

### 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.

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.

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

### 0.0.1 dutiyagaddulabaddhasuttam

#### 0. sāvattthiyaṃ

1. anamataggo'yaṃ bhikkhave, saṃsāro pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃ-  
yojanānaṃ sandhāvataṃ saṃsarataṃ. seyyathāpi bhik-  
khave, sā gaddulabaddho daḷhe khīle vā thambhe vā  
upanibaddho so gacchati cepi tameva khīlaṃ vā tham-  
bhaṃ vā upagacchati. tiṭṭhati cepi tameva khīlaṃ vā  
thambhaṃ vā upatiṭṭhati, nisīdati cepi tameva khīlaṃ  
vā thambhaṃ vā upanisīdati, nipajjati cepi tameva khī-  
laṃ vā thambhaṃ vā upanipajjati.

2. evameva kho bhikkhave, assutavā puthujjano rū-  
paṃ 'etaṃ mama, eso'hamasmi, eso me attā'ti sama-  
nupassati vedanaṃ 'etaṃ mama, eso'hamasmi eso me  
attā'ti samanupassati. saññaṃ 'etaṃ mama, eso'ha-  
masmi, eso me attā'ti samanupassati saṃkhāre 'etaṃ  
mama, eso'hamasmi eso me attā'ti samanupassati. viñ-  
ñānaṃ 'etaṃ mama eso'hamasmi, eso me attā'ti sa-  
manupassati.so gacchati, ce'pi imeva pañcupādānak-  
khandhe upagacchati. tiṭṭhati ce'pi imeva pañcupādā-  
nakkhandhe upatiṭṭhati, nisīdati cepi imeva pañcupā-  
dānakkhandhe upanisīdati. nipajjati cepi imeva pañ-  
cupādānakkhandhe upanipajjati.

3. tasmātiha bhikkhave, bhikkhunā abhikkhaṇaṃ<sup>1</sup> sa-  
kaṃ cittaṃ paccavekkhitabbaṃ dīgharattamidaṃ cit-

<sup>1</sup>bhikkhave abhikkhaṇaṃ - machasaṃ, syā, sī 2. ■

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 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.”

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

taṃ saṃkiliṭṭhaṃ. rāgena dosena mohenāti. citta-saṃkilesā bhikkhave, sattā saṃkilissanti. cittavodānā sattā visujjhanti.

4. diṭṭhaṃ vo bhikkhave, caraṇaṃ nāma cittanti?

5. evaṃ bhante

6. tampi kho bhikkhave, caraṇaṃ<sup>2</sup> cittaṃ citteneva cittitaṃ tena'pi kho bhikkhave, caraṇena cittaṃ cittaṃ cittaṃ aññeva cittataraṃ. tasmātiha bhikkhave, bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ 'digharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena mohenā'ti. citta-saṃkilesā bhikkhave, sattā saṃkilissanti. cittavodānā sattā visujjhanti.

7. nāhaṃ bhikkhave, aññaṃ ekanikāyampi samanupassāmi, evaṃ cittaṃ yathayidaṃ bhikkhave, tiracchānagatā pāṇā. te'pi kho bhikkhave, tiracchānagatā pāṇā citteneva cittitā<sup>3</sup>, tehi'pi kho bhikkhave, tiracchānagatehi pāṇehi cittaṃ aññeva cittataraṃ. tasmātiha bhikkhave, bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ 'digharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena mohenā'ti. citta-saṃkilesā bhikkhave, sattā saṃkilissanti. cittavodānā sattā visujjhanti.

<sup>2</sup>caraṇaṃ nāma, machasaṃ, syā, pts ■

<sup>3</sup>cittatā - sī. 2, pts ■

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.

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.

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

11. Impermanent, Bhante.

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

13. Suffering, 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?”

8. seyyathāpi bhikkhave, rajako vā cittakārako vā sati rajanāya vā lākhāya vā haliddiyā vā nīlāya vā<sup>4</sup> mañ-  
jetṭhāya vā suparimaṭṭhe<sup>5</sup> vā phalake bhittiyā vā dus-  
sapate vā itthirūpaṃ vā purisarūpaṃ vā abhinimmi-  
neyya sabbamaṅgapaccamaṃ.

9. evameva kho bhikkhave, assutavā puthujjano rū-  
paññeva abhinibbattento abhinibbatteti. vedanaññeva  
abhinibbattento abhinibbatteti. saññaññeva abhinib-  
battento abhinibbatteti. saṃkhāreyeva abhinibbattento  
abhinibbatteti. viññāṇaṃyeva abhinibbattento abhi-  
nibbatteti.

