

0.0.1 There is Lust

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.

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.

atthirāgasuttam

cattārome bhikkhave,
āhārā bhūtānaṃ vā
sattānaṃ ʔhitiyā sam-
bhavesīnaṃ vā anug-
gahāya. katame cat-
tāro? kabalīkāro¹
āhāro oḷāriko vā su-
khumo vā, phasso
dutiyo, manosañ-
cetanā tatiyā, viñ-
ñānaṃ catuttham.
ime kho bhikkhave,
cattāro āhārā bhū-
tānaṃ vā sattānaṃ
ʔhitiyā sambhavesī-
naṃ vā anuggahāya.

kabalīkāre ce bhik-
khave, āhāre atthi
rāgo, atthi nandi, at-
thi taṇhā patitṭhitam
tattha viññānaṃ vi-
rūḷham. yattha pa-
titṭhitam viññānaṃ
virūḷham atthi tat-
tha nāmarūpassa

¹kabalīkāro - sīmu, pts. ■

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.

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

avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. yattha atthi āyatim punabbavābhiniḃbanti, atthi tattha āyatim jātijarāmarānaṃ. yattha atthi āyatim jātijarāmarānaṃ, sasokaṃ taṃ bhikkhave, sadaraṃ² saupāyāsanti vadāmi.

phasse ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā patitṭhitam tattha viññānaṃ virūḷhaṃ yattha patitṭhitam viññānaṃ virūḷhaṃ atthi tattha nāmarūpassa

²sarajaṃ - simu, syā. ■

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.

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.

avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmarāṇaṃ. yattha atthi āyatim jātijarāmarāṇaṃ, sasokaṃ taṃ bhikkhave, sadaraṃ saupāyāsanti vadāmi.

manosañcetanāya ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā. patitṭhitam tattha viññāṇaṃ virūḷhaṃ. yattha patitṭhitam viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa

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.

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,

avakkanti, atthi tattha saṃkhārānaṃ vuddhi. yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. yattha atthi āyatim punabbhavābhiniḃbatti. atthi tattha āyatim jāti-jarāmaṇa, yattha atthi āyatim jāti-jarāmaṇaṃ, sasokaṃ taṃ bhikkhave sadaraṃ saupāyāsanti vadāmi.

viññāṇe ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā. paṭiṭṭhitaṃ tattha viññāṇaṃ virūḷhaṃ. yattha paṭiṭṭhitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vud-

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.

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.

dhi, yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhinibbatti. yattha atthi āyatim punabbhavābhinibbatti. atthi tattha āyatim jātijarāmarāṇaṃ, yattha atthi āyatim jātijarāmarāṇaṃ, sasokaṃ taṃ bhikkhave sadaraṃ saupāyāsanti vadāmi.

seyyathāpi bhikkhave, rajako vā cittakāro³ vā sati rājanāya vā lākhāya vā haḷiddiyā vā nīliyā vā mañjittāya⁴ vā sumatṭhe vā⁵ phalake vā bhit-tiyā vā dussapaṭe 'vā itthirūpaṃ vā purisarūpaṃ vā abhinimmiṇeyya sabbaṅgapac-

³cittakārako - machasaṃ syā. ■

⁴mañjettṭhe - sīmu, mañjettṭhāya - pts ■

⁵suparimatṭhe vā - machasaṃ. ■

7. So too, O bhikkhus, if 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 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.

cāṅgaṃ.

evameva kho bhikkhave, kabalīkāre ce āhāre atthi rāgo, atthi nandi, atthi taṇhā: paṭiṭṭhitam tattha viññāṇaṃ virūḷhaṃ. yattha paṭiṭṭhitam viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakanti. yattha atthi nāmarūpassa avakanti, atthi tattha saṅkhārānaṃ vuddhi. yattha atthi saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḃbatti. yattha atthi āyatim punabbhavābhiniḃbatti, atthi tattha āyatim jātijarāmarāṇaṃ. yattha atthi āyatim jātijarāmarāṇaṃ 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.

9. If, O bhikkhus, there is

phasse ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā patitṭhitam tattha viññāṇaṃ virūḷhaṃ yattha patitṭhitam viññāṇaṃ virūḷhaṃ atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyatiṃ punabbhavābhiniḃbatti. yattha atthi āyatiṃ punabbhavābhiniḃbatti, atthi tattha āyatiṃ jātijarāmaṇaṃ. yattha atthi āyatiṃ jātijarāmaṇaṃ, sasokaṃ taṃ bhikkhave, sadaraṃ saupāyāsanti vadāmi.

manosañcetanāya ce bhikkhave, āhāre at-

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.

10. If, O bhikkhus, there is lust for the nutriment consciousness, if there is delight,

thi rāgo, atthi nandi, atthi taṇhā. patitṭhitam tattha viññāṇaṃ virūḷhaṃ. yattha patitṭhitam viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyatiṃ punabbhavābhinibbatti. yattha atthi āyatiṃ punabbhavābhinibbatti. atthi tattha āyatiṃ jāti-jarāmaṇa, yattha atthi āyatiṃ jāti-jarāmaṇaṃ, sasokaṃ tam bhikkhave sadaram saupāyāsanti vadāmi.

viññāṇe ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā. patitṭhitam

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.

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

tattha viññāṇaṃ virūḷhaṃ. yattha paṭiṭṭhitaṃ viññāṇaṃ virūḷhaṃ, atthi tattha nāmarūpassa avakanti. yattha atthi nāmarūpassa avakanti, atthi tattha saṃkhārānaṃ vuddhi, yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyatiṃ punabbhavābhiniḃbatti. yattha atthi āyatiṃ punabbhavābhiniḃbatti. atthi tattha āyatiṃ jātijarāmarāṇaṃ, yattha atthi āyatiṃ jātijarāmarāṇaṃ, sasokaṃ taṃ bhikkhave sadaraṃ saupāyāsanti vadāmi.

kabalīkāre ce bhikkhave āhāre natthi rāgo, natthi nandi, natthi taṇhā. appaṭiṭṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ.

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.

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

yattha appatit̐thitaṃ viññāṇaṃ avirūḷhaṃ, natthi tattha nāma-rūpassa avakkanti. yattha natthi nāma-rūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatimaṃ punabbhavābhiniḃbatti. yattha natthi āyatimaṃ punabbhavābhiniḃbatti, natthi tattha āyatimaṃ jātijarāmaṇaṃ. yattha natthi āyatimaṃ jātijarāmaṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

phasse ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatit̐thitaṃ tattha viññāṇaṃ avirūḷhaṃ yattha appatit̐thitaṃ

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.

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 con-

viññāṇaṃ avirūḷhaṃ, natthi tattha nāma-rūpassa avakkanti. yattha natthi nāma-rūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatiṃ punabbhavābhiniḃbatti. yattha natthi āyatiṃ punabbhavābhiniḃbatti, natthi tattha āyatiṃ jātijarāmaṇaṃ. yattha natthi āyatiṃ jātijarāmaṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

manosañcetanāya ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ yattha appatitṭhitaṃ viññāṇaṃ avirūḷhaṃ,

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.

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

natthi tattha nāma-rūpassa avakkanti. yattha natthi nāma-rūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatimaṃ punabbhavābhiniḃbatti. yattha natthi āyatimaṃ punabbhavābhiniḃbatti, natthi tattha āyatimaṃ jātijarāmaṇaṃ. yattha natthi āyatimaṃ jātijarāmaṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

viññāṇe ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ yattha appatitṭhitaṃ viññāṇaṃ avirūḷhaṃ, natthi tattha nāma-

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.

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 west-

rūpassa avakkanti. yattha natthi nāma-rūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatīṃ punabbhavābhiniḃbatti. yattha natthi āyatīṃ punabbhavābhiniḃbatti, natthi tattha āyatīṃ jātiṃ rāmaṇaṃ. yattha natthi āyatīṃ jātiṃ rāmaṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

seyyathāpi bhikkhave, kūṭāgāraṃ vā kūṭāgārasālā vā uttarāya vā dakkhiṇāya vā pācīnāya vā vātapānā⁶ suriye uggacchante vātapānena rasmi pavisitvā kvāssa pa-

⁶pācīnavātapānā - simu, syā. ■

ern 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.”

16. So too, O bhikkhus, if 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

tiṭṭhitāti. pacchi-māya bhante, bhit-tiyanti. pacchimā ce bhikkhave, bhitti nāssa, kvāssa patiṭ-ṭhitāti? paṭhaviyaṃ bhante'ti paṭhavi ce bhikkhave, nāssa, kvāssa patiṭṭhitāti? āpasmaṃ bhante'ti āpo ce bhikkhave, nāssa kvāssa, patiṭ-ṭhitāti? appatiṭṭhitā bhante'ti.

evameva kho bhikkhave, kabalīkāre ce āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatiṭṭhitam tattha viññāṇaṃ avirūḷhaṃ. yattha appatiṭṭhitam viññāṇaṃ avirūḷhaṃ, natthi tattha nāma-rūpassa avakkanti. yattha natthi nāma-rūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi.

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.

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

yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhinibbatti. yattha natthi āyatim punabbhavābhinibbatti, natthi tattha āyatim jātijarāmarāṇaṃ. yattha natthi āyatim jātijarāmarāṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

phasse ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatīṭṭhitam tattha viññāṇaṃ avirūḷhaṃ yattha appatīṭṭhitam viññāṇaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅ-

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.

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

khārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti. yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āyatim jātika-rāmarāṇaṃ. yattha natthi āyatim jātika-rāmarāṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

manosañcetanāya ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ yattha appatitṭhitaṃ viññāṇaṃ avirūḷhaṃ, natthi tattha nāma-rūpassa avakkanti. yattha natthi nāma-rūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi,

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.

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

natthi tattha āyatim punabbhavābhinibbatti. yattha natthi āyatim punabbhavābhinibbatti, natthi tattha āyatim jātika-rāmarañam. yattha natthi āyatim jātika-rāmarañam, asokam tam bhikkhave, adaram anupāyāsanti vadāmi.

viññāṇe ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitam tattha viññāṇam avirūlham yattha appatitṭhitam viññāṇam avirūlham, natthi tattha nāma-rūpassa avakkanti. yattha natthi nāma-rūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatim

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.

punabbhavābhiniḥ-
batti. yattha natthi
āyatim punabbhavā-
bhiniḥbatti, natthi
tattha āyatim jāti-
rāmaṇaṃ. yattha
natthi āyatim jāti-
rāmaṇaṃ, asokaṃ
taṃ bhikkhave, ada-
raṃ anupāyāsanti
vadāmi.

