0.0.1 The Leash

dutiyagaddulabaddhasuttaṃ

0. At Savatthi.

sāvatthiyaṃ

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 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. 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.

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-

nakkhandhe 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 abhikkhaṇaṃ[1] sakaṃ cittaṃ paccavekkhitabbaṃ dīgharattamidaṃ cittaṃ saṃkiliṭṭhaṃ. rāgena dosena mohenāti. 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 bhik-

tampi kho bhikkhave, caraṇaṃ[2] cittaṃ citteneva cittitaṃ

[1] bhikkhave abhikkhaṇaṃ - machasaṃ, syā, sī 2.

[2] caraṇaṃ 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.”

tena'pi kho bhikkhave, caraṇena cittena cittana cittaññeva cittataraṃ. tasmātiha bhikkhave, bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ 'digharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena mohenā'ti. cittasaṃkilesā bhikkhave, sattā saṃkilissanti. cittavodānā sattā visujjhanti.

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

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

[3]cittatā - 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.”

pāṇehi cittaññeva cittataraṃ. tasmātiha bhikkhave, bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ 'dīgharattamidaṃ cittaṃ saṃkiliṭṭhaṃ rāgena dosena mohenā'ti. cittasaṃkilesā bhikkhave, sattā saṃkilissanti. 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 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.

[4] panīliyā vā - machasaṃ, sī 2.
[5] suparimaṭṭhe - 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. saññaññeva 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 panāniccaṃ taṃ dukkhaṃ vā taṃ sukhaṃ vāti?

13. Suffering, Bhante.

dukkhaṃ bhante

14. "But that which is im-

yaṃ panāniccaṃ

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

dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ 'etaṃ mama eso'hamasmi, eso me attā'ti?

15. Certainly not, Bhante.

no hetaṃ bhante

16. “Is feeling permanent or impermanent?”

vedanā niccaṃ vā aniccaṃ vāti?

17. Impermanent, Bhante.

aniccaṃ bhante

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

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

21. Certainly not, Bhante.	no hetaṃ 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 panāniccaṃ 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 panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ 'etaṃ mama eso'hamasmi, eso me attā'ti?
27. Certainly not, Bhante.	no hetaṃ 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 panāniccaṃ 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 panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ 'etaṃ mama eso'hamasmi, eso me attā'ti?

33. Certainly not, Bhante.

no hetaṃ 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 panāniccaṃ taṃ dukkhaṃ vā taṃ sukhaṃ vāti?

37. Suffering, Bhante.

dukkhaṃ bhante

yaṃ panāniccaṃ

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?”

dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ 'etaṃ mama eso'hamasmi, eso me attā'ti?

39. Certainly not, Bhante.

no hetaṃ 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 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. Whichever feeling, whether of the past, future or present, internal or external, gross or subtle, inferior or superior,

yā kāci vedanā atītānāgatapaccuppannaṃ ajjhattaṃ 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.”

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

ye keci saṃkhārā atītānāgatapaccuppannaṃ 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.”

rikaṃ sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ saṃkhāraṃ 'netaṃ mama neso'hamasmi na me so attā'ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

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.”

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

evaṃ passaṃ ariyasāvako 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, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānātīti.