APPENDIX

TEXTS OF THE BUDDHA'S TEACHINGS ON ĀHĀRA
PĀLI TEXTS AND ENGLISH TRANSLATIONS

Text 1: Paṭhamamahāpaṇhāsutta

"‘Eko pañho eko uddeso ekām veyākarana’nti, iti kho panetam vuttaṃ. Kimiṃ paticca vuttaṃ? Ekadhamme, bhikkhave, bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammadatthām abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamasmīm ekadhamme?
‘Sabbe sattā āhāraṭṭhitikā’ – imasmīm kho, bhikkhave, ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammadatthām abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Eko pañho eko uddeso ekām veyākarana’nti, iti yam tāṃ vuttaṃ idametaṃ paticca vuttaṃ. . .”

(Aṅguttara Nikāya V, 50-51, Dasakanipāṭapāli, Mahāvagga, sutta No.7 (27). See also Aṅguttara Nikāya V, 55, Dutiyaṃhāpaṇhāsutta No.8 (28) and Kumārapaṇhā of Khuddakapāṭha of Khuddaka Nikāya.)

The Great Question: What is one thing?

As to the saying: “The one question, the one statement, the one explanation,” owing to what was it said? Monks, if in one thing a monk rightly feel revulsion, rightly feel fading interest (in the world), rightly have sight to the furthest bounds and rightly comprehend the meaning of things, then in this same visible state he makes an end of Ill. In what one thing? In this, namely: All beings are persisters by food. In this one thing, monks, if a monk rightly feel revulsion, rightly feel fading interest (in the world), rightly be released, rightly have sight to the furthest bounds and rightly comprehend the meaning of things, then in this same visible state he makes an end of Ill. “The one question, the one statement, the one explanation,” was said because of this.”

Text 2: Saṅgītisutta

Ayam kho, āvuso, tena bhagyavatā jānatā passatā arahatā sammāsambuddhena eko
dhammo sammadakkhāto. Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ,
yathāyidam brahmacariyam adhāniyam assa ciraṇīthīkikam, tadassa bahujanahitāya
bahujanasukhāya lokānakampāya atthāya hitāya sukhaṁ devamanussānaṁ.

(Dīghanikāya III, Saṅgītisutta 1, 211.)

The Recital

“What is the single doctrine? All beings persist through cause (food). All
beings persist through conditions. This ‘single doctrine,’ friend, has been perfectly set
forth by the Exalted One who knows, who sees. Henceon there should be a
chanting in concord, not a wrangling, that thus this holy life may persist and be long
maintained. That may be for the welfare and happiness of many folk, for compassion
on the world, for the good, the welfare, the happiness of Devas and of men.”


Text 3: Paṭhamaṁaḥapāṇihāsutta

“Cattāro pañhā cattāro uddesā cattāri veyyākarāṇāṇi’ti, iti kho panetam vuttam.
Kiñcetam paṭicca vuttam? Cattāsu, bhikkhave, dhammesu bhikkhu sammā nibbindamāno
sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadattaṁ
abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. Katamesu catūsu? Cattāsu
āhāresu – imesu kho, bhikkhave, catūsu dhammesu bhikkhu sammā nibbindamāno
sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammadattaṁ
abhisamecca diṭṭheva dhamme dukkhassantakaro hoti. ‘Cattāro pañhā cattāro uddesā
cattāri veyyākarāṇāṇi’ti, iti yam tām vuttam idametam paṭicca vuttam.’

(Aṅguttara-Nikāya V, 52, Dasakanipātāpi, Mahāvagga, sutta No.7)

---

533 Cf. Khp. IV; A. V, 50, 55. The Dīgha alone gives the second aphorism. ‘Cause’: āhāra, usually
meaning ‘food,’ is literatly a thing ‘adduced,’ ‘brought up’. Four kinds of āhāra are specific, e.g.,
S.II, ii f.; below, 219 - food, contact, purpose, consciousness (in connection with rebirth), all
considered as so many causes, conditions, antecedents of ‘result’ or fruit. Hence āhāra in general can
always be rendered by paccaya.
The Four Things

Monks, if in four things a monk rightly feel revulsion rightly feel fading interest (in the world), rightly be released, rightly have sight to the furthest bounds and rightly comprehend the meaning of things, then in this same visible state he makes an end of III. In what four things? The four sustenances. If in these four things a monks rightly feel revulsion, rightly feel fading interest (in the world), rightly be released, rightly have sight to the furthest bounds and rightly comprehend the meaning of things, then in this same visible state he makes an end of III. "The four questions, the four statements, the four explanations," was said because of this.


Text 4: Puttamaṃśūpamasutta

"Sāvatthiyaṁ ... pe ... "cattārome, bhikkhave, āhāra bhūtānaṁ vā satānaṁ thītiyā sambhavesīnaṁ vā anuggahāya. Katame cattāro? Kabāḷikāro āhāro oḷārīko vā sukhumo vā, phasso dutiyō, manosaṅcetanā tatiyā, viśīnānam catutthām. Ime kā, bhikkhave, cattāro āhāra bhūtānaṁ vā satānaṁ thītiyā sambhavesīnaṁ vā anuggahāya".


domanassam patisamvediyetha; ko pana vādo tihi sattisatehi haṁnamāno” ti! “Evameva khvāham, bhikkhave, viññānāhāro daṭṭhabhoti vadāmi. Viññāne, bhikkhave, āhāre pariṁnāte nāmarūpaṁ pariṁnātam hoti, nāmarūpe pariṁnāte ariyasāvakassa natthi kiṁci uttarikaranīyanti vadāmi” ti. Tatiyam.”

(Samyuttanikāya II, 98, Nidānavagga-pāli, Puttamaṁsūpamamsutta No. 63.)

**Child’s flesh**

*The Similes for the Four Nutriments*

“While at Sāvatthī the Exalted One said:

There are these four foods, brethren, for the maintenance of beings that have come to birth, or for the forwarding of those who seek to come to be. Which are the four? Material food, coarse or fine; contact is second, willing of mind is third, consciousness is the fourth. These are the four foods for the maintenance of beings that have come to birth, or for the forwarding of those who seek to come to be.

And how, brethren, is material food to be considered?

It is as if two parents who had taken slender provisions were on their way in path through the jungle, and theirs was an only child dear and sweet. Now suppose that the scanty provisions of those parents in the jungle came to an end, used up. And suppose that there was yet a portion of the jungle untraversed. Then those parents might say: What scanty provisions we had are come to an end, are used up, and there is this remainder of the jungle to traverse. What if we were to slay this our only child, sweet and dear, and make both dried pieces and juicy pieces, and so, eating flesh of child, might traverse that remainder of the jungle. Let us not all three perish! And so those two parents slew that only child sweet and dear, and made both dried pieces and juicy pieces, and so, eating flesh of child they could traverse that remainder of the jungle. They would both eat child flesh and smite on their breasts crying: Where is our only child? Where is our only child?

Now what think you, brethren? Would they take the food for sport? or would they take the food from indulgence? or would they take the food for plumpness?

Not so, lord.

Would they not take the food, brethren, in order that they might last till the jungle was crossed?

Even so, lord.

Even so, brethren, I declare should solid food be regarded.
When such food is well understood, the passion of the five senses are well understood. When the passion of the five senses are well understood, the fetters do not exist bound by which the Ariyan disciple could come again to this world.

And how? Brethren, is the food that is contact to be regarded?

It is as if, brethren, a cow with a sore hide should stand leaning against a wall. The creatures that live in the wall would bite her; if she stood leaning against a tree, the creatures that live on the tree would bite her; yea, whatever she stood leaning against, whatever creatures lived thereon would bite her. If she stood buoyed up by the air, the creatures that live in dependence on the air would bite her, yea, whatever she stood up against, whatsoever creatures that lived in dependence thereon would bite her.

Even so do I declare that the food which is contact should be regarded. When such food is well understood, the three feelings are well understood. When the three feelings are well understood, I declare that there is nothing further which the Ariyan disciple has to do.

And how, brethren, is the food that is will of mind to be regarded? It is as if, brethren, there were a pit of charcoal, deeper than a man is high, filled with clear, glowing, smokeless charcoal. And a man were to come by, loving his life, not loving death, loving happiness, and loathing pain. And two strong men seizing him by each arm were to drag him up to the pit. Now to be far from that, brethren, would be the will of that man, to be far would be his wish, to be far would be his aspiration. Why so? Verily the man would think: I shall fall on that heap of charcoal; through that I shall come in for death, or for mortal pain.

