayam sattisatena haneyyūṃ.

- mid.time spear.100 strike

At noon they strike him with a hundred spears.

atha rājā sāyanhasamayam evam vadeyya — ‘ambho, katham so puriso’ti?

then king evening.time thus say - hey! how? he man

Then in the evening the king asks: ‘Men, how’s that man?’

‘tatheva, deva, jīvati’ti.

true king lives

‘Still alive, sire.’

tamenam rājā evam vadeyya — ‘gacchatha, bho, tam purisam sāyanhasamayam sattisatena

- king thus say - go friend that man evening.time

spear.100

hanathā’ti.

strike

‘Then go, and in the evening strike him with a hundred spears.’

tamenam sāyanhasamayam sattisatena haneyyūṃ.

- evening.time spear.100 strike

In the evening they strike him with a hundred spears.

tam kim maññatha, bhikkhave, api nu so puriso divasaṃ tīhi sattisatehi haññamāno tatonidānaṃ

that what imagine - even - he man day three spear.100 struck on account of

dukkhaṃ domanassaṃ paṭisaṃvediyethā’ti?

pain grief experiences

“What do you think, bhikkhus? Would that man, being struck with three hundred spears, experience pain and displeasure on that account?”

“ekissāpi, bhante, sattiyaṃ haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyetha; ko

one.if Sir spear struck on account of pain grief experience -

pana vādo tīhi sattisatehi haññamāno’ti!

yet speaking of three spear.100 struck

“Venerable sir, even if he were struck with one spear he would experience pain and displeasure on that account, not to speak of three hundred spears.”

“evameva khvāhaṃ, bhikkhave, viññāṇāhāro daṭṭhabboti vadāmi.

only kho.aham - consciousness.nutriment to see say

“It is in such a way, bhikkhus, that I say the nutriment consciousness should be seen.

viññāṇe, bhikkhave, āhāre pariññāte nāmarūpaṃ pariññātaṃ hoti,

consciousness - nutriment understood name&form comprehended exist

When the nutriment consciousness is fully understood, name-and-form is fully understood.

nāmarūpe pariññāte ariyasāvakassa natthi kiñci uttarikaraṇīyanti vadāmi’ti.

name&form understood noble.disciple not present something further.to do say

When name-and-form is fully understood, I say, there is nothing further that a noble disciple needs to do.”

tatiyaṃ.

the third

Third (63)

4. atthirāgasuttaṃ (SN 12.64) n

- - - - -

64 (4) If There Is Lust

64. sāvatthiyaṃ viharati ... pe ...

- - - dwell - - -

At Sāvattī.

“cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ʈitiyā sambhavesīnaṃ vā anuggahāya.  
*four.these - nutriment become or being continuance one seeking birth or assistance*  
“Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.

katame cattāro?

*what four*  
What four?

kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ  
*solid food nutriment gross or subtle or contact second mental volition third consciousness*  
catuttham.  
*fourth*  
The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness.

ime kho, bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ ʈitiyā sambhavesīnaṃ vā  
*this surely - four nutriment become or being continuance one seeking birth or*  
anuggahāya”.  
*assistance*

These are the four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be.

“kabalīkāre ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patitthitaṃ tattha  
*solid food if - nutriment to be lust to be delight to be craving established there*  
viññānaṃ virūḷhaṃ.  
*consciousness growth*

“If, bhikkhus, there is lust for the nutriment edible food, if there is delight, if there is craving, consciousness becomes established there and comes to growth.

yattha patitthitaṃ viññānaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti.  
*wherever established consciousness growth to be there name&form appearance*  
Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.

yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.  
*wherever to be name&form appearance to be there volitional form growth*  
Where there is a descent of name-and-form, there is the growth of volitional formations.

yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti.  
*wherever to be volitional form growth to be there future new existence*  
Where there is the growth of volitional formations, there is the production of future renewed existence.

yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmarānaṃ.  
*wherever to be future new existence to be there future birth.oldage.death*  
Where there is the production of future renewed existence, there is future birth, aging, and death.

yattha atthi āyatim jātijarāmarānaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.  
*wherever to be future birth.oldage.death with grief that - with trouble with despair say*  
Where there is future birth, aging, and death, I say that is accompanied by sorrow, anguish, and despair.

“phasse ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patitthitaṃ tattha viññānaṃ  
*contact if - nutriment to be lust to be delight to be craving established there consciousness*  
virūḷhaṃ.  
*growth*

“If, bhikkhus, there is lust for the nutriment contact, if there is delight, if there is craving, consciousness becomes established there and comes to growth.

yattha patitthitaṃ viññānaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti.  
*wherever established consciousness growth to be there name&form appearance*  
Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.

yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.  
*wherever to be name&form appearance to be there volitional form growth*  
Where there is a descent of name-and-form, there is the growth of volitional formations.

yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti.  
*wherever to be volitional form growth to be there future new existence*  
Where there is the growth of volitional formations, there is the production of future renewed existence.

yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmarānaṃ.  
*wherever to be future new existence to be there future birth.oldage.death*  
Where there is the production of future renewed existence, there is future birth, aging, and death.

yattha atthi āyatim jātijārāmaranaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.  
*wherever to be future birth.oldage.death wth grief that - with trouble with despair say*  
Where there is future birth, aging, and death, I say that is accompanied by sorrow, anguish, and despair.

manosañcetanāya ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patitthitaṃ tattha  
*mind.intent if - nutriment to be lust to be delight to be craving established there*  
viññāṇaṃ virūlhaṃ.  
*consciousness growth*  
“If, bhikkhus, there is lust for the nutriment mental volition, if there is delight, if there is craving, consciousness becomes established there and comes to growth.

yattha patitthitaṃ viññāṇaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti.  
*wherever established consciousness growth to be there name&form appearance*  
Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.

yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.  
*wherever to be name&form appearance to be there volitional form growth*  
Where there is a descent of name-and-form, there is the growth of volitional formations.

yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti.  
*wherever to be volitional form growth to be there future new existence*  
Where there is the growth of volitional formations, there is the production of future renewed existence.

yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijārāmaranaṃ.  
*wherever to be future new existence to be there future birth.oldage.death*  
Where there is the production of future renewed existence, there is future birth, aging, and death.

yattha atthi āyatim jātijārāmaranaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.  
*wherever to be future birth.oldage.death wth grief that - with trouble with despair say*  
Where there is future birth, aging, and death, I say that is accompanied by sorrow, anguish, and despair.

viññāṇe ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patitthitaṃ tattha  
*consciousness if - nutriment to be lust to be delight to be craving established there*  
viññāṇaṃ virūlhaṃ.  
*consciousness growth*  
“If, bhikkhus, there is lust for the nutriment consciousness, if there is delight, if there is craving, consciousness becomes established there and comes to growth.

yattha patitthitaṃ viññāṇaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti.  
*wherever established consciousness growth to be there name&form appearance*  
Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.

yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.  
*wherever to be name&form appearance to be there volitional form growth*  
Where there is a descent of name-and-form, there is the growth of volitional formations.

yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti.  
*wherever to be volitional form growth to be there future new existence*  
Where there is the growth of volitional formations, there is the production of future renewed existence.

yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijārāmaranaṃ.  
*wherever to be future new existence to be there future birth.oldage.death*  
Where there is the production of future renewed existence, there is future birth, aging, and death.

yattha atthi āyatim jātijārāmaranaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.  
*wherever to be future birth.oldage.death wth grief that - with trouble with despair say*  
Where there is future birth, aging, and death, I say that is accompanied by sorrow, anguish, and despair.

“seyyathāpi, bhikkhave, rajako vā cittakārako vā sati rajanāya vā lākhāya vā haliddiyā vā nīliyā  
*just as - artist or painter or - dye or lac or turmeric or blue*  
vā mañjitthāya vā suparimaṭṭhe vā phalake bhittiyā vā dussapaṭṭe vā itthirūpaṃ vā purisarūpaṃ  
*or crimson or plank or board wall or cloth or woman or man*  
vā abhinimmineyya sabbaṅgapaccaṅgaṃ;  
*or create all.majorminorlimb*

“Suppose, bhikkhus, an artist or a painter, using dye or lac or turmeric or indigo or crimson, would create the figure of a man or a woman complete in all its features on a well-polished plank or wall or canvas.

evameva kho, bhikkhave, kabalīkāre ce āhāre atthi rāgo atthi nandī atthi taṇhā, patitthitaṃ  
only surely - solid food if nutriment to be lust to be delight to be craving established  
tatta viññāṇaṃ virūḷhaṃ.  
there consciousness growth  
So too, bhikkhus, if there is lust for the nutriment edible food, if there is delight, if there is craving, consciousness becomes established there and comes to growth.

yattha patitthitaṃ viññāṇaṃ virūḷhaṃ, atthi tatta nāmarūpassa avakkanti.  
wherever established consciousness growth to be there name&form appearance  
Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.

yattha atthi nāmarūpassa avakkanti, atthi tatta saṅkhārānaṃ vuddhi.  
wherever to be name&form appearance to be there volitional form growth  
Where there is a descent of name-and-form, there is the growth of volitional formations.

yattha atthi saṅkhārānaṃ vuddhi, atthi tatta āyatim punabbhavābhiniḃbatti.  
wherever to be volitional form growth to be there future new existence  
Where there is the growth of volitional formations, there is the production of future renewed existence.

yattha atthi āyatim punabbhavābhiniḃbatti, atthi tatta āyatim jātijarāmarānaṃ.  
wherever to be future new existence to be there future birth.oldage.death  
Where there is the production of future renewed existence, there is future birth, aging, and death.

yattha atthi āyatim jātijarāmarānaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.  
wherever to be future birth.oldage.death with grief that - with trouble with despair say  
Where there is future birth, aging, and death, I say that is accompanied by sorrow, anguish, and despair.

“phasse ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patitthitaṃ tatta viññāṇaṃ  
contact if - nutriment to be lust to be delight to be craving established there consciousness  
virūḷhaṃ.  
growth  
“If, bhikkhus, there is lust for the nutriment contact, if there is delight, if there is craving, consciousness becomes established there and comes to growth.

yattha patitthitaṃ viññāṇaṃ virūḷhaṃ, atthi tatta nāmarūpassa avakkanti.  
wherever established consciousness growth to be there name&form appearance  
Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.

yattha atthi nāmarūpassa avakkanti, atthi tatta saṅkhārānaṃ vuddhi.  
wherever to be name&form appearance to be there volitional form growth  
Where there is a descent of name-and-form, there is the growth of volitional formations.

yattha atthi saṅkhārānaṃ vuddhi, atthi tatta āyatim punabbhavābhiniḃbatti.  
wherever to be volitional form growth to be there future new existence  
Where there is the growth of volitional formations, there is the production of future renewed existence.

yattha atthi āyatim punabbhavābhiniḃbatti, atthi tatta āyatim jātijarāmarānaṃ.  
wherever to be future new existence to be there future birth.oldage.death  
Where there is the production of future renewed existence, there is future birth, aging, and death.

yattha atthi āyatim jātijarāmarānaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.  
wherever to be future birth.oldage.death with grief that - with trouble with despair say  
Where there is future birth, aging, and death, I say that is accompanied by sorrow, anguish, and despair.

manosañcetanāya ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patitthitaṃ tatta  
mind.intent if - nutriment to be lust to be delight to be craving established there  
viññāṇaṃ virūḷhaṃ.  
consciousness growth  
“If, bhikkhus, there is lust for the nutriment mental volition, if there is delight, if there is craving, consciousness becomes established there and comes to growth.

yattha patitthitaṃ viññāṇaṃ virūḷhaṃ, atthi tatta nāmarūpassa avakkanti.  
wherever established consciousness growth to be there name&form appearance  
Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.

yattha atthi nāmarūpassa avakkanti, atthi tatta saṅkhārānaṃ vuddhi.  
wherever to be name&form appearance to be there volitional form growth  
Where there is a descent of name-and-form, there is the growth of volitional formations.

yattha atthi saṅkhārānaṃ vuddhi, atthi tatta āyatim punabbhavābhiniḃbatti.  
wherever to be volitional form growth to be there future new existence  
Where there is the growth of volitional formations, there is the production of future renewed existence.



yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijārāmaranaṃ.  
wherever to be future new existence to be there future birth.oldage.death  
Where there is the production of future renewed existence, there is future birth, aging, and death.

yattha atthi āyatim jātijārāmaranaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.  
wherever to be future birth.oldage.death with grief that - with trouble with despair say  
Where there is future birth, aging, and death, I say that is accompanied by sorrow, anguish, and despair.

viññāṇe ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patitṭhitaṃ tattha  
consciousness if - nutriment to be lust to be delight to be craving established there  
viññāṇaṃ virūlhaṃ.  
consciousness growth

