

0.0.1 The Leash

dutiyagaddulabaddhasuttam

0. At Savatthi.

sāvatthiyam

1. This samsara, o bhikkhus, is without a discoverable beginning. A first point is not discerned of beings roaming and wandering on, hindered by ignorance and fettered by thirsting. Suppose, O bhikkhus, that a dog on a leash would be tied to a strong post or pillar. If it walks, it walks close to just that post or pillar. Also if it stands, it stands close to just that post or pillar. Also if it sits, it sits close to just that post or pillar. Also if it lies down, it lies down close to just that post or pillar.

anamataggo'yaṃ bhikkhave, saṃsāro pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvatam saṃsaratam. seyyathāpi bhikkhave, sā gaddulabaddho daḷhe khīle vā thambhe vā upanibaddho so gacchati cepi tameva khīlam vā thambham vā upagacchati. tiṭṭhati cepi tameva khīlam vā thambham vā upatiṭṭhati, nisīdati cepi tameva khīlam vā thambham vā upanisīdati, nipajjati cepi tameva khīlam vā thambham vā upanipajjati.

2. So too, O bhikkhus, the Dhamma-deaf puthujjana sees form as: “This is mine, this I am, this is myself.” He sees feeling as: “This is mine, this I am, this is myself.” He sees perception as: “This is mine, this I am, this is myself.” He sees sankharas as: “This is mine, this I am, this is myself.” He sees consciousness as: “This is mine, this I am, this is myself.” If he walks, he walks close to just the five stocks of appropriation. Also if he stands, he stands close to just the five stocks of appropriation. Also if he sits, he sits close to just the five stocks of appropriation. Also if he lies down, he lies down close to just the five stocks of appropriation.

evameva kho bhikkhave, assutavā puthujjano rū-paṃ 'etaṃ mama, eso'hamasmi, eso me attā'ti samanupassati vedanaṃ 'etaṃ mama, eso'hamasmi eso me attā'ti samanupassati. saññaṃ 'etaṃ mama, eso'hamasmi, eso me attā'ti samanupassati saṃ-khāre 'etaṃ mama, eso'hamasmi eso me attā'ti samanupassati. viññāṇaṃ 'etaṃ mama eso'hamasmi, eso me attā'ti samanupassati. so gacchati, ce'pi imeva pañcupādānakkhandhe upagacchati. tiṭṭhati ce'pi imeva pañcupādānakkhandhe upa-tiṭṭhati, nisīdati cepi imeva pañcupādānakkhandhe upanisīdati. nipajjati cepi imeva pañcupādānakkhandhe upanipajjati.

3. Therefore, O bhikkhus, a bhikkhu should often reflect about his own mind thus: “For a long time this mind

has been defiled by lust, hatred and delusion.” “From defiling states of mind, O bhikkhus, beings are defiled. From purifying states of mind, beings are purified.”

tasmātiha bhikkhave, bhikkhunā abhikkhaṇaṃ¹
sakaṃ cittaṃ paccavekkhitabbaṃ dīgharattami-
daṃ cittaṃ saṃkiliṭṭhaṃ. rāgena dosena mohe-
nāti. cittasaṃkilesā bhikkhave, sattā saṃkilissanti.
cittavodānā sattā visujjhanti.

4. Have you, O bhikkhus, seen the picture called “roaming”?

diṭṭhaṃ vo bhikkhave, caraṇaṃ nāma cittanti?

5. Yes, Bhante.

evam bhante

6. Even that roaming picture, O bhikkhus, is also diversified by just the mind. Yet, O bhikkhus, the mind is even more diversified than the diversity of that roaming picture. Therefore, O bhikkhus, a bhikkhu should often reflect about his own mind thus: “For a long time this mind has been defiled by lust, hatred and delusion.” “From defiling states of mind, O bhikkhus, beings are defiled. From purifying states of mind, beings are puri-

¹bhikkhave abhikkhaṇaṃ - machasaṃ, syā, sī 2. ■

fied.”

tampi kho bhikkhave, caraṇaṃ² cittaṃ citteneva cittaṃ tena'pi kho bhikkhave, caraṇena cittaṃ cittaṃ cittaṃ aññaṃ cittaṃ tatra. tasmātiha bhikkhave, bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbam 'digharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena mohaṇā'ti. cittaṃ saṃkilesā bhikkhave, sattā saṃkilissanti. cittaṃ avodānaṃ sattā vi-sujjhanti.

7. I, O bhikkhus, do not see even any other group [of beings] that are as diversified as the living beings gone to the animal realm. Even those living beings in the animal realm, O bhikkhus, are also diversified by just the mind. Yet, O bhikkhus, the mind is even more diversified than the diversity of the living beings in the animal world. Therefore, O bhikkhus, a bhikkhu should often reflect about his own mind thus: “For a long time this mind has been defiled by lust, hatred and delusion.” “From defiling states of mind, O bhikkhus, beings are defiled. From purifying states of mind, beings are purified.”

nāhaṃ bhikkhave, aññaṃ ekanikāyampi samanupassāmi, evaṃ cittaṃ yathayidaṃ bhikkhave, tiracchānagatā pāṇā. te'pi kho bhikkhave, tiracchānagatā pāṇā citteneva cittaṃ³, tehi'pi kho bhik-

² caraṇaṃ nāma, machasaṃ, syā, pts ■

³ cittaṃ - sī. 2, pts ■

khave, tiracchānagatehi pāṇehi cittaññeva citta-
taraṃ. tasmātiha bhikkhave, bhikkhunā abhik-
khaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ 'dīgha-
rattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena
mohenā'ti. cittasaṃkilesā bhikkhave, sattā saṃ-
kilissanti. cittavodānā sattā visujjhanti.

8. Suppose, O bhikkhus, that using 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 citta-kārako vā
sati rājanāya vā lākhāya vā haliddiyā vā nīlāya
vā⁴ mañjeṭṭhāya vā supariṇaṭṭhe⁵ vā phalake bhit-
tiyā vā dussapaṭe vā itthirūpaṃ vā purisarūpaṃ
vā abhinimmineyya sabbapaṇḍapaccamaṃ.

9. So too, O bhikkhus, the Dhamma-deaf puthujjana when actualizing, only actualizes form. When actualizing, only actualizes feeling. When actualizing, only actualizes perception. When actualizing, only actualizes sankharas. When actualizing, only actualizes consciousness.

evameva kho bhikkhave, assutavā puthujjano rū-
paññeva abhinibbattento abhinibbatteti. vedanañ-

⁴panīliyā vā - machasaṃ, sī 2.

⁵supariṇaṭṭhe - machasaṃ, pts

ñeva abhinibbattento abhinibbatteti. saññaññeva
 abhinibbattento abhinibbatteti. saṃkhāreyeva abhi-
 nibbattento abhinibbatteti. viññāṇaṃyeva abhi-
 nibbattento abhinibbatteti.

10. “What do you think, O bhikkhus, is form permanent or impermanent?”

taṃ kimaññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vāti?

11. Impermanent, Bhante.

aniccaṃ bhante

12. “But that which is impermanent, is that suffering or happiness?”

yaṃ paṇāniccaṃ taṃ dukkhaṃ vā taṃ sukhaṃ vāti?

13. Suffering, Bhante.

dukkhaṃ bhante

14. “But that which is impermanent, suffering, and liable to degenerate, is that proper to see [as] “This is mine, this I am, this is myself?”

yam panāniccam dukkham vipariṇāmadhammam
kallannu taṃ samanupassituṃ 'etaṃ mama eso'ha-
masmi, eso me attā'ti?

15. Certainly not, Bhante.

no hetam bhante

16. “Is feeling permanent or impermanent?”

vedanā niccam vā aniccam vāti?

17. Impermanent, Bhante.

aniccam bhante

18. “But that which is impermanent, is that suffering
or happiness?”

yam panāniccam taṃ dukkham vā taṃ sukham
vāti?

19. Suffering, Bhante.

dukkham bhante

20. “But that which is impermanent, suffering, and
liable to degenerate, is that proper to see [as] “This is

mine, this I am, this is myself?”

yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ
kallannu taṃ samanupassituṃ 'etaṃ mama eso'ha-
masmi, eso me attā'ti?

21. Certainly not, Bhante.

no hetuṃ bhante

22. “Is perception permanent or impermanent?”

saññā niccaṃ vā aniccaṃ vāti?

23. Impermanent, Bhante.

aniccaṃ bhante

24. “But that which is impermanent, is that suffering or happiness?”

yaṃ paṇāniccaṃ taṃ dukkhaṃ vā taṃ sukhaṃ
vāti?

25. Suffering, Bhante.

dukkhaṃ bhante

26. “But that which is impermanent, suffering, and liable to degenerate, is that proper to see [as] “This is mine, this I am, this is myself?”

yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ
kallannu taṃ samanupassituṃ 'etaṃ mama eso'ha-
masmi, eso me attā'ti?

27. Certainly not, Bhante.

no hetam bhante

28. “Are sankharas permanent or impermanent?”

saṃkhārā niccaṃ vā aniccaṃ vāti?

29. Impermanent, Bhante.

aniccaṃ bhante

30. “But that which is impermanent, is that suffering or happiness?”

yaṃ paṇāniccaṃ taṃ dukkhaṃ vā taṃ sukhaṃ
vāti?

31. Suffering, Bhante.

dukkhaṃ bhante

32. “But that which is impermanent, suffering, and liable to degenerate, is that proper to see [as] “This is mine, this I am, this is myself?”

yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ
kallanna taṃ samanupassituṃ 'etaṃ mama eso'ha-
masmi, eso me attā'ti?

33. Certainly not, Bhante.

no he taṃ bhante

34. “Is consciousness permanent or impermanent?”

viññāṇaṃ niccaṃ vā aniccā vāti?

35. Impermanent, Bhante.

aniccaṃ bhante

36. “But that which is impermanent, is that suffering or happiness?”

yaṃ paṇāniccaṃ taṃ dukkhaṃ vā taṃ sukhaṃ
vāti?

37. Suffering, Bhante.

dukkhaṃ bhante

38. “But that which is impermanent, suffering, and liable to degenerate, is that proper to see [as] “This is mine, this I am, this is myself?”

yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ
kallanna taṃ samanupassituṃ 'etaṃ mama eso'ha-
masmi, eso me attā'ti?

39. Certainly not, Bhante.

no hetuṃ bhante

40. Therefore, O bhikkhus, whichever form, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all forms, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.”

tasmātiha bhikkhu, yaṃ kiñci rūpaṃ atītānāga-
tapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷāri-
kaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ
dūre santike vā sabbāṃ rūpaṃ 'netuṃ mama neso'ha-
masmi na me'so attā'ti. evameva yathābhūtaṃ
sammappaññāya datṭhabbaṃ.

41. Whichever feeling, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all feelings, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.”

yā kāci vedanā atītānāgatapaccuppannaṃ ajjhat-
taṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hī-
naṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbhaṃ
vedanaṃ 'netam mama neso'hamasmi na me so
attā'ti, evametam yathābhūtaṃ sammappaññāya
daṭṭhabbam.

42. Whichever perception, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all perceptions, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.”

yā kāci saññā atītānāgatapaccuppannaṃ ajjhat-
taṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hī-
naṃ vā paṇītaṃ vā yaṃ dūre santike vā sab-
baṃ saññaṃ 'netam mama neso'hamasmi na me
so attā'ti, evametam yathābhūtaṃ sammappañ-
ñāya daṭṭhabbam.

43. Whichever sankharas, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all sankharas, these

should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.”

ye keci saṃkhārā atītānāgatapaccuppannaṃ aj-
jhattaṃ vā bahiddhā vā oḷārikaṃ sukhumaṃ vā
hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sab-
baṃ saṃkhāraṃ 'netam mama neso'hamasmi na
me so attā'ti, evametam yathābhūtaṃ sammap-
paññāya daṭṭhabbaṃ.

44. Whichever consciousness, whether of the past, fu-
ture or present, internal or external, gross or subtle, infe-
rior or superior, that which is far or near, all conscious-
nesses, this should be seen with right wisdom as it has
come to be thus: “Not this is mine, not this I am, not this
is myself.”

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ
ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ
vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sab-
baṃ viññāṇaṃ: 'netam mama neso'hamasmi na
me so attā'ti, evametam yathābhūtaṃ sammap-
paññāya daṭṭhabbaṃ.

45. Seeing thus, the Dhamma-hearer, the noble disciple,
attenuates form. He also attenuates feeling. He also
attenuates perception. He also attenuates sankharas. He
also attenuates consciousness. Attenuated, [they] fade
away. Their fading away liberates. In liberation, there

is the knowledge: “Liberated.”. He wisely understands: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is nothing further [to do] for thusness.”

evaṃ passaṃ ariyasāvako rūpasmiṃpi nibbadanti
nibbidaṃ virajjati, virāgā vimuccati, vimuttasmiṃ
vimuttamiti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brah-
macariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattā-
yāti pajānātīti.