Even so, brethren, I declare that the food which is will of mind should be regarded. When that food is well understood, the three cravings are well understood. When these are well understood, i declare that there is nothing further that the Ariyan disciple has to do.

And how, brethren, is the food that is consciousness to be regarded?

It is as if, brethren, they were to seize a robber, an evildoer, and were so show him to the king, saying: 'This man, sire, is a robber, an evildoer. Inflict on him such punishment as is desired.' And the king should pronounce this concerning him: Go, masters, smite this man at dawn with a hundred darts. And they were to do so. Then at noon the king should declare this: Ho, masters, how is that man?

At this moment, sire, he is alive.
And the king should pronounce this concerning him: Go, masters, smite this man at noon with a hundred darts. And they were to do so. The at eventide the should declare this: Ho, masters, how is that man?

And this moment, sire, he is alive.

And the king should pronounce this concerning him: Go, masters, smite this man at eventide with a hundred darts.

And they were to do so.

What think you, brethren? Would that man, smitten during the day by three hundred darts, suffer therefrom pain and sorrow?

Were he smitten, lord, by but one dart, he would therefrom suffer pain and sorrow; what need to speak of being smitten by three hundred?

Even so, brethren, do I declare that the food called consciousness should be regarded. When consciousness, brethren, is well understood, name-and-shape is well understood. When name-and-shape is well understood, I declare there is nothing further that the Ariyan disciple has to do.”

(Tran. Mrs. C.A.F. Rhys Davids, The Book of The Kindred Sayings, part II, PTS, pp. 67-70.)

Text 5: Āhārasutta

“Evam me sutam–ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapindikassa ārāme...pe... etadavoca–“cattārome, bhikkhave, āhāra bhūtānam vā sattānam thityā sambhavesinām vā anuggahāya. Katame cattāro? Kamaṭkāro āhāro – olārikā vā sukhmo vā, phasso dutyo, manosoścetanā tatiyā, viññānam catuttham. Ime kho, bhikkhave, cattāro āhāra bhūtānam vā sattānam thityā sambhavesinām vā anuggahāya.”

nāmarūpapabbhāvam. Nāmarūpaṁciṇḍam, bhikkhave, kimnidānaṁ kimsamudayaṁ
kimjātikāṁ kimpabhāvam? Nāmarūpam viññānanidānaṁ viññānasamudayaṁ
viññānajātikāṁ viññānapabbhāvam. Viññāṇaṁciṇḍam, bhikkhave, kimnidānaṁ
kimsamudayaṁ kimjātikāṁ kimpabhāvam? Viññāṇam sankhāranidānaṁ
sankhārasamudayaṁ sankhārajātikāṁ sankhārapabbhāvam. Sankhārā cime, bhikkhave,
kimnidānā kimsamudayaṁ kimjātikā kimpabhavā? Sankhārā avijjadidānā avijjasamudayaṁ
avijjājātikā avijjāpabbhavā.

"Iti kho. bhikkhave, avijjadipaṭṭhā na sankhārā; sankhārapaccayā viññānam...pe...
evametassā kevalassā dukkhasamudayaṁ hoti. Avijjāya tveva
asesaviraganirodho sankhāranirodho; sankhāranirodho viññānaṇírodho ... pe ...
evametassā kevalassā dukkhasamudayaṁ nirodho hoṁ" ti. Paṭhamāṁ."

(Samyuttanikāya II. 11, Niḍānavagga Pāli, Āhārasutta No. 11.)

**Sustenances**

(The conditioned Nature of food)

"Thus have I heard: The Exalted One was once staying near Sāvatthī, at Jeta
Grove, in Anāthapiṇḍaka’s Park:

There are these four sustenances, brethren, for the maintenance of beings that
have come to birth or for the forwarding of them that seek to become. Which are the
four? Material food, coarse or fine, secondly, contact, thirdly, volition, fourthly,
consciousness. These four are the sustenances for the maintenance of beings that have
come to birth, or for the forwarding of those that seek to become.