“If, bhikkhus, there is lust for the nutriment consciousness, if there is delight, if there is craving, consciousness becomes established there and comes to growth.

yattha patitṭhitaṃ viññāṇaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti.  
wherever established consciousness growth to be there name&form appearance  
Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.

yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhi.  
wherever to be name&form appearance to be there volitional form growth  
Where there is a descent of name-and-form, there is the growth of volitional formations.

yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti.  
wherever to be volitional form growth to be there future new existence  
Where there is the growth of volitional formations, there is the production of future renewed existence.

yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijārāmaranaṃ.  
wherever to be future new existence to be there future birth.oldage.death  
Where there is the production of future renewed existence, there is future birth, aging, and death.

yattha atthi āyatim jātijārāmaranaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi.  
wherever to be future birth.oldage.death with grief that - with trouble with despair say  
Where there is future birth, aging, and death, I say that is accompanied by sorrow, anguish, and despair.

“kabalīkāre ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā,  
solid food if - nutriment not present lust not present delight not present craving  
appatitṭhitaṃ tattha viññāṇaṃ avirūlhaṃ.  
without footing there consciousness not grown

“If, bhikkhus, there is no lust for the nutriment edible food, if there is no delight, if there is no craving, consciousness does not become established there and come to growth.

yattha appatitṭhitaṃ viññāṇaṃ avirūlhaṃ, natthi tattha nāmarūpassa avakkanti.  
wherever without footing consciousness not grown not present there name&form appearance  
Where consciousness does not become established and come to growth, there is no descent of name-and-form.

yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.  
wherever not present name&form appearance not present there volitional form growth  
Where there is no descent of name-and-form, there is no growth of volitional formations.

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti.  
wherever not present volitional form growth not present there future new existence  
Where there is no growth of volitional formations, there is no production of future renewed existence.

yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijārāmaranaṃ.  
wherever not present future new existence not present there future birth.oldage.death  
Where there is no production of future renewed existence, there is no future birth, aging, and death.

yattha natthi āyatim jātijārāmaranaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti  
wherever not present future birth.oldage.death no sorrow that - no trouble sorrowless  
vadāmi.  
say

Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

“phasse ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appatitṭhitaṃ  
contact if - nutriment not present lust not present delight not present craving without footing  
tattha viññāṇaṃ avirūlhaṃ.  
there consciousness not grown

“If, bhikkhus, there is no lust for the nutriment contact, if there is no delight, if there is no craving, consciousness does not become established there and come to growth.

yattha appatitthitaṃ viññānaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti.  
*wherever without footing consciousness not grown not present there name&form appearance*  
Where consciousness does not become established and come to growth, there is no descent of name-and-form.

yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.  
*wherever not present name&form appearance not present there volitional form growth*  
Where there is no descent of name-and-form, there is no growth of volitional formations.

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatitaṃ punabbhavābhiniḃbatti.  
*wherever not present volitional form growth not present there future new existence*  
Where there is no growth of volitional formations, there is no production of future renewed existence.

yattha natthi āyatitaṃ punabbhavābhiniḃbatti, natthi tattha āyatitaṃ jātijarāmarānaṃ.  
*wherever not present future new existence not present there future birth.oldage.death*  
Where there is no production of future renewed existence, there is no future birth, aging, and death.

yattha natthi āyatitaṃ jātijarāmarānaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti  
*wherever not present future birth.oldage.death no sorrow that - no trouble sorrowless*  
vadāmi.

*say*

Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

manosañcetanāya ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā,  
*mind.intent if - nutriment not present lust not present delight not present craving*  
appatitthitaṃ tattha viññānaṃ avirūḷhaṃ.

*without footing there consciousness not grown*

"If, bhikkhus, there is no lust for the nutriment mental volition, if there is no delight, if there is no craving, consciousness does not become established there and come to growth.

yattha appatitthitaṃ viññānaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti.  
*wherever without footing consciousness not grown not present there name&form appearance*  
Where consciousness does not become established and come to growth, there is no descent of name-and-form.

yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.  
*wherever not present name&form appearance not present there volitional form growth*  
Where there is no descent of name-and-form, there is no growth of volitional formations.

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatitaṃ punabbhavābhiniḃbatti.  
*wherever not present volitional form growth not present there future new existence*  
Where there is no growth of volitional formations, there is no production of future renewed existence.

yattha natthi āyatitaṃ punabbhavābhiniḃbatti, natthi tattha āyatitaṃ jātijarāmarānaṃ.  
*wherever not present future new existence not present there future birth.oldage.death*  
Where there is no production of future renewed existence, there is no future birth, aging, and death.

yattha natthi āyatitaṃ jātijarāmarānaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti  
*wherever not present future birth.oldage.death no sorrow that - no trouble sorrowless*  
vadāmi.

*say*

Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

viññāne ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā,  
*consciousness if - nutriment not present lust not present delight not present craving*  
appatitthitaṃ tattha viññānaṃ avirūḷhaṃ.

*without footing there consciousness not grown*

"If, bhikkhus, there is no lust for the nutriment consciousness, if there is no delight, if there is no craving, consciousness does not become established there and come to growth.

yattha appatitthitaṃ viññānaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti.  
*wherever without footing consciousness not grown not present there name&form appearance*  
Where consciousness does not become established and come to growth, there is no descent of name-and-form.

yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.  
*wherever not present name&form appearance not present there volitional form growth*  
Where there is no descent of name-and-form, there is no growth of volitional formations.

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatitaṃ punabbhavābhiniḃbatti.  
*wherever not present volitional form growth not present there future new existence*  
Where there is no growth of volitional formations, there is no production of future renewed existence.

yattha natthi āyatitaṃ punabbhavābhiniḃbatti, natthi tattha āyatitaṃ jātijarāmarānaṃ.  
*wherever not present future new existence not present there future birth.oldage.death*  
Where there is no production of future renewed existence, there is no future birth, aging, and death.

yattha natthi āyatim jātijarāmaranaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti  
wherever not present future birth.oldage.death no sorrow that - no trouble sorrowless  
vadāmi.

say

Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

“seyyathāpi, bhikkhave, kūtāgāraṃ vā kūtāgārasālaṃ vā uttarāya vā dakkhiṇāya vā pācīnāya  
just as - house.pinnacle or building.pinnacle or northern or southern or eastern  
vā vātapānā sūriye uggacchante vātapānena rasmi pavisitvā kvāssa patitthitā” ti?  
or window sun rises window ray light entered where established -

“Suppose, bhikkhus, there was a house or a hall with a peaked roof, with windows on the northern, southern, and eastern sides. When the sun rises and a beam of light enters through a window, where would it become established?”

“pacchimāyaṃ, bhante, bhittiyaṃ” ti.

western Sir wall

“On the western wall, venerable sir.”

“pacchimā ce, bhikkhave, bhitti nāssa kvāssa patitthitā” ti?

western if - wall not.this where established

“If there were no western wall, where would it become established?”

“pathaviyaṃ, bhante” ti.

earth Sir

“On the earth, venerable sir.”

“pathavī ce, bhikkhave, nāssa kvāssa patitthitā” ti?

earth if - not.this where established

“If there were no earth, where would it become established?”

“āpasmim, bhante” ti.

water Sir

“On the water, venerable sir.”

“āpo ce, bhikkhave, nāssa kvāssa patitthitā” ti?

water if - not.this where established

“If there were no water, where would it become established?”

“appatitthitā, bhante” ti.

without a footing Sir

“It would not become established anywhere, venerable sir.”

“evameva kho, bhikkhave, kabalikāre ce āhāre natthi rāgo natthi nandī natthi  
only surely - solid food if nutriment not present lust not present delight not present  
tanhā, appatitthitaṃ tattha viññāṇaṃ avirūlhaṃ.  
craving without footing there consciousness not grown

“So too, bhikkhus, if there is no lust for the nutriment edible food, if there is no delight, if there is no craving, consciousness does not become established there and come to growth.

yattha appatitthitaṃ viññāṇaṃ avirūlhaṃ, natthi tattha nāmarūpassa avakkanti.

wherever without footing consciousness not grown not present there name&form appearance

Where consciousness does not become established and come to growth, there is no descent of name-and-form.

yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.

wherever not present name&form appearance not present there volitional form growth

Where there is no descent of name-and-form, there is no growth of volitional formations.

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti.

wherever not present volitional form growth not present there future new existence

Where there is no growth of volitional formations, there is no production of future renewed existence.

yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmaranaṃ.

wherever not present future new existence not present there future birth.oldage.death

Where there is no production of future renewed existence, there is no future birth, aging, and death.

yattha natthi āyatim jātijarāmaranaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti  
wherever not present future birth.oldage.death no sorrow that - no trouble sorrowless  
vadāmi.

say

Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

“phasse ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appatitthitaṃ  
contact if - nutriment not present lust not present delight not present craving without footing  
tatta viññānaṃ avirūḷhaṃ.  
there consciousness not grown  
“If, bhikkhus, there is no lust for the nutriment contact, if there is no delight, if there is no craving, consciousness does not become established there  
and come to growth.

yattha appatitthitaṃ viññānaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti.  
wherever without footing consciousness not grown not present there name&form appearance  
Where consciousness does not become established and come to growth, there is no descent of name-and-form.

yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.  
wherever not present name&form appearance not present there volitional form growth  
Where there is no descent of name-and-form, there is no growth of volitional formations.

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatiṃ punabbhavābhiniḃbatti.  
wherever not present volitional form growth not present there future new existence  
Where there is no growth of volitional formations, there is no production of future renewed existence.

yattha natthi āyatiṃ punabbhavābhiniḃbatti, natthi tattha āyatiṃ jātijarāmaṇaṃ.  
wherever not present future new existence not present there future birth.oldage.death  
Where there is no production of future renewed existence, there is no future birth, aging, and death.

yattha natthi āyatiṃ jātijarāmaṇaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti  
wherever not present future birth.oldage.death no sorrow that - no trouble sorrowless  
vadāmi.

say  
Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

manosañcetanāya ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā,  
mind.intent if - nutriment not present lust not present delight not present craving  
appatitthitaṃ tatta viññānaṃ avirūḷhaṃ.  
without footing there consciousness not grown  
“If, bhikkhus, there is no lust for the nutriment mental volition, if there is no delight, if there is no craving, consciousness does not become established  
there and come to growth.

yattha appatitthitaṃ viññānaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti.  
wherever without footing consciousness not grown not present there name&form appearance  
Where consciousness does not become established and come to growth, there is no descent of name-and-form.

yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.  
wherever not present name&form appearance not present there volitional form growth  
Where there is no descent of name-and-form, there is no growth of volitional formations.

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatiṃ punabbhavābhiniḃbatti.  
wherever not present volitional form growth not present there future new existence  
Where there is no growth of volitional formations, there is no production of future renewed existence.

yattha natthi āyatiṃ punabbhavābhiniḃbatti, natthi tattha āyatiṃ jātijarāmaṇaṃ.  
wherever not present future new existence not present there future birth.oldage.death  
Where there is no production of future renewed existence, there is no future birth, aging, and death.

yattha natthi āyatiṃ jātijarāmaṇaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti  
wherever not present future birth.oldage.death no sorrow that - no trouble sorrowless  
vadāmi.

say  
Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

viññāne ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā,  
consciousness if - nutriment not present lust not present delight not present craving  
appatitthitaṃ tatta viññānaṃ avirūḷhaṃ.  
without footing there consciousness not grown  
“If, bhikkhus, there is no lust for the nutriment consciousness, if there is no delight, if there is no craving, consciousness does not become established  
there and come to growth.

yattha appatitthitaṃ viññānaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti.  
wherever without footing consciousness not grown not present there name&form appearance  
Where consciousness does not become established and come to growth, there is no descent of name-and-form.

yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.  
wherever not present name&form appearance not present there volitional form growth  
Where there is no descent of name-and-form, there is no growth of volitional formations.

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatiṃ punabbhavābhiniḃbatti.  
*wherever not present volitional form growth not present there future new existence*

Where there is no growth of volitional formations, there is no production of future renewed existence.

yattha natthi āyatiṃ punabbhavābhiniḃbatti, natthi tattha āyatiṃ jātijarāmarānaṃ.  
*wherever not present future new existence not present there future birth.oldage.death*

Where there is no production of future renewed existence, there is no future birth, aging, and death.

yattha natthi āyatiṃ jātijarāmarānaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti  
*wherever not present future birth.oldage.death no sorrow that - no trouble sorrowless*  
vadāmi.”ti.

*say*

Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

catuttham.

*fourth*

Fourth (64)