0.0.1 Clothes

vatthasuttaṃ

1. . At one time the venerable Sariputta was dwelling at Savatthi in Jeta's Grove, Anathapindika's Park. At that place the venerable Sariputta addressed the bhikkhus: "Friend bhikkhus." "Friend," those bhikkhus replied to the venerable Sariputta. The venerable Sariputta said this:

ekaṃ samayaṃ āyasmā sāriputto sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho āyasmā sāriputto bhikkhū āmantesi āvuso bhikkhavoti. āvusoti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. āyasmā sāriputto etadavoca:

2. There are, O friends, these seven awakening factors. Which seven? The mindfulness awakening factor, the investigation of dhammas awakening factor, the energy awakening factor, the happiness awakening factor, the tranquility awakening factor, the samadhi awakening factor, the equanimity awakening factor. These, O friends, are the seven awak-

sattime āvuso, bojjhaṅgā katame satta: satisambojjhaṅgo dhammavicayasambojjhaṅgo viriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekhāsambojjhaṅgoti, ime kho āvuso sattabojjhaṅgā. ime-

ening factors. Of these seven awakening factors, O friends, whatever awakening factor I wish to dwell in during the morning time, I dwell in just that awakening factor during the morning time. Whatever awakening factor I wish to dwell in during the afternoon time, I dwell in just that awakening factor during the afternoon time. Whatever awakening factor I wish to dwell in during the evening time, I dwell in just that awakening factor during the evening time.

saṃ[1] āvuso, sattannaṃ bojjhaṅgānaṃ yena yena bojjhaṅgena ākaṅkhāmi pubbaṇhasamayaṃ viharituṃ. tena tena bojjhaṅgena pubbaṇhasamayaṃ viharāmi. yena yena bojjhaṅgena ākaṅkhāmi majjhantikaṃ[2] samayaṃ viharituṃ, tena tena bojjhaṅgena majjhantikaṃ samayaṃ viharāmi. yena yena bojjhaṅgena ākaṅkhāmi sāyanhasamayaṃ viharituṃ, tena tena bojjhaṅgena sāyanhasamayaṃ viharāmi.

3. If it occurs to me, O friends, "It is the mindfulness awakening factor," it occurs to me: "It is immeasurable," it occurs to me: "It is thoroughly undertaken." While it persists I understand,

satisambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me

[1] imesaṃ khvāhaṃ - machasaṃ, syā.
[2] majjhaṇhīkaṃ - machasaṃ.

“It persists.” Also if it abates for me, I understand, “It has abated for me in dependence on this condition.” If it occurs to me, O friends, “It is the investigation of dhammas awakening factor,” it occurs to me: “It is immeasurable,” it occurs to me: “It is thoroughly undertaken.” While it persists I understand, “It persists.” Also if it abates for me, I understand, “It has abated for me in dependence on this condition.” If it occurs to me, O friends, “It is the energy awakening factor,” it occurs to me: “It is immeasurable,” it occurs to me: “It is thoroughly undertaken.” While it persists I understand, “It persists.” Also if it abates for me, I understand, “It has abated for me in dependence on this condition.” If it occurs to me, O friends, “It is the happiness awakening factor,” it occurs to me: “It is immeasurable,” it occurs to me: “It is thoroughly undertaken.”

hoti. tiṭṭhantaṃ[3] tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, dhammavicayasambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti. tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, viriyasambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti. tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, pītisambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti.

[3] tiṭṭhantaṃ ca naṃ - machasaṃ.

While it persists I understand, "It persists." Also if it abates for me, I understand, "It has abated for me in dependence on this condition." If it occurs to me, O friends, "It is the tranquility awakening factor," it occurs to me: "It is immeasurable," it occurs to me: "It is thoroughly undertaken." While it persists I understand, "It persists." Also if it abated for me, I understand, "It has abated for me in dependence on this condition." If it occurs to me, O friends, "It is the samadhi of dhammas awakening factor," it occurs to me: "It is immeasurable," it occurs to me: "It is thoroughly undertaken." While it persists I understand, "It persists." Also if it abates for me, I understand, "It has abated for me in dependence on this condition." If it occurs to me, O friends, "It is the equanimity of dhammas awakening factor," it occurs to me: "It is immeasurable,"

tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, passaddhisambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti. tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, samādhisambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti. tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, upekhāsambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti. tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idap-

it occurs to me: “It is thoroughly undertaken.” While it persists I understand, “It persists.” Also if it abates for me, I understand, “It has abated for me in dependence on this condition.”

paccayā me cavatīti pajānāmi.

4. Suppose, O friends, a king or a king’s minister has various colored suit of garments in his wardrobe. Whichever suit of garment he would wish to put on in the morning, he would put on just that suit of garment in the morning. Whichever suit of garment he would wish to put on in the afternoon, he would put on just that suit of garment in the afternoon. Whichever suit of garment he would wish to put on in the evening, he would put on just that suit of garment in the evening.

seyyathāpi āvuso, rañño vā rājamahāmattassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa so yaññadeva[4] dussayugaṃ ākaṅkheyya pubbaṇhasamayaṃ pārupituṃ. tantadeva dussayugaṃ pubbaṇhasamayaṃ pārupeyya. yaññadeva dussayugaṃ ākaṅkheyya majjhantikaṃ samayaṃ pārupituṃ. tantadeva dussayugaṃ majjhantikaṃ samayaṃ

[4] pūro yaññadeva - sī 1, 2. sīmu.

pārupeyya. yaññadeva dussayugaṃ ākaṅkheyya sāyanhasamayaṃ pārupituṃ tantadeva dussayugaṃ sāyanhasamayaṃ pārupeyya.

5. So too, O friends, of these seven awakening factors, whatever awakening factor I wish to dwell in during the morning time, I dwell in just that awakening factor during the morning time. Whatever awakening factor I wish to dwell in during the afternoon time, I dwell in just that awakening factor during the afternoon time. Whatever awakening factor I wish to dwell in during the evening time, I dwell in just that awakening factor during the evening time.

evameva kho'haṃ āvuso, imesaṃ sattannaṃ bojjhaṅgānaṃ yena yena bojjhaṅgena ākaṅkhāmi pubbaṇhasamayaṃ viharituṃ. tena tena bojjhaṅgena pubbaṇhasamayaṃ vimarāmi. yena yena bojjhaṅgena ākaṅkhāmi majjhantikaṃ samayaṃ viharituṃ. tena tena bojjhaṅgena majjhantikaṃ samayaṃ viharāmi. yena yena bojjhaṅgena ākaṅkhāmi sāyanhasamayaṃ viharituṃ. tena tena bojjhaṅgena sāyanhasamayaṃ viharāmi.

6. If it occurs to me, O friends, “It is the mindfulness awakening factor,” it occurs to me: “It is immeasurable,” it occurs to me: “It is thoroughly undertaken.” While it persists I understand, “It persists.” Also if it abates for me, I understand, “It has abated for me in dependence on this condition.” If it occurs to me, O friends, “It is the investigation of dhammas awakening factor,” it occurs to me: “It is immeasurable,” it occurs to me: “It is thoroughly undertaken.” While it persists I understand, “It persists.” Also if it abates for me, I understand, “It has abated for me in dependence on this condition.” If it occurs to me, O friends, “It is the energy awakening factor,” it occurs to me: “It is immeasurable,” it occurs to me: “It is thoroughly undertaken.” While it persists I understand, “It persists.” Also if it abates for me, I understand, “It has

satisambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti. tiṭṭhantaṃ[5] tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, dhammavicayasambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti. tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, viriyasambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti. tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, pītisam-

[5] tiṭṭhantaṃ ca naṃ - machasaṃ.

abated for me in dependence on this condition." If it occurs to me, O friends, "It is the happiness awakening factor," it occurs to me: "It is immeasurable," it occurs to me: "It is thoroughly undertaken." While it persists I understand, "It persists." Also if it abates for me, I understand, "It has abated for me in dependence on this condition." If it occurs to me, O friends, "It is the tranquility awakening factor," it occurs to me: "It is immeasurable," it occurs to me: "It is thoroughly undertaken." While it persists I understand, "It persists." Also if it abated for me, I understand, "It has abated for me in dependence on this condition." If it occurs to me, O friends, "It is the samadhi of dhammas awakening factor," it occurs to me: "It is immeasurable," it occurs to me: "It is thoroughly undertaken." While it persists I understand, "It persists." Also if it abates

bojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti. tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, passaddhisambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti. tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, samādhisambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti. susamāraddhoti me hoti. tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi, upekhāsambojjhaṅgo iti ce me āvuso, hoti appamāṇoti me hoti.

for me, I understand, “It has abated for me in dependence on this condition.” If it occurs to me, O friends, “It is the equanimity of dhammas awakening factor,” it occurs to me: “It is immeasurable,” it occurs to me: “It is thoroughly undertaken.” While it persists I understand, “It persists.” Also if it abates for me, I understand, “It has abated for me in dependence on this condition.”

susamāraddhoti me hoti. tiṭṭhantaṃ tiṭṭhatīti pajānāmi. sacepi me cavati, idappaccayā me cavatīti pajānāmi.