

0.0.1 The Leash

0. At Savatthi.

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.

dutiyagaddulabaddha-
suttaṃ

sāvatthiyaṃ

anamataggo'yaṃ
bhikkhave, saṃsāro
pubbā koṭi na paññā-
yati avijjānīvaraṇā-
naṃ sattānaṃ taṇ-
hāsaṃyojanānaṃ
sandhāvataṃ saṃ-
sarataṃ. seyyathāpi
bhikkhave, sā gad-
dulabaddho daḷhe
khīle vā thambhe vā
upanibaddho so gac-
chatī cepī tameva
khīlaṃ vā thambhaṃ
vā upagacchatī. tiṭ-
ṭhatī cepī tameva
khīlaṃ vā thambhaṃ
vā upatiṭṭhatī, nisī-
datī cepī tameva khī-
laṃ vā thambhaṃ
vā upanisīdatī, ni-
pajjati cepī tameva
khīlaṃ vā thambhaṃ
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 rūpaṃ '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 saṃkhāre '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 upatiṭṭhati, nisīdati cepi imeva pañcupādānakkhandhe upanisīdati. nipajjati cepi imeva pañcupādā-

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.”

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

5. Yes, 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 bhik-

nakkhandhe upanipajjati.

tasmātiha bhikkhave, bhikkhunā abhikkhaṇaṃ¹ sakaṃ cittaṃ paccavekkhitabbam dīgharattamidaṃ cittaṃ saṃkiliṭṭham. rāgena dosena मोहेनāti. cittasaṃkilesā bhikkhave, sattā saṃkilissanti. cittavodānā sattā visujjhanti.

diṭṭham vo bhikkhave, caraṇaṃ nāma cittaṃ?

evam bhante

tampi kho bhikkhave, caraṇaṃ² cittaṃ citteneva cittaṃ

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

²caraṇaṃ nāma, machasaṃ, syā, pts ■

khus, 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.”

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

tena'pi kho bhikkhave, carañena cittena cittana cittaññeva cittataraṃ. tasmā-tiha bhikkhave, bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ pac-cavekkhitabbaṃ 'di-gharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena मो-हेनā'ti. cittaसाṃ-kilesā bhikkhave, सत्ता saṃkilissanti. cittavodānā सत्ता वि-sujjhanti.

nāhaṃ bhikkhave, aññaṃ ekanikāyampi samanupassāmi, evaṃ cittaṃ yathayidaṃ bhikkhave, tiracchā-nagatā paṇā. te'pi kho bhikkhave, ti-racchānagatā paṇā citteneva cittitā³, tehi'pi kho bhikkhave, tiracchānagatehi

³cittatā - sī. 2, pts ■

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.”

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.

pāṇehi cittaññeva
cittataraṃ. tasmā-
tiha bhikkhave, bhik-
khunā abhikkhaṇaṃ
sakaṃ cittaṃ pac-
cavekkhitabbaṃ 'dī-
gharattamidaṃ cit-
taṃ saṃkiliṭṭhaṃ
rāgena dosena mo-
henā'ti. cittaṣaṃ-
kilesā bhikkhave,
sattā saṃkilissanti.
cittavodānā sattā vi-
sujjhanti.

seyyathāpi bhikkhave,
rajako vā citta-kā-
rako vā sati rājanāya
vā lākhāya vā halid-
diyā vā nīlāya vā⁴
mañjeṭṭhāya vā su-
parimaṭṭhe⁵ vā pha-
lake bhittiyā vā dus-
saṭṭe vā itthirūpaṃ
vā purisarūpaṃ vā
abhinimmineyya sab-
baṃgapaccamaṃ.

⁴panīliya vā - machasaṃ, sī 2. ■

⁵suparimaṭṭhe - machasaṃ,
pts ■

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 rūpaññeva abhinibbattento abhinibbatteti. vedanaññeva abhinibbattento abhinibbatteti. saññāññeva abhinibbattento abhinibbatteti. saṃkhāreyeva abhinibbattento abhinibbatteti. viññāṇaṃyeva abhinibbattento 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 im-

yaṃ paṇāniccaṃ

permanent, suffering, and liable to degenerate, is that proper to see [as] “This is mine, this I am, this is myself?”

dukkhaṃ vipariṇā-
madhammaṃ kal-
lannu taṃ samanū-
passitum 'etaṃ mama
eso'hamasmi, 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?”

yaṃ paṇāniccam
taṃ dukkhaṃ vā
taṃ sukhaṃ vāti?

19. Suffering, Bhante.

dukkhaṃ 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 paṇāniccam
dukkhaṃ vipariṇā-
madhammaṃ kal-
lannu taṃ samanū-
passitum 'etaṃ mama
eso'hamasmi, eso
me attā'ti?