And of these four, brethren, what is the base, whence is the uprising? How are
they produced? What causes them?

Craving is their base, from craving is their uprising, craving produces them, causes them to be.

What is the base, whence is the uprising of craving? What produced it? What causes it to be?

Feeling is its base, its uprising, produces it, causes it to be.

And contact is the base, the uprising, the producer, the cause of feeling, sense of
contact, name-and-shape of sense, consciousness of name-and-shape, activities of
consciousness, and ignorance of activities. Such verily, brethren, is this: ‘conditioned
by ignorance are activities, conditioned by activities is consciousness,’ and so on.
Such is the uprising of the entire mass of ill. But from the utter fading away and
ceasing of ignorance the ceasing of activities, from the ceasing of these the ceasing of consciousness, and so on. Such is the ceasing of this entire mass of ill.”

(Tran. Mrs. C.A.F. Rhys Davids, The Book of The Kindred Sayings, part II, PTS, pp. 8-9.)

Text 6: Moliyaphaggunasutta


(Samyuttanikāya II, 12-13, Nidānaavagga, Moliyaphaggunasutta No. 12.)

Sustenances

(The conditioned Nature of food)

“... Near Sāvatthī ... the Exalted One was teaching the doctrine of the four sustenances. And when he had named the the venerable Moliya Phagguna said to the Exalted One:

Who now is it, lord, who feeds on the consciousness sustenance?
Not a fit question said the Exalted One. I am not saying someone feeds on. If I were saying so, to that the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask me ‘of what now, lord, is consciousness the sustenance?’ this were a fit question. And the fit answer to it is: the consciousness sustenance is the cause of renewed becoming of rebirth in the future. When that is to come to pass, is present, the sixfold sense-sphere becomes, and conditioned by the sixfold sense-sphere contact becomes.

Who now, lord, exercises contact?

Not a fit question, said the Exalted One. I am not saying someone exercises contact. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus: ‘Conditioned now by what, lord, is contact?’ this were a fit question. And the fit answer there would be: ‘conditioned by the sixfold sense-sphere is contact; conditioned by contact is feeling.’

Who now, lord, is it who feels?

Not a fit question, said the Exalted One. I am not saying someone feels. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus: ‘Conditioned now by what, lord, is feeling?’ this were a fit question. And the fit answer there would be: ‘conditioned by contact is feeling, conditioned by feeling, is craving’

Who now, lord, is it who craves?

Not a fit question, said the Exalted One. I am not saying someone craves. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus: ‘Conditioned now by what, lord, is craving?’ this were a fit question. And the fit answer there would be: ‘Conditioned by feeling is craving. Conditioned by craving is grasping’

Who now, lord, is it who grasps?

Not a fit question, said the Exalted One. I am not saying someone grasps. If I were saying so, the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask thus: ‘Conditioned now by what, lord, is there grasping?’ this were a fit question. And the fit answer there would be: ‘conditioned by craving is grasping. Conditioned by grasping is becoming.’ And so on. Such is the uprising of this entire mass of ill.

But from the utter fading away and cessation of the sixfold sphere of sense-contact, Phagguna, comes cessation of contact, from cessation of contact cessation of feeling,
from cessation of feeling cessation of craving . . . of grasping . . . of becoming . . . of birth . . . of decay and death, of grief, lamentation, suffering, unhappiness, despair. Such is the cessation of the entire mass of ill."

(Text 7: Bhūtasutta:)

"Imassa nu kho, sāriputta, samkhittena bhāṣitassa kathāṃ viṭṭhārena attho daṭṭhabbo" ti? Tatiyampi kho āyasmā sāriputto ānūḥi ahosi.


"Ye ca sankhātadhammāse, ye ca sekkhā puthū idha; Tesam me nipako iriyam, puṭṭho pabrūhi mārisā" ti.

"Imassa khvāham, bhante, samkhittena bhāṣitassa evam viṭṭhārena atthaṃ ājīnāmi" ti.

