
PUTTAMAṂSŪPAMASUTTAM
ATTHIRĀGASUTTAM

3. puttamaṇṣupamasuttaṃ (SN 12.63)

63 (3) Son's Flesh

63. sāvaṭṭhiyaṃ ... pe ...

At Sāvasthi.

“cattārome, bhikkhave, āharā bhūtānaṃ vā sattānaṃ tthitvā sambhavesiṇaṃ vā anuḡahāya. *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?

kabalikāro āhāro olāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatīvā, viññānaṃ *solid food nutriment gross or subtle or contact second mental volition third consciousness* catutthaṃ.

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

ime kho, bhikkhave, cattāro āharā bhūtānaṃ vā sattānaṃ tthitvā sambhavesiṇaṃ vā *this surely - four nutriment become or being continuance one seeking birth or* anuḡahāyā”.

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, kabalikāro āhāro daṭṭhabbo?

how solid food nutriment see

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

seyyathāpi, bhikkhave, dve jāyampaṭikā paritaṃ sambalaṃ ādāya kantāramaggam paṭipajeyyūṃ. *just as - two husband-wife little - take difficult:path enters upon*

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

tesamassa ekaputako piyo manāpo.

he is one-son dear pleasing

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

atha kho tesan, bhikkhave, dvinnaṃ jāyampaṭikānaṃ kantāragatānaṃ yā paritā sambalamatā, *then surely that - give husband-wife difficult:path which little provision* ten surely *that* - *give husband-wife difficult:path which little provision* sā parikkhayaṃ pariyādānaṃ gaṇcheyya. siyā ca nesam kantāravaseso anattīṃo.

- 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 tesan, bhikkhave, dvinnaṃ jāyampaṭikānaṃ evamassa — ‘ambakaṃ kho yā paritā *then surely that - give husband-wife only - we are surely which little* ten surely *that* - *give husband-wife only - we are surely which little* sambalamatā sā parikkhīṇā pariyādīṇā. attī cāyaṃ kantāravaseso anattīṃo.

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.

yammūna mayam imam ekaputakam piyaṃ manāpaṃ vadhitvā valluraṇca soṇḍikaṇca *which.certain we this one-son dear pleasing have killed dried flesh* kativā puttamaṇṣaṇi khadantā evaṃ taṃ kantāravasesam nithareyyāma. mā sabbeva tayo *having done son,flesh eating thus that wilderness cross over all three* vinassimhā ti.

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 jāyampaṭikā taṃ ekaputakam piyaṃ manāpaṃ vadhitvā *then surely that(d) - two husband-wife that one-son dear pleasing have killed* ten surely *that(d)* - *two husband-wife that one-son dear pleasing have killed* valluraṇca soṇḍikaṇca kativā puttamaṇṣaṇi khadantā evaṃ taṃ kantāravasesam nithareyyūṃ. *dried flesh spiced meat having done son,flesh eating thus that wilderness cross over* ten surely *that(d)* - *two husband-wife that one-son dear pleasing have killed* dried flesh *spiced meat having done son,flesh eating thus that wilderness cross over* kativā puttamaṇṣaṇi khadantā evaṃ taṃ kantāravasesam nithareyyūṃ. mā sabbeva tayo vinassimhā ti.

“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 khādeyyum, ure ca paṭipiseyyum — ‘kahaṃ, ekaputtaka, kahaṃ, ta(d) son/flesh if eat chest and crush where one.son
ekaputtakā ti.

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 maññatha, bhikkhave, api nu te davāya vā āhāraṃ āhāreyyum, madāya vā āhāraṃ that what imagine even - ta(d) fun or food would eat intoxication or food
āhāreyyum, maṇḍanāya vā āhāraṃ āhāreyyum, vibhūsanāya vā āhāraṃ āhāreyyum”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 nittharaṇathāya āhāraṃ āhāreyyum”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?”

“evam, bhante”.
thus Sir
“Yes, venerable sir.”

“evameva khvāhaṃ, bhikkhave, kabalikāro 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.

kabalikāre, bhikkhave, āhāre pariññāte pañcakāmaguniko 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.

pañcakāmagunike rāge pariññāte nathi taṃ saṃyojanam yena saṃyojanena saṃyutto 5.sensepleasure lust understood not present that fettered where fetter bound
ariyasavako puna imaṃ lokam 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 if supported stand wall if supported stand whatever wall.dependent
pāṇā te naṃ khādeyyum.
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 rukkhanissitā pāṇā te naṃ khādeyyum.
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 pāṇā te naṃ khādeyyum.
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.

ākāsam ce nissāya tiṭṭheyya, ye ākāsanissitā pāṇā te naṃ khādeyyum.
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.

yam yadeva hi sā, bhikkhave, gāvī niccammā nissāya tiṭṭheyya, ye whatever which because or indeed - cow skinless supported stand whatever
tammisitā pāṇā te naṃ khādeyyum.
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 parinīhāte tisso vedanā parinīhātā honti.
contact - *nutriment understood*, the three kinds of feeling are fully understood.

tīsu vedanāsu parinīhātasu ariyasāvakassa natti kiñci uttarikaranyanti 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/nutrient see*
‘And how, bhikkhus, should the nutriment mental volition be seen?’

seyyathāpi, bhikkhave, aṅgārākāsu sādhiikaporisā punnā aṅgārānaṃ vītaccikānaṃ vīradhūmānaṃ.
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 amarukāmo sukha kāmo dukkhappattukulo.
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.

tamevaṃ dve balavanto purisā nānābhāsu gahetvā taṃ aṅgārākāsuṃ upakādhēyyuṃ.
two powerful men 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 patthana 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 aṅgārākāsuṃ papatissāmi, tattonidānaṃ
thus - *that man exist - this and I charcoal pit fall into on account of*
marāṇaṃ vā nigacchāmi marāmatam vā dukkhaṃ 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 *who/when* - *mental/intent/nutrient see* *say*
‘It is in such a way, bhikkhus, that I say the nutriment mental volition should be seen.

manosañcetanāya, bhikkhave, āhāre parinīhāte tisso tanhā parinīhātā honti.
mind/intent - *nutriment understood*, the three kinds of craving are fully understood.

tīsu tanhāsu parinīhātasu ariyasāvakassa natti kiñci uttarikaranyanti 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, viññāṇāhāro daṭṭhabbo?

how - *consciousness/nutrient see*
‘And how, bhikkhus, should the nutriment consciousness be seen?’

seyyathāpi, bhikkhave, coraṃ āgucāriṃ gahetvā rañño dasseyyuṃ — ‘āyaṃ te, deva, coro
just as - *thief criminal have taken king, give* - *this (old) 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.’

tamevaṃ rājā evaṃ vadēyya — ‘gacchatha, bho, imaṃ purisaṃ pubbañhasamayāṃ sattisaṇa
king thus say - *go* *friend this man* *forenoon* *spear/100*
haṇathā ti.

strike
The king says to them: ‘Go, men, in the morning strike this man with a hundred spears.’
tamevaṃ pubbañhasamayāṃ sattisaṇa haṇēyyuṃ.
forenoon *spear/100* *strike*

In the morning they strike him with a hundred spears.

yatha natti saṅkhārānaṃ vuddhi, natti tattha āyatinaṃ punabbhavābhiniṃbatti.
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.

yatha natti āyatinaṃ punabbhavābhiniṃbatti, natti tattha āyatinaṃ jāṭijāṇamaṇaṃ.
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.

yatha natti āyatinaṃ jāṭijāṇamaṇaṃ, 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.

catuthaṃ.

fourth
Fourth (64)

“phasse ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi tanhā, appatīṭhitaṃ *contact if - nutriment not present lust not present delight not present craving without footing* tattha viññāṇaṃ avirūlhaṃ.”

“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.

yathā appatīṭhitaṃ 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.

yathā 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.

yathā natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniṃbatti, *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.

yathā natthi āyatim punabbhavābhiniṃbatti, natthi tattha āyatim jāṭiārāmaṇaṃ, *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.

yathā natthi āyatim jāṭiārāmaṇaṃ, 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 tanhā, *mind-intent if - nutriment not present lust not present delight not present craving* appatīṭhitaṃ tattha viññāṇaṃ avirūlhaṃ.

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.

yathā appatīṭhitaṃ 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.

yathā 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.

yathā natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniṃbatti, *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.

yathā natthi āyatim punabbhavābhiniṃbatti, natthi tattha āyatim jāṭiārāmaṇaṃ, *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.

yathā natthi āyatim jāṭiārāmaṇaṃ, 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.

viññāṇe ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi tanhā, *consciousness if - nutriment not present lust not present delight not present craving* appatīṭhitaṃ tattha viññāṇaṃ avirūlhaṃ.

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.

yathā appatīṭhitaṃ 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.

yathā 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.

atha rājā majjhanhikasamayam evaṃ vadeyya — ‘ambho, kathaṃ so puriso’ti? *then king mid.time thus say - hey! how? he man* Then at noon the king asks: ‘Men, how’s that man?’

‘attheva, deva, jīvaṭī’ti. *true king lives* ‘Still alive, sire.’

tamenam rājā evaṃ vadeyya — ‘gacchatha, bho, taṃ purisaṃ majjhanhikasamayam sattsisatena *spear.100* *king thus say - go friend that man mid.time* hanathā’ti.

strike

“Then go, and at noon strike him with a hundred spears.”

tamenam majjhanhikasamayam sattsisatena haneyyūṃ. *spear.100 strike* At noon they strike him with a hundred spears.

atha rājā sāyanhasamayam evaṃ vadeyya — ‘ambho, kathaṃ 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?’

‘attheva, deva, jīvaṭī’ti. *true king lives* ‘Still alive, sire.’

tamenam rājā evaṃ vadeyya — ‘gacchatha, bho, taṃ purisaṃ sāyanhasamayam sattsisatena *spear.100* *king thus say - go friend that man evening.time* hanathā’ti.

strike

“Then go, and in the evening strike him with a hundred spears.”

tamenam sāyanhasamayam sattsisatena haneyyūṃ. *evening.time spear.100 strike* In the evening they strike him with a hundred spears.

taṃ kiṃ maññatha, bhikkhave, api nu so puriso divasaṃ tūhi sattsisatehi haññamāno tatonidānaṃ *that what imagine - even - he man day three spear.100 struck on account of*

dukkhaṃ domanassaṃ paṭisaṃvediyetha’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, sattiya haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyetha; ko *one-if Sir spear struck on account of pain grief experience*

pana vādo tūhi sattsisatehi 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 *only kho.aham - consciousness.nutriment to see say* datṭhabboti vadāmi.

“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 *uttarikaraṇiyaṃti 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 Sāvattihī.

“cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ tithiyā sambhavesīnaṃ vā anugacchāya. *four:there - - 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?

kabalikāro āhāro olāriko 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 tithiyā 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.

“Kabalikāre ce, bhikkhave, āhāre athi rāgo athi nandī athi taṇhā, patitthitaṃ tatha *solid food if - - nutriment to be lust to be delight to be craving established there*”
 viññānaṃ *virūlhaṃ.*

“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 grow.

yatha patitthitaṃ viññānaṃ virūlhaṃ, athi tatha nāmarūpassa avakkanti.

wherever established consciousness growth to be there name&form appearance

yatha athi nāmarūpassa avakkanti, athi tatha 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.

yatha athi saṅkhārānaṃ vuddhi, athi tatha āyatinaṃ punabbhavābhinihbatī.

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.

yatha athi āyatinaṃ punabbhavābhinihbatī, athi tatha āyatinaṃ jāṭijārāmaṇaṃ.

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.

yatha athi āyatinaṃ jāṭijārāmaṇaṃ, sasokaṃ tam, bhikkhave, sadaraṃ saupḍyāsanti 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 athi rāgo athi nandī athi taṇhā, patitthitaṃ tatha viññānaṃ *contact if - - nutriment to be lust to be delight to be craving established there consciousness*”
 virūlhaṃ.

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

yatha patitthitaṃ viññānaṃ virūlhaṃ, athi tatha nāmarūpassa avakkanti.

wherever established consciousness growth to be there name&form appearance

Wherever consciousness becomes established and comes to grow, there is a descent of name-and-form.

yatha athi nāmarūpassa avakkanti, athi tatha 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.

yatha athi saṅkhārānaṃ vuddhi, athi tatha āyatinaṃ punabbhavābhinihbatī.

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.

yatha athi āyatinaṃ punabbhavābhinihbatī, athi tatha āyatinaṃ jāṭijārāmaṇaṃ.

