

### 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. 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,

### 0.0.1 atthirāgasuttam

1. cattārome bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ʒhitiyā sambhavesiṇaṃ vā anuggahāya. katame cattāro? kabalīkāro<sup>1</sup> āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catuttham. ime kho bhikkhave, cattāro āhārā bhūtānaṃ vā sattānaṃ ʒhitiyā sambhavesiṇaṃ vā anuggahāya.

2. kabalīkāre ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā patiṭṭhitam tattha viññāṇaṃ virūḷham. yattha patiṭṭhitam viññāṇaṃ virūḷham atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyaṭiṃ punabbhavābhiniḃbatti. yattha atthi āyaṭiṃ punabbhavābhiniḃbanti, atthi tattha āyaṭiṃ jāṭijarāmaṇaṃ. yattha atthi āyaṭiṃ jāṭijarāmaṇaṃ, sasokaṃ taṃ bhikkhave, sadaraṃ<sup>2</sup> saupāyāsanti vadāmi.

3. phasse ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā patiṭṭhitam tattha viññāṇaṃ virūḷham yattha patiṭṭhitam viññāṇaṃ virūḷham atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyaṭiṃ punabbhavābhiniḃbatti. yattha atthi āyaṭiṃ punabbhavābhiniḃbanti, atthi tattha āyaṭiṃ jāṭijarāmaṇaṃ. yattha at-

<sup>1</sup>kabalīkāro - sīmu, pts. ■

<sup>2</sup>sarajaṃ - sīmu, syā. ■

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.

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.

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.

thi āyatim jātijarāmarāṇaṃ, sasokaṃ taṃ bhikkhave, sadaraṃ saupāyāsanti vadāmi.

4. manosañcetanāya ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā. patiṭṭhitam tattha viññāṇaṃ virūlhaṃ. yattha patiṭṭhitam viññāṇaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārāṇaṃ vuddhi. yattha atthi saṃkhārāṇaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḍḍatti. yattha atthi āyatim punabbhavābhiniḍḍatti. atthi tattha āyatim jātijarāmarāṇaṃ, sasokaṃ taṃ bhikkhave sadaraṃ saupāyāsanti vadāmi.

5. viññāṇe ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā. patiṭṭhitam tattha viññāṇaṃ virūlhaṃ. yattha patiṭṭhitam viññāṇaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti. yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārāṇaṃ vuddhi, yattha atthi saṃkhārāṇaṃ vuddhi, atthi tattha āyatim punabbhavābhiniḍḍatti. yattha atthi āyatim punabbhavābhiniḍḍatti. atthi tattha āyatim jātijarāmarāṇaṃ, sasokaṃ taṃ bhikkhave sadaraṃ saupāyāsanti vadāmi.

6. seyyathāpi bhikkhave, rajako vā cittakāro<sup>3</sup> vā sati rajanāya vā lākhāya vā haḷiddiyā vā nīliya vā mañjiṭ-

<sup>3</sup>cittakārako - machasaṃ syā. ■

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.

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.

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.

ṭhāya<sup>4</sup> vā sumatṭhe vā<sup>5</sup> phalake vā bhittiyā vā dus-  
sapaṭe 'vā itthirūpaṃ vā purisarūpaṃ vā abhinimmi-  
ṇeyya sabbaṅgapaccaṅgaṃ.

7. evameva kho bhikkhave, kabalīkāre ce āhāre atthi  
rāgo, atthi nandi, atthi taṇhā: patitṭhitam tattha viñ-  
ñāṇaṃ virūḷhaṃ. yattha patitṭhitam viññāṇaṃ virūḷ-  
haṃ, atthi tattha nāmarūpassa avakkanti. yattha at-  
thi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ  
vuddhi. yattha atthi saṅkhārānaṃ vuddhi, atthi tat-  
tha āyatim punabbhavābhinibbatti. yattha atthi āya-  
tim punabbhavābhinibbatti, atthi tattha āyatim jātija-  
rāmarāṇaṃ. yattha atthi āyatim jātijarāmarāṇaṃ sa-  
sokaṃ tam bhikkhave, sadaraṃ saupāyāsanti vadāmi.

8. phasse ce bhikkhave, āhāre atthi rāgo, atthi nandi,  
atthi taṇhā patitṭhitam tattha viññāṇaṃ virūḷhaṃ yat-  
tha patitṭhitam viññāṇaṃ virūḷhaṃ atthi tattha nāma-  
rūpassa avakkanti. yattha atthi nāmarūpassa avak-  
kanti, atthi tattha saṅkhārānaṃ vuddhi. yattha atthi  
saṅkhārānaṃ vuddhi, atthi tattha āyatim punabbha-  
vābhinibbatti. yattha atthi āyatim punabbhavābhinib-  
batti, atthi tattha āyatim jātijarāmarāṇaṃ. yattha at-  
thi āyatim jātijarāmarāṇaṃ, sasokaṃ tam bhikkhave,  
sadaraṃ saupāyāsanti vadāmi.

<sup>4</sup>mañjetṭhe - simu, mañjetṭhāya - pts ■

<sup>5</sup>suparimaṭṭhe vā - machasaṃ. ■

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 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.

9. manosañcetanāya ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā. patiṭṭhitam tattha viññāṇam virūḷham. yattha patiṭṭhitam 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 jātijarāmaṇaṃ, yattha atthi āyatim jātijarāmaṇaṃ, sasokaṃ tam bhikkhave sadaraṃ saupāyāsanti vadāmi.

10. viññāṇe ce bhikkhave, āhāre atthi rāgo, atthi nandi, atthi taṇhā. patiṭṭhitam tattha viññāṇam virūḷham. yattha patiṭṭhitam 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 jātijarāmaṇaṃ, yattha atthi āyatim jātijarāmaṇaṃ, sasokaṃ tam bhikkhave sadaraṃ saupāyāsanti vadāmi.

11. kabalīkāre ce bhikkhave āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatiṭṭhitam tattha viññāṇam avirūḷham. yattha appatiṭṭhitam viññāṇam avirūḷham, natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha saṃkhārānaṃ vuddhi. yattha natthi saṃkhārānaṃ vuddhi, natthi tattha āyatim punabbhavābhiniḃbatti. yattha natthi āyatim punabbhavābhiniḃbatti, natthi tattha āya-



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.

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.

tiṃ jātijarāmarāṇaṃ. yattha natthi āyatim jātijarāmarāṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

**12.** phasse ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitam tattha viññāṇaṃ avirūḷhaṃ yattha appatitṭhitam 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 natthi āyatim jātijarāmarāṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

**13.** manosañcetanāya ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitam tattha viññāṇaṃ avirūḷhaṃ yattha appatitṭhitam 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 natthi āyatim jātijarāmarāṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

**14.** viññāṇe ce bhikkhave, āhāre natthi rāgo, natthi nandi, natthi taṇhā. appatitṭhitam tattha viññāṇaṃ avirūḷhaṃ yattha appatitṭhitam viññāṇaṃ avirūḷhaṃ,

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.

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.

natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatīṃ punabbhavābhiniḃbatti. yattha natthi āyatīṃ punabbhavābhiniḃbatti, natthi tattha āyatīṃ jāti-jarāmaraṇaṃ. yattha natthi āyatīṃ jātijarāmaraṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

**15.** seyyathāpi bhikkhave, kūṭāgāraṃ vā kūṭāgāra-sālā vā uttarāya vā dakkhiṇāya vā pācīnāya vā vāta-pānā<sup>6</sup> suriye uggacchante vātapānena rasmi pavisitvā kvāssa paṭiṭṭhitāti. pacchimāya bhante, bhittiyanti. pacchimā ce bhikkhave, bhitti nāssa, kvāssa paṭiṭṭhitāti? paṭhaviyaṃ bhante'ti paṭhavi ce bhikkhave, nāssa, kvāssa paṭiṭṭhitāti? āpasmaṃ bhante'ti āpo ce bhikkhave, nāssa kvāssa, paṭiṭṭhitāti? appaṭiṭṭhitā bhante'ti.

**16.** evameva kho bhikkhave, kabalīkāre ce āhāre natthi rāgo, natthi nandi, natthi taṇhā. appaṭiṭṭhitaṃ tattha viññānaṃ avirūḷhaṃ. yattha appaṭiṭṭhitaṃ viññānaṃ avirūḷhaṃ, natthi tattha nāmarūpassa avakkanti. yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṃ vuddhi. yattha natthi saṅkhārānaṃ vuddhi, natthi tattha āyatīṃ punabbhavābhiniḃbatti. yattha natthi āyatīṃ punabbhavābhiniḃbatti, natthi tattha āyatīṃ jāti-jarāmaraṇaṃ. yattha natthi āyatīṃ jāti-jarāmaraṇaṃ, asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.

<sup>6</sup>pācīnavātapānā - simu, syā. ■

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.

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."

16. So too, O bhikkhus, if there is not lust for the nutriment food eaten in lumps, if there is not delight, if there

17. 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 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.

18. 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 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.

19. 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 āya-

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.

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.

18. If, O bhikkhus, there is not lust for the nutriment mental intention, if there is not delight, if there is not

tiṃ punabbhavābhinibbatti, natthi tattha āyatīṃ jātī-  
jarāmarāṇaṃ. yattha natthi āyatīṃ jātījarāmarāṇaṃ,  
asokaṃ taṃ bhikkhave, adaraṃ anupāyāsanti vadāmi.



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.

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.

