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

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

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?"

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.

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?”

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.”

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.”