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.

yatha natti āyatinaṃ jāṭijārāmaṇaṃ, asokaṃ tam, bhikkhave, adaraṃ anupḍyāsanti *wherever not present future birth,oldage,death no sorrow that - no trouble sorrowless*

vadāmi.

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

“seyyaṃhāpi, bhikkhave, kūtīgāraṃ vā kūtīgārasālāṃ vā utarāya vā dakkhiṇāya vā pācīnāya *just as - house,pyramide or building,pyramide or northern or southern or eastern*

vā vāṭapāṇā sūriye uggaḥcchante vāṭapāṇena rasmi pavasiṭṭvā 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 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

“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?”

“āpasmin, bhante” ti.

water

“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?”

“appatitthiā, bhante” ti.

without a footing

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

“evameva kho, bhikkhave, kabalikāre ce āhāre natti rāgo natti nandī natti *only - surely - solid food if nutriment not present lust not present delight not present*

taṇhā, appatitthitaṃ tatha viññānaṃ 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 grow.

yatha appatitthitaṃ viññānaṃ avirūlhaṃ, natti tatha nāmarūpassa avakkanti.

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

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

yatha natti nāmarūpassa avakkanti, natti tatha 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.

yatha natti saṅkhārānaṃ vuddhi, natti tatha āyatinaṃ punabbhavābhinihbatī.

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.

yatha natti āyatinaṃ punabbhavābhinihbatī, natti tatha āyatinaṃ jāṭijārāmaṇaṃ.

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

yatha natti āyatinaṃ jāṭijārāmaṇaṃ, asokaṃ tam, bhikkhave, adaraṃ anupḍyāsanti *wherever not present future birth,oldage,death no sorrow that - no trouble sorrowless*

vadāmi.

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

yathā appatīṭhitaṃ viññāṇaṃ 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.

yathā 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.

yathā natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniṃbatti,
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.

yathā natthi āyatim punabbhavābhiniṃbatti, natthi tattha āyatim jāṭiārāmaṇaṃ,
wherever not present future new existence
 Where there is no production of future renewed existence, there is no future birth, aging, and death.

yathā natthi āyatim jāṭiārāmaṇaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti vadāmi,
wherever not present future birth,oldage,death no sorrow that no trouble sorrowless
 say
 Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

maṇosañcetanāya ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi tanhā,
mind.inherent if - nutriment not present lust not present delight not present craving
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.

yathā appatīṭhitaṃ viññāṇaṃ 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.

yathā 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.

yathā natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniṃbatti,
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.

yathā natthi āyatim punabbhavābhiniṃbatti, natthi tattha āyatim jāṭiārāmaṇaṃ,
wherever not present future new existence
 Where there is no production of future renewed existence, there is no future birth, aging, and death.

yathā natthi āyatim jāṭiārāmaṇaṃ, asokaṃ taṃ, bhikkhave, adaraṃ anupāyāsanti vadāmi,
wherever not present future birth,oldage,death no sorrow that no trouble sorrowless
 say
 Where there is no future birth, aging, and death, I say that is without sorrow, anguish, and despair.

viññāṇe ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi tanhā,
consciousness if - nutriment not present lust not present delight not present craving
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.

yathā appatīṭhitaṃ viññāṇaṃ 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.

yathā 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.

yathā natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniṃbatti,
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.

yathā natthi āyatim punabbhavābhiniṃbatti, natthi tattha āyatim jāṭiārāmaṇaṃ,
wherever not present future new existence
 Where there is no production of future renewed existence, there is no future birth, aging, and death.

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

maṇosañcetanāya ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi tanhā, patīṭhitaṃ tattha
mind.inherent if - nutriment to be lust to be delight to be craving established there
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.

yathā patīṭhitaṃ viññāṇaṃ 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.

yathā 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.

yathā atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniṃbatti,
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.

yathā atthi āyatim punabbhavābhiniṃbatti, atthi tattha āyatim jāṭiārāmaṇaṃ,
wherever to be future new existence
 Where there is the production of future renewed existence, there is future birth, aging, and death.

yathā atthi āyatim jāṭiārāmaṇaṃ, sasokaṃ taṃ, bhikkhave, sadaraṃ saupāyāsanti vadāmi,
wherever to be future birth,oldage,death with grief that - with trouble with despair
 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 tanhā, patīṭhitaṃ tattha
consciousness if - nutriment to be lust to be delight to be craving established there
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.

yathā patīṭhitaṃ viññāṇaṃ 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.

yathā 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.

yathā atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniṃbatti,
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.

yathā atthi āyatim punabbhavābhiniṃbatti, atthi tattha āyatim jāṭiārāmaṇaṃ,
wherever to be future new existence
 Where there is the production of future renewed existence, there is future birth, aging, and death.

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

“seyyathapi, bhikkhave, rājako vā citṭakārako vā sati rājanāya vā lākhāya vā haliddiṃyā vā nīliyā
just as painter or dye or lac or turmeric or blue
 vā mañjīṭhāya vā supariṃaṭṭhe vā phalake bhīṭiṃyā vā dussapaṭṭe vā ithirūpaṃ vā purisaruṇaṃ
or crimson or plank or board or cloth or woman or man
 vā abhinimmineyya sabbaṅgapaccāṅgaṃ;
or create all:major/minor/limb

“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.

yathā athi āyān punabhavābhiniibat, athi tathā āyān jātājāmarānām.
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, ageing, and death.
 yathā athi āyān jātājāmarānām, sasoḥam tam, bhikkhave, sadāraṇ saupāyāsanti yadāmi.
wherever to be future birth-oldage,death with grief that - with trouble with despair say

ca bhil'bhava śbāre aṭṭhi vāṇa aṭṭhi naṇḍi aṭṭhi taṇḍa natṭiḥṭam taṭṭha

consciousness if
vinnāṇam virūḷham.
consciousness growth
nurtiment to be lust to be delight to be craving established there

20. *anāpāna*, *śīla* as well as the individual characteristics, it made its growth, it made its clearing, *śīla* becomes established and comes
 21. *patitthānam* *vināṇam* *virūḥam*, *atthi* *tattha* *nāmarūpassa* *avakkanti*.

Wherever consciousness becomes established and comes to growth, there is a descent of name-and-form.
 yathā athi nāmā rūpassa avakkanti, athi tathā saṅkhārānaṃ vuddhi.

Where there is a descent of name-and-form, there is the growth of volitional formations.

yaṭṭha aṭṭha punnabhavabhinibbatti, aṭṭha taṭṭha ayaṃ jaiṇamaramam.
 wherever to be future new existence to be there future birth, old age, death.

yathā arthaṁ jayjāmarānam, sasokaṁ tann, bhikkhava, sadāraṁ saṃpayaśaṇṇi vadāmi.
 wherever to be future birth, old-age-death with grief that - with trouble with despair say

krabāṭṭ-āre ca
bhikkhave
ābhare
narhi
*āro narhi
naññī
narhi
tanhā

solid food	if	nutriment	not present	lust	not present	delight	not present	craving
appatītiṭṭham	tattha	viññānam	aviṭṭham.					
without fooling	there	consciousness	not grown					

It, consequently, does not appear that the instrument came from there and come to growth. *avirūḥam, nathi* there is no decaying, *conspicuousness* does not become *castrousness* *appatīṭham viññāṃ* *tattha nāmarūpassa avakanti.*

yathā nāmaṃ āvakkanti, tathā saṅkhārānaṃ vuddhi.

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

yathā nāthi ayatim punābhavābhūmbatī, nāthi tathā ayatim jāgarāmarānam.
 whenever not present future new existence not present there future birth:oldage:death
 there there is no production of future renewed existence, there is no future birth, ageing, and death.

yathā	nāthi	ayatiṃ	jāṭiyamarāṇam,	asokaṃ	tam,	bhikkhave,	adaraṃ	anupayāsanti
whenever	not present	future	birth,oldage,death	no sorrow	that	-	no trouble	sorrowless

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

“phasse ce,	nathi	rāgo nathi	nandī nathi	tanhā,
bhikkhave,	nathi	rāgo nathi	nandī nathi	appatītham
contact if -	nuriment	not present	lust	not present
			delight	not present
			craving	without footing

*actua vinctuam
aviluniam.
here consciousness not grow
"if, blubbis, there is no just for the nutriment contact, if there is no delight, if there is no craving, consciousness does not become established there and come to growth.*