

0.0.1 There is Lust

atthirāgasuttaṃ

1. There are these four nutriments, O bhikkhus, for the persistence of beings who have come to be or for the assistance of those who are seeking to be. What four? Food eaten in lumps, course of fine. Contact as the second. Mental intention as the third. Consciousness as the fourth. These, O bhikkhus, are the four nutriments, for the persistence of beings who have come to be or for the assistance of those who are seeking to be.

cattārome bhikkhave, āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya. kātame cattāro? kabalīkāro¹ āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ. ime kho bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya.

2. If, O bhikkhus, there is lust for the nutriment food eaten in lumps, if there is delight, if there is thirsting, there, consciousness is established and has come to growth. Where consciousness is established and has come to growth, there, there is the descent of name-and-form. Where there is the descent of name-and-form, there, there is growth of sankharas. Where there is

¹kabalīkāro - sīmu, pts. ■

growth of sankharas, there, there is an actualization of a being again in the future. Where there is an actualization of a being again in the future, there, there is future old age and death. Where there is future old age and death, that is accompanied by sorrow, O bhikkhus, dreadful, accompanied by despair, I say.

kabalīkāre ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā paṭiṭṭhitam tattha viññāṇam virūḷham. yattha paṭiṭṭhitam viññāṇam virūḷham atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. yattha atthi āyatim punabbavābhiniḃbanti, atthi tattha āyatim jātijarāmarāṇam. yattha atthi āyatim jātijarāmarāṇam, sasokaṃ taṃ bhikkhave, sadaraṃ² saupāyāsanti vadāmi.

3. If, O bhikkhus, there is lust for the nutriment contact, if there is delight, if there is thirsting, there, consciousness is established and has come to growth. Where consciousness is established and has come to growth, there, there is the descent of name-and-form. Where there is the descent of name-and-form, there, there is growth of sankharas. Where there is growth of sankharas, there, there is an actualization of a being again in the future. Where there is an actualization of a being again in the

²sarajaṃ - sīmu, syā. ■

future, there, there is future old age and death. Where there is future old age and death, that is accompanied by sorrow, O bhikkhus, dreadful, accompanied by despair, I say.

phasse ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā patitṭhitam tattha viññāṇam virūḷham yattha patitṭhitam viññāṇam virūḷham atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānam vuddhi. yattha atthi saṃkhārānam vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmarānam. yattha atthi āyatim jātijarāmarānam, sasokaṃ tam bhikkhave, sadaram sa-upāyāsanti vadāmi.

4. If, O bhikkhus, there is lust for the nutriment mental intention, if there is delight, if there is thirsting, there, consciousness is established and has come to growth. Where consciousness is established and has come to growth, there, there is the descent of name-and-form. Where there is the descent of name-and-form, there, there is growth of sankharas. Where there is growth of sankharas, there, there is an actualization of a being again in the future. Where there is an actualization of a being again in the future, there, there is future old age and death. Where there is future old age and death, that is accompanied by sorrow, O bhikkhus, dreadful, accompanied

by despair, I say.

manosañcetanāya ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā. patitṭhitam tattha viññāṇam virūḷham. yattha patitṭhitam viññāṇam virūḷham, atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārāṇam vuddhi. yattha atthi saṃkhārāṇam vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. yattha atthi āyatim punabbhavābhiniḃbatti. atthi tattha āyatim jātijarāmarāṇa, yattha atthi āyatim jātijarāmarāṇam, sasokaṃ taṃ bhikkhave sadaraṃ saupāyāsanti vadāmi.

5. If, O bhikkhus, there is lust for the nutriment consciousness, if there is delight, if there is thirsting, there, consciousness is established and has come to growth. Where consciousness is established and has come to growth, there, there is the descent of name-and-form. Where there is the descent of name-and-form, there, there is growth of sankharas. Where there is growth of sankharas, there, there is an actualization of a being again in the future. Where there is an actualization of a being again in the future, there, there is future old age and death. Where there is future old age and death, that is accompanied by sorrow, O bhikkhus, dreadful, accompanied by despair, I say.

viññāṇe ce bhikkhave, āhāre atthi rāgo, atthi nandi,

atthi taṇhā. patitṭhitam tattha viññāṇam virūḷham.
yattha patitṭhitam viññāṇam virūḷham, atthi tat-
tha nāmarūpassa avakkanti. yattha atthi nāmarū-
passa avakkanti, atthi tattha saṃkhārānam vud-
dhi, yattha atthi saṃkhārānam vuddhi, atthi tat-
tha āyatim punabbhavābhiniḃbatti. yattha atthi
āyatim punabbhavābhiniḃbatti. atthi tattha āya-
tim jātijarāmarāṇam, yattha atthi āyatim jātijarā-
marāṇam, sasokaṃ taṃ bhikkhave sadaraṃ sau-
pāyāsanti vadāmi.