"Sādhu sādhu, sāriputta, bhūtamidanti, sāriputta, yathābhūtaṃ sammappaṭṭhānaṃ passati. Bhūtamidanti yathābhūtaṃ sammappaṭṭhānaṃ disvā bhūtassa nibbidāya virāgāya nirodhāya pātīpanno hoti. Tadāhārasambhavanti yathābhūtaṃ sammappaṭṭhānaṃ passati. Tadāhārasambhavanti yathābhūtaṃ sammappaṭṭhānaṃ disvā
ahārasambhavassa nibbidāya virāgāya nirodhāya patipanno hoti. Tadāhāraniruddhā
yam bhūtam nirodhammanti yathābhūtam sammappaṇṇāya passati.
Tadāhāraniruddhā yam bhūtam tam nirodhammanti yathābhūtam sammappaṇṇāya
divvā nirodhammassa nibbidāya virāgāya nirodhāya patipanno hoti. Evam kho,
sāriputta, sekkho hoti.

"Kathāṇca, sāriputta, sankhātadharmam hoti? Bhūtāmidanti, sāriputta, yathābhūtam
sammappaṇṇāya passati. Bhūtāmidanti yathābhūtam sammappaṇṇāya divvā bhūtassa
nibbidā virāgā nirodhā anupāda vimutto hoti. Tadāhārasambhavanti yathābhūtam
sammappaṇṇāya passati. Tadāhārasambhavanti yathābhūtam sammappaṇṇāya divvā
ahārasambhavassa nibbidā virāgā nirodhā anupāda vimutto hoti. Tadāhāraniruddhā yam
bhūtam tam nirodhammanti yathābhūtam sammappaṇṇāya passati. Tadāhāraniruddhā
yam bhūtam tam nirodhammanti yathābhūtam sammappaṇṇāya divvā
nirodhammassa nibbidā virāgā nirodhā anupāda vimutto hoti. Evam kho, sāriputta,
sankhātadhanno hoti. Iti kho, sāriputta, yam tam vyattam pārayane ajītapanhe -

“Ye ca sankhātadhammāse, ye ca sekkhā puthū idhā;
Tesam me nipako iriyam, paṭṭho pabrūhi mārissā” ti.

“Imassa kho sāriputta samkhittena bhāṣātassā evam vāṭhārena attho datthaḥko” ti. Pathamaṃ.”
(Samyuttaniyāya II, 47, Nidānavaggapāli, Bhūtasutta. No. 31.)

Become or Come to be

“See you, Sāriputta, that ‘this has come to be’? See you, Sāriputta that ‘this has come to be’?
‘This has come to be,’ lord - thus by right insight he sees, as it really is; and
seeing it in this way he practises revulsion from it, and that it may fade away and
cease. He sees by right insight continual become from a certain sustenance, and
seeing that in this way as it really is, he practises revulsion from continual becoming
from sustenance, and that it may fade away and cease. From the ceasing of a certain
sustenance that which has come to be is liable to cease - so he sees by right insight as
it really is. And seeing that in this way, he practises revulsion from that which is liable
to cease, and that it may fade away and cease.

Of such, lord, is the man who is being trained.

And how, lord, is a man one who has mastered well the truth of things”?

This has come to be? Lord - thus by right insight he sees as it really is, and seeing that
in this way, because of revulsion at that which has come to be, because if its fading away
and ceasing he becomes free, grasping at nothing. He sees by right insight, as it really is, continual becoming from a certain sustenance, and seeing that is this way, because of revulsion at the continual coming to be from a sustenance, because of its fading away and ceasing, he becomes free, grasping at nothing. From the ceasing of a certain sustenance, that which has come to be is liable to cease - thus he sees by right insight as it really is. Anh seeing that is this way, because of revulsion at that which is liable to cease, because of its fading away and ceasing, he becomes free, grasping at nothing.

Of such, lord, is the man who has ‘mastered well the truth of things.’

Now thus, lord, of that which is said concisely in the Ajita questions of the Parayana, to wit:

They who have mastered well the truth of things,
And they the many learning in the Rule.
Of these the wisdom in the way they fare
I ask, dear. Speak thou of this to me.
I do judge to be the meaning in details.

Well done, well done, Sāriputta! ‘This has come to be’ - all that you have said herein I here repeat and confirm. So is the meaning in detail to be considered.”

(Tran. Mrs. C.A.F. Rhys Davids, The Book of The Kindred Sayings, part II, PTS, pp. 35-37.)

Text 8: Mahātaṇḍhāsaