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 appropriable khandhas. Also if he stands, he stands close to just the five appropriable khandhas. Also if he sits, he sits close to just the five appropriable khandhas. Also if he lies down, he lies down close to just the five appropriable khandhas.

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

0.0.1 dutiyagaddulabaddhasuttaṃ

0. sāvatthiyaṃ

1. anamataggo'yaṃ bhikkhave, saṃsāro pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ. seyyathāpi bhikkhave, sā gaddulabaddho daḷhe khīle vā thambhe vā upanibaddho so gacchati cepi tameva khīlaṃ vā thambhaṃ vā upagacchati. tiṭṭhati cepi tameva khīlaṃ vā thambhaṃ vā upatiṭṭhati, nisīdati cepi tameva khīlaṃ vā thambhaṃ vā upanisīdati, nipajjati cepi tameva khīlaṃ vā thambhaṃ vā upanipajjati.

2. 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 pañcupādānakkhandhe upanipajjati.

3. tasmātiha bhikkhave, bhikkhunā abhikkhaṇaṃ[1] sakaṃ cittaṃ paccavekkhitabbaṃ dīgharattamidaṃ cit-

[1] 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. cittasaṃkilesā bhikkhave, sattā saṃkilissanti. cittavodānā sattā visujjhanti.

4. diṭṭhaṃ vo bhikkhave, caraṇaṃ nāma cittanti?

5. evam bhante

6. tampi kho bhikkhave, caraṇaṃ[2] cittaṃ citteneva cittitaṃ tena'pi kho bhikkhave, caraṇena cittena cittana cittañ̃ñeva cittataraṃ. tasmātiha bhikkhave, bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ 'digharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena mohenā'ti. cittasaṃkilesā 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[3], tehi'pi kho bhikkhave, tiracchānagatehi pāṇehi cittañ̃ñeva cittataraṃ. tasmātiha bhikkhave, bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ 'dīgharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena mohenā'ti. cittasaṃkilesā bhikkhave, sattā saṃkilissanti. cittavodānā sattā visujjhanti.

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[2] caraṇaṃ nāma, machasaṃ, syā, pts

[3] 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[4] mañjeṭṭhāya vā suparimaṭṭe[5] vā phalake bhittiyā vā dussapaṭe vā itthirūpaṃ vā purisarūpaṃ vā abhinimmineyya sabbaṃgapaccaṃgaṃ.

9. evameva kho bhikkhave, assutavā puthujjano rūpaññeva abhinibbattento abhinibbatteti. vedanaññeva abhinibbattento abhinibbatteti. saññaññeva abhinibbattento abhinibbatteti. saṃkhāreyeva abhinibbattento abhinibbatteti. viññāṇaṃyeva abhinibbattento abhinibbatteti.

10. taṃ kimaññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ 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'hamasmi, eso me attā'ti?

[4]panīliyā vā - machasaṃ, sī 2.
[5]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 hetaṃ bhante

16. vedanā niccaṃ vā aniccaṃ vāti?

17. aniccaṃ bhante

18. yaṃ panāniccaṃ taṃ dukkhaṃ vā taṃ sukhaṃ vāti?

19. dukkhaṃ bhante

20. yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ 'etaṃ mama eso'hamasmi, eso me attā'ti?

21. no hetaṃ bhante

22. saññā niccaṃ vā aniccaṃ vāti?

23. aniccaṃ bhante

24. yaṃ panāniccaṃ 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 panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ 'etaṃ mama eso'hamasmi, eso me attā'ti?

27. no hetaṃ bhante

28. saṃkhārā niccaṃ vā aniccaṃ vāti?

29. aniccaṃ bhante

30. yaṃ panāniccaṃ taṃ dukkhaṃ vā taṃ sukhaṃ vāti?

31. dukkhaṃ bhante

32. yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ 'etaṃ mama eso'hamasmi, eso me attā'ti?

33. no hetaṃ bhante

34. viññāṇaṃ niccaṃ vā aniccā vāti?

35. aniccaṃ bhante

36. yaṃ panāniccaṃ 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 panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ 'etaṃ mama eso'hamasmi, eso me attā'ti?

39. no hetaṃ bhante

40. tasmātiha bhikkhu, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ 'netaṃ mama neso'hamasmi na me'so attā'ti. evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

41. yā kāci vedanā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ vedanaṃ 'netaṃ mama neso'hamasmi na me so attā'ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

42. yā kāci saññā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ saññaṃ 'netaṃ mama neso'hamasmi na me so attā'ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

43. ye keci saṃkhārā atītānāgatapaccuppannaṃ ajjhattaṃ 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 'netaṃ mama neso'hamasmi na me so attā'ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

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

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