6. Suppose, O bhikkhus, there being a red or yellow or
blue or crimson dye, an artist or a painter would create
on a well-prepared plank, wall or canvas, the figure of a
man or woman complete in all its features.

seyyathāpi bhikkhave, rajako vā cittakāro³ vā sati
rajanāya vā lākhāya vā haḷiddiyā vā nīliyā vā mañ-
jiṭṭhāya⁴ vā sumatṭhe vā⁵ phalake vā bhittiyā vā
dussapaṭe 'vā itthirūpaṃ vā purisarūpaṃ vā abhi-
nimmiṇeyya sabbaṅgapaccaṅgaṃ.

7. So too, O bhikkhus, if there is lust for the nutri-
ment food eaten in lumps, if there is delight, if there
is thirsting, there, consciousness is established and has
come to growth. Where consciousness is established

³cittakārako - machasaṃ syā. ■

⁴mañjetṭhe - sīmu, mañjetṭhāya - pts ■

⁵suparimaṭṭhe vā - machasaṃ. ■

and has come to growth, there, there is the descent of name-and-form. Where there is the descent of name-and-form, there, there is growth of sankharas. Where there is growth of sankharas, there, there is an actualization of a being again in the future. Where there is an actualization of a being again in the future, there, there is future old age and death. Where there is future old age and death, that is accompanied by sorrow, O bhikkhus, dreadful, accompanied by despair, I say.

evameva kho bhikkhave, kabalīkāre ce āhāre atthi rāgo, atthi nandi, atthi taṇhā: patitṭhitam tattha viññāṇam virūḷham. yattha patitṭhitam viññāṇam 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 jātijarāmarāṇam. yattha atthi āyatim jātijarāmarāṇam sasokaṃ tam bhikkhave, sadaraṃ saupāyāsanti vadāmi.

8. If, O bhikkhus, there is lust for the nutriment contact, if there is delight, if there is thirsting, there, consciousness is established and has come to growth. Where consciousness is established and has come to growth, there, there is the descent of name-and-form. Where there is the descent of name-and-form, there, there is growth of sankharas. Where there is growth of sankharas, there,

there is an actualization of a being again in the future. Where there is an actualization of a being again in the future, there, there is future old age and death. Where there is future old age and death, that is accompanied by sorrow, O bhikkhus, dreadful, accompanied by despair, I say.

phasse ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā patitṭhitam tattha viññāṇam virūḷham yattha patitṭhitam viññāṇam virūḷham atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārāṇam vuddhi. yattha atthi saṃkhārāṇam vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmarāṇam. yattha atthi āyatim jātijarāmarāṇam, sasokaṃ tam bhikkhave, sadaraṃ sa-upāyāsanti vadāmi.

9. If, O bhikkhus, there is lust for the nutriment mental intention, if there is delight, if there is thirsting, there, consciousness is established and has come to growth. Where consciousness is established and has come to growth, there, there is the descent of name-and-form. Where there is the descent of name-and-form, there, there is growth of sankharas. Where there is growth of sankharas, there, there is an actualization of a being again in the future. Where there is an actualization of a being again in the future, there, there is future old age and death.

Where there is future old age and death, that is accompanied by sorrow, O bhikkhus, dreadful, accompanied by despair, I say.

manosañcetanāya ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā. paṭiṭṭhitam tattha viññāṇam virūḷham. yattha paṭiṭṭhitam viññāṇam virūḷham, atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānam vuddhi. yattha atthi saṃkhārānam vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. yattha atthi āyatim punabbhavābhiniḃbatti. atthi tattha āyatim jātijarāmarāṇa, yattha atthi āyatim jātijarāmarāṇam, sasokaṃ taṃ bhikkhave sadaram saupāyāsanti vadāmi.

10. If, O bhikkhus, there is lust for the nutriment consciousness, if there is delight, if there is thirsting, there, consciousness is established and has come to growth. Where consciousness is established and has come to growth, there, there is the descent of name-and-form. Where there is the descent of name-and-form, there, there is growth of sankharas. Where there is growth of sankharas, there, there is an actualization of a being again in the future. Where there is an actualization of a being again in the future, there, there is future old age and death. Where there is future old age and death, that is accompanied by sorrow, O bhikkhus, dreadful, accompanied by despair, I say.

viññāṇe ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā. patitṭhitam tattha viññāṇam virūḷham. yattha patitṭhitam viññāṇam virūḷham, atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi, yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. yattha atthi āyatim punabbhavābhiniḃbatti. atthi tattha āyatim jātijarāmarāṇam, yattha atthi āyatim jātijarāmarāṇam, sasokaṃ taṃ bhikkhave sadaraṃ saupāyāsanti vadāmi.

11. If, O bhikkhus, there is not lust for the nutriment food eaten in lumps, if there is not delight, if there is not thirsting, there, consciousness is unestablished and has not come to growth. Where consciousness is unestablished and has not come to growth, there, there is not the descent of name-and-form. Where there is not the descent of name-and-form, there, there is not growth of sankharas. Where there is not growth of sankharas, there, there is not an actualization of a being again in the future. Where there is not an actualization of a being again in the future, there, there is no future old age and death. Where there is no future old age and death, that is free from sorrow, O bhikkhus, free from dread, free from despair, I say.

kabalīkāre ce bhikkhave āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitam tattha viññā-

ṇaṃ avirūḷhaṃ. yattha appatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārāṇaṃ vuddhi. yattha natthi saṅkhārāṇaṃ vuddhi, natthi tattha āyatiṃ punabbhavābhiniḃbatti. yattha natthi āyatiṃ punabbhavābhiniḃbatti, natthi tattha āyatiṃ jātijarāmarāṇaṃ. yattha natthi āyatiṃ jātijarāmarāṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

12. If, O bhikkhus, there is not lust for the nutriment contact, if there is not delight, if there is not thirsting, there, consciousness is unestablished and has not come to growth. Where consciousness is unestablished and has not come to growth, there, there is not the descent of name-and-form. Where there is not the descent of name-and-form, there, there is not growth of sankharas. Where there is not growth of sankharas, there, there is not an actualization of a being again in the future. Where there is not an actualization of a being again in the future, there, there is no future old age and death. Where there is no future old age and death, that is free from sorrow, O bhikkhus, free from dread, free from despair, I say.

phasse ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatiṭṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ yattha appatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha

saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti. yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmarānaṃ. yattha natthi āyatim jātijarāmarānaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

13. If, O bhikkhus, there is not lust for the nutriment mental intention, if there is not delight, if there is not thirsting, there, consciousness is unestablished and has not come to growth. Where consciousness is unestablished and has not come to growth, there, there is not the descent of name-and-form. Where there is not the descent of name-and-form, there, there is not growth of sankharas. Where there is not growth of sankharas, there, there is not an actualization of a being again in the future. Where there is not an actualization of a being again in the future, there, there is no future old age and death. Where there is no future old age and death, that is free from sorrow, O bhikkhus, free from dread, free from despair, I say.

manosañcetanāya ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitaṃ tattha viññānaṃ avirūḷhaṃ yattha appatitṭhitaṃ viññānaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbha-

vābhiniḃbatti. yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmarāṇaṃ. yattha natthi āyatim jātijarāmarāṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

14. If, O bhikkhus, there is not lust for the nutriment consciousness, if there is not delight, if there is not thirsting, there, consciousness is unestablished and has not come to growth. Where consciousness is unestablished and has not come to growth, there, there is not the descent of name-and-form. Where there is not the descent of name-and-form, there, there is not growth of sankharas. Where there is not growth of sankharas, there, there is not an actualization of a being again in the future. Where there is not an actualization of a being again in the future, there, there is no future old age and death. Where there is no future old age and death, that is free from sorrow, O bhikkhus, free from dread, free from despair, I say.

viññāṇe ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ yattha appatitṭhitaṃ viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārāṇaṃ vuddhi. yattha natthi saṅkhārāṇaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti. yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmarāṇaṃ. yattha nat-

thi āyatim jātijarāmarañam, asokaṃ taṃ bhikkhave,
adaraṃ anupāyāsanti vadāmi.

15. Just as, O bhikkhus, a building with a peaked roof or a hall with a peaked roof would have window to the north or south or west. “If the sun rises with its ray of light having passed through the window, where will it be established?” “On the western wall, O Bhante.” “If there were not a western wall, O bhikkhus, where will it be established?” “On the earth, O Bhante.” “If there were no earth, O bhikkhus, where will it be established?” “On the water, O Bhante.” “If there were no water, O bhikkhus, where will it be established?” “It will be unestablished, O Bhante.”

seyyathāpi bhikkhave, kūṭāgāraṃ vā kūṭāgārasālā vā uttarāya vā dakkhiṇāya vā pācīnāya vā vāta-pānā⁶ suriye uggacchante vātapānena rasmi pa-visitvā kvāssa patitṭhitāti. pacchimāya bhante, bhittiyanti. pacchimā ce bhikkhave, bhitti nāssa, kvāssa patitṭhitāti? paṭhaviyaṃ bhante'ti paṭhavi ce bhikkhave, nāssa, kvāssa patitṭhitāti? āpas-maṃ bhante'ti āpo ce bhikkhave, nāssa kvāssa, patitṭhitāti? appatitṭhitā bhante'ti.

16. So too, O bhikkhus, if there is not lust for the nutri-ment food eaten in lumps, if there is not delight, if there is not thirsting, there, consciousness is unestablished and

⁶pācīnavātapānā - simu, syā. ■

has not come to growth. Where consciousness is unestablished and has not come to growth, there, there is not the descent of name-and-form. Where there is not the descent of name-and-form, there, there is not growth of sankharas. Where there is not growth of sankharas, there, there is not an actualization of a being again in the future. Where there is not an actualization of a being again in the future, there, there is no future old age and death. Where there is no future old age and death, that is free from sorrow, O bhikkhus, free from dread, free from despair, I say.

evameva kho bhikkhave, kabalīkāre ce āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ. yattha appatitṭhitaṃ viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatiṃ punabbhavābhiniḃbatti. yattha natthi āyatiṃ punabbhavābhiniḃbatti, natthi tattha āyatiṃ jāti-jarāmaraṇaṃ. yattha natthi āyatiṃ jāti-jarāmaraṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

17. If, O bhikkhus, there is not lust for the nutriment contact, if there is not delight, if there is not thirsting, there, consciousness is unestablished and has not come to growth. Where consciousness is unestablished and

has not come to growth, there, there is not the descent of name-and-form. Where there is not the descent of name-and-form, there, there is not growth of sankharas. Where there is not growth of sankharas, there, there is not an actualization of a being again in the future. Where there is not an actualization of a being again in the future, there, there is no future old age and death. Where there is no future old age and death, that is free from sorrow, O bhikkhus, free from dread, free from despair, I say.

phasse ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitam tattha viññāṇam avirūḷham yattha appatitṭhitam viññāṇam avirūḷham, natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānam vuddhi. yattha natthi saṅkhārānam vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti. yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmarāṇam. yattha natthi āyatim jātijarāmarāṇam, asokaṃ tam bhikkhave, adaraṃ anupāyāsanti vadāmi.

18. If, O bhikkhus, there is not lust for the nutriment mental intention, if there is not delight, if there is not thirsting, there, consciousness is unestablished and has not come to growth. Where consciousness is unestablished and has not come to growth, there, there is not the descent of name-and-form. Where there is not the descent of name-and-form, there, there is not growth

of sankharas. Where there is not growth of sankharas, there, there is not an actualization of a being again in the future. Where there is not an actualization of a being again in the future, there, there is no future old age and death. Where there is no future old age and death, that is free from sorrow, O bhikkhus, free from dread, free from despair, I say.

manosañcetanāya ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitam tattha viññāṇam avirūḷham yattha appatitṭhitam viññāṇam avirūḷham, natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānam vuddhi. yattha natthi saṅkhārānam vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti. yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmarāṇam. yattha natthi āyatim jātijarāmarāṇam, asokaṃ tam bhikkhave, adaraṃ anupāyāsanti vadāmi.

19. If, O bhikkhus, there is not lust for the nutriment consciousness, if there is not delight, if there is not thirsting, there, consciousness is unestablished and has not come to growth. Where consciousness is unestablished and has not come to growth, there, there is not the descent of name-and-form. Where there is not the descent of name-and-form, there, there is not growth of sankharas. Where there is not growth of sankharas, there, there is not an actualization of a being again in the future.

Where there is not an actualization of a being again in the future, there, there is no future old age and death. Where there is no future old age and death, that is free from sorrow, O bhikkhus, free from dread, free from despair, I say.

viññāṇe ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitam tattha viññāṇam avirūḷham yattha appatitṭhitam viññāṇam avirūḷham, natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti. yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātijarāmaṇaṃ. yattha natthi āyatim jātijarāmaṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