10. taṃ kimaññatha bhikkhave, rūpaṃ niccaṃ vā anic-  
caṃ vāti?

11. aniccaṃ bhante

12. yaṃ panāniccaṃ taṃ dukkhaṃ vā taṃ sukhaṃ  
vāti?

13. dukkhaṃ bhante

14. yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ  
kallannu taṃ samanupassituṃ 'etaṃ mama eso' hama-  
smi, eso me attā'ti?

<sup>4</sup>paniliyā vā - machasaṃ, sī 2. ■

<sup>5</sup>suparimaṭṭhe - machasaṃ, pts ■

15. Certainly not, Bhante.
16. “Is feeling permanent or impermanent?”
17. Impermanent, Bhante.
18. “But that which is impermanent, is that suffering or happiness?”
19. Suffering, 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?”
21. Certainly not, Bhante.
22. “Is perception permanent or impermanent?”
23. Impermanent, Bhante.
24. “But that which is impermanent, is that suffering or happiness?”
25. Suffering, Bhante.

15. no hetam bhante

16. vedanā niccam vā aniccam vāti?

17. aniccam bhante

18. yaṃ panāniccam taṃ dukkhaṃ vā taṃ sukhaṃ vāti?

19. dukkhaṃ bhante

20. yaṃ panāniccam dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ 'etaṃ mama eso'hama-smi, eso me attā'ti?

21. no hetam bhante

22. saññā niccam vā aniccam vāti?

23. aniccam bhante

24. yaṃ panāniccam taṃ dukkhaṃ vā taṃ sukhaṃ vāti?

25. 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?”
27. Certainly not, Bhante.
28. “Are sankharas permanent or impermanent?”
29. Impermanent, Bhante.
30. “But that which is impermanent, is that suffering or happiness?”
31. Suffering, 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?”
33. Certainly not, Bhante.
34. “Is consciousness permanent or impermanent?”
35. Impermanent, Bhante.
36. “But that which is impermanent, is that suffering or happiness?”

26. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ  
kallannu taṃ samanupassituṃ 'etaṃ mama eso'hama-  
smi, eso me attā'ti?

27. no hetam bhante

28. saṃkhārā niccaṃ vā aniccaṃ vāti?

29. aniccaṃ bhante

30. yaṃ paṇāniccaṃ taṃ dukkhaṃ vā taṃ sukhaṃ  
vāti?

31. dukkhaṃ bhante

32. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ  
kallannu taṃ samanupassituṃ 'etaṃ mama eso'hama-  
smi, eso me attā'ti?

33. no hetam bhante

34. viññāṇaṃ niccaṃ vā aniccā vāti?

35. aniccaṃ bhante

36. yaṃ paṇāniccaṃ taṃ dukkhaṃ vā taṃ sukhaṃ  
vāti?

37. Suffering, 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?”

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, 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.”

37. dukkhaṃ bhante

38. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ  
kallānu taṃ samanupassituṃ 'etaṃ mama eso'hamasmi,  
eso me attā'ti?

39. no hetāṃ bhante

40. tasmātiha bhikkhu, yaṃ kiñci rūpaṃ atītānāga-  
tapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ  
vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre san-  
tike vā sabbāṃ rūpaṃ 'netāṃ mama neso'hamasmi na  
me'so attā'ti. evameva yathābhūtaṃ sammappañ-  
ñāya daṭṭhabbaṃ.

41. yā kāci vedanā atītānāgatapaccuppannaṃ ajjhat-  
taṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ  
vā paṇītaṃ vā yaṃ dūre santike vā sabbāṃ vedanaṃ  
'netāṃ mama neso'hamasmi na me so attā'ti, evame-  
va yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

42. yā kāci saññā atītānāgatapaccuppannaṃ ajjhat-  
taṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ  
vā paṇītaṃ vā yaṃ dūre santike vā sabbāṃ saññaṃ  
'netāṃ mama neso'hamasmi na me so attā'ti, evame-  
va yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

43. ye keci saṃkhārā atītānāgatapaccuppannaṃ aj-  
jhattaṃ vā bahiddhā vā oḷārikaṃ sukhumaṃ vā hīnaṃ

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.”

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 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.”

vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ saṃkhāraṃ 'netam mama neso'hamasmi na me so attā'ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

44. yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ viññāṇaṃ: 'netam mama neso'hamasmi na me so attā'ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

45. evaṃ passaṃ ariyasāvako rūpasimpi nibbadanti nibbidaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānātīti.