0.0.1 Attachment to Enculturation

0. Source: Savatthi

1. O bhikkhus, for a bhikkhu who dwells unattached to enculturation, however much such a wish would arise: "O that my mind would be really liberated from the asavas by non-undertakings." Yet certainly his mind would not be really liberate from the asavas by non-undertakings. What is the reason for that? "Non-enculturation" should be said. Non-enculturation of what? The four establishments of mindfulness, the four right strivings, the four bases for supernormal powers, the five faculties, the five powers, the seven awakening factors, the noble eight-fold path.

2. Suppose, O bhikkhus, that a hen has eight or ten or twelve eggs. They would not be properly sat on, properly warmed, properly incubated by that hen. However much the hen would give rise to such a wish: "O that having cracked open the eggshells by the points of their claws or the points of their beaks, my chicks would completely hatch safely." Yet those chicks are just incapable of completely hatching safely having cracked open the eggshells by the points of their claws or the points of their beaks. What is the reason for that? Because it is so, O bhikkhus, when the eggs are not properly sat on, properly warmed, properly incubated by that hen. So too, O bhikkhus, for a bhikkhu who dwells unattached to enculturation,

0.0.1 bhāvanānuyutta suttaṃ

0. sāvatthinidānaṃ

1. bhāvanaṃ ananuyuttassa bhikkhave bhikkhuno viharato kiñcāpi evaṃ icchā uppajjeyya: aho vata me anupādāya āsavehi cittaṃ vimucceyyā'ti. atha khvassa neva anupādāya āsavehi cittaṃ vimuccati. taṃ kissa hetu: abhāvitattātissa vacanīyaṃ. kissa abhāvitattā: catunnaṃ satipaṭṭhānānaṃ, catunnaṃ sammappadhānānaṃ, catunnaṃ iddhipādānaṃ, pañcannaṃ indriyānaṃ, pañcannaṃ balānaṃ, sattannaṃ bojjhaṅgānaṃ, ariyassa aṭṭhaṅgikassa maggassa.

2. seyyathāpi bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā, tānassu kukkuṭiyā na sammā adhisayitāni na sammā pariseditāni na sammā paribhāvitāni. kiñcāpi tassā kukkuṭiyā evaṃ icchā uppajjeyya: "aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyunti." atha kho abhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. taṃ kissa hetu: tathā hi bhikkhave kukkuṭiyā aṇḍāni na sammā adhisayitāni na sammā pariseditāni, na sammā paribhāvitāni, evameva kho bhikkhave bhāvanaṃ ananuyuttassa bhikkhuno viharato kiñcāpi evaṃ icchā uppajjeyya: aho vata me anupādāya āsavehi cittaṃ vimucceyyāti. atha khvassa neva anupādāya āsavehi cittaṃ vimuccati. taṃ kissa hetu: abhāvitattātissa va-

however much such a wish would arise: “O that my mind would be really liberated from the asavas by non-undertakings.” Yet certainly his mind would not be really liberate from the asavas by non-undertakings. What is the reason for that? “Non-enculturation” should be said. Non-enculturation of what? The four establishments of mindfulness, the four right strivings, the four bases for supernormal powers, the five faculties, the five powers, the seven awakening factors, the noble eight-fold path.

3. O bhikkhus, for a bhikkhu who dwells attached to enculturation, however much such a wish would arise: “O that my mind would be really liberated from the asavas by non-undertakings.” Yet certainly his mind would be really liberate from the asavas by non-undertakings. What is the reason for that? “Enculturation” should be said. Enculturation of what? The four establishments of mindfulness, the four right strivings, the four bases for supernormal powers, the five faculties, the five powers, the seven awakening factors, the noble eight-fold path.

4. Suppose, O bhikkhus, that a hen has eight or ten or twelve eggs. They would be properly sat on, properly warmed, properly incubated by that hen. However much the hen would give rise to such a wish: “O that having cracked open the eggshells by the points of their claws or the points of their beaks, my chicks would completely hatch safely.” Yet those chicks are just capable of completely hatching safely having cracked open the eggshells

canīyaṃ. kissa abhāvitattā: catunnaṃ satipaṭṭhānānaṃ -pe- ariyassa aṭṭhaṅgikassa maggassa.

3. bhāvanaṃ anuyuttassa bhikkhave, bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya: aho vata me anupādāya āsavehi cittaṃ vimucceyyāti, atha khvassa anupādāya āsavehi cittaṃ vimuccati. taṃ kissa hetu: bhāvitattātissa vacanīyaṃ. kissa bhāvitattā: catunnaṃ satipaṭṭhānānaṃ -pe- ariyassa aṭṭhaṅgikassa maggassa.

4. seyyathāpi bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā, tānassu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni. kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya: aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyunti. atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. taṃ kissa hetu: tathāhi bhikkhave kukkuṭiyā aṇḍāni sammā adhisayitāni sammā pariseditāni, sammā paribhāvitāni. evameva kho bhikkhave, bhāvanaṃ anuyuttassa bhikkhuno viharato kiñcāpi na evaṃ icchā uppajjeyya: aho vata me anupādāya āsavehi cittaṃ vimucceyyāti. atha khvassa anupādāya āsavehi cittaṃ vimuccati. taṃ kissa hetu: bhāvitattātissa vacanīyaṃ. kissa bhāvitattā: catunnaṃ satipaṭṭhānānaṃ -pe- ariyassa aṭṭhaṅgikassa maggassa.

by the points of their claws or the points of their beaks. What is the reason for that? Because it is so, O bhikkhus, when the eggs are properly sat on, properly warmed, properly incubated by that hen. So too, O bhikkhus, for a bhikkhu who dwells attached to enculturation, however much such a wish would arise: "O that my mind would be really liberated from the asavas by non-undertakings." Yet certainly his mind would be really liberate from the asavas by non-undertakings. What is the reason for that? "Enculturation" should be said. Enculturation of what? The four establishments of mindfulness, the four right strivings, the four bases for supernormal powers, the five faculties, the five powers, the seven awakening factors, the noble eight-fold path.

5. just as O bhikkhu s, palaganḍassa1 or palaganḍantevāsikassa2 or only (or simply or really) dissanta vāsijaṭe now aṅgulipa is being seen aṅguṭṭhapadaṃ.3 no and of/for khvā thus (or yes) knowledge comes to be (or becomes or is): ettakaṃ or me today of/for vāsijaṭa extincted, ettakaṃ bhiyyo, ettakaṃ headed for (destined for). so (or now or then) of/for khvā khīṇe only (or even) this khīṇan knowledge comes to be (or becomes or is). So too kho O bhikkhu s, enculturation of of/for vassal of/for bhikkhu dwelling however much (or little) na thus (or yes) knowledge comes to be (or becomes or is): ettakaṃ or me today of/for āsava (s) extincted, ettakaṃ or bhiyyo, ettakaṃ or headed for (destined for). so (or now or then) of/for khvā khīṇe only (or even) this khīṇan

5. seyyathāpi bhikkhave, palagaṇḍassa1 vā palagaṇḍantevāsikassa2 vā dissanteva vāsijaṭe aṅgulipadāni dissati aṅguṭṭhapadaṃ.3 no ca khvāssa evaṃ ñāṇaṃ hoti: ettakaṃ vā me ajja vāsijaṭassa khīṇaṃ, ettakaṃ bhiyyo, ettakaṃ pareti. atha khvāssa khīṇe khīṇantveva ñāṇaṃ hoti. evameva kho bhikkhave, bhāvanaṃ anuyuttassa bhikkhuno viharato kiñcāpi na evaṃ ñāṇaṃ hoti: ettakaṃ vā me ajja āsavānaṃ khīṇaṃ, ettakaṃ vā bhiyyo, ettakaṃ vā pareti. atha khvāssa khīṇe khīṇantveva ñāṇaṃ hoti.

6. seyyathāpi bhikkhave, sāmuddikāya nāvāya vettabandhanabaddhāya chammāsāni udake pariyādāya hemantikena thale ukkhittāya vātātapaparetāni bandhanāni tāni pāvussakena meghena ahippavaṭṭāni appakasireneva paṭippassambhanti pūtikāni bhavanti, evameva kho bhikkhave, bhāvanaṃ anuyuttassa bhikkhuno viharato appakasireneva saṃyojanāni paṭippassambhanti pūtikāni bhavantīti.

knowledge comes to be (or becomes or is).

6. just as O bhikkhu s, for (or having) sāmuddika for (or having) nāva for (or having) vettabandhanabaddha the/one who chammāsa (s) in water for (or having) pariyāda by which (or with) hemantika thale for (or having) ukkhitta the/one who vātātapapareta (s) the/one who bandhana (s) the/one who that (or him) (s) by which (or with) pāvussaka by which (or with) megha the/one who ahippavaṭṭa (s) only (or simply or really) by which (or with) appakasira they (or present part.: being or ing) eased (or calm/allayed) the/one who pūtika (s) they (or present part.: being or ing) be (come to be), So too kho O bhikkhu s, enculturation of of/for vassal of/for bhikkhu dwelling only (or simply or really) by which (or with) appakasira the/one who fetters (s) they (or present part.: being or ing) eased (or calm/allayed) the/one who pūtika (s) they (or present part.: being or ing) be (come to be) ("|").