21. Certainly not, Bhante.	no hetam bhante
22. “Is perception permanent or impermanent?”	saññā niccam vā aniccam vāti?
23. Impermanent, Bhante.	aniccam bhante
24. “But that which is impermanent, is that suffering or happiness?”	yam panāniccam taṃ dukkham vā taṃ sukham vāti?
25. Suffering, Bhante.	dukkham 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?”	yam panāniccam dukkham vipariṇā- madhammaṃ kal- lannu taṃ saman- passitum 'etaṃ mama eso'hamasmi, eso me attā'ti?
27. Certainly not, Bhante.	no hetam bhante
28. “Are sankharas permanent or impermanent?”	samkhārā niccam vā aniccam vāti?
29. Impermanent, Bhante.	aniccam bhante

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

yaṃ paṇāniccam
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 paṇāniccam
dukkhaṃ vipariṇā-
madhammaṃ kal-
lannu taṃ samanū-
passitum 'etaṃ mama
eso'hamasmi, eso
me attā'ti?

33. Certainly not, Bhante.

no hetam bhante

34. “Is consciousness permanent or impermanent?”

viññāṇam niccam vā
aniccā vāti?

35. Impermanent, Bhante.

aniccam bhante

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

yaṃ paṇāniccam
taṃ dukkhaṃ vā
taṃ sukhaṃ vāti?

37. Suffering, Bhante.

dukkhaṃ bhante

yaṃ paṇāniccam

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?”

39. Certainly not, 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.”

41. Whichever feeling, whether of the past, future or present, internal or external, gross or subtle, inferior or superior,

dukkhaṃ vipariṇā-
madhammaṃ kal-
lannu taṃ samanū-
passitum 'etaṃ mama
eso'hamasmi, eso
me attā'ti?

no hetam bhante

tasmātiha bhikkhu,
yaṃ kiñci rūpaṃ
atītānāgatapaccup-
pannaṃ ajjhataṃ
vā bahiddhā vā oḷāri-
kaṃ vā sukhumaṃ
vā hīnaṃ vā paṇi-
taṃ vā yaṃ dūre
santike vā sabbaṃ
rūpaṃ 'netam mama
neso'hamasmi na
me'so attā'ti. eva-
metam yathābhūtaṃ
sammappaññāya daṭ-
ṭhabbam.

yā kāci vedanā atītā-
nāgatapaccuppan-
naṃ ajjhataṃ vā
bahiddhā vā oḷāri-

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.”

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.”

43. Whichever sankharas, whether of the past, future or present, internal or external,

kaṃ vā sukhumaṃ
vā hīnaṃ vā paṇītaṃ
vā yaṃ dūre san-
tike vā sabbam veda-
naṃ 'netam mama
neso'hamasmi na
me so attā'ti, evame-
taṃ yathābhūtaṃ
sammappaññāya daṭ-
ṭhabbam.

yā kāci saññā atītā-
nāgatapaccuppan-
naṃ ajjhattaṃ vā
bahiddhā vā oḷāri-
kaṃ vā sukhumaṃ
vā hīnaṃ vā paṇītaṃ
vā yaṃ dūre san-
tike vā sabbam sañ-
ñam 'netam mama
neso'hamasmi na
me so attā'ti, evame-
taṃ yathābhūtaṃ
sammappaññāya daṭ-
ṭhabbam.

ye keci saṃkhārā
atītānāgatapaccup-
pannaṃ ajjhattaṃ
vā bahiddhā vā oḷā-

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.”

44. Whichever consciousness, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all consciousnesses, 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.”

45. Seeing thus, the Dhamma-hearer, the noble disciple, attenuates form. He also

rikam sukhumam vā
hīnam vā paṇītaṃ
vā yaṃ dūre santike
vā sabbam saṃkhā-
raṃ 'netam mama
neso'hamasmi na
me so attā'ti, evame-
taṃ yathābhūtaṃ
sammappaññāya daṭ-
ṭhabbam.

yaṃ kiñci viññāṇaṃ
atītānāgatapaccup-
pannaṃ ajjhattaṃ
vā bahiddhā vā oḷāri-
kaṃ vā sukhumam
vā hīnam vā paṇī-
taṃ vā yaṃ dūre
santike vā sabbam
viññāṇaṃ: 'netam
mama neso'hamasmi
na me so attā'ti, eva-
metaṃ yathābhūtaṃ
sammappaññāya daṭ-
ṭhabbam.

evaṃ passaṃ ariya-
sāvako rūpasmimpi
nibbadanti nibbidaṃ
virajjati, virāgā vi-

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.”

muccati, vimuttas-
miṃ vimuttamiti ñā-
ṇaṃ hoti, khīṇā jāti,
vusiṭaṃ brahmacari-
yaṃ, kataṃ karaṇī-
yaṃ, nāparaṃ itthat-
tāyāti pajānātīti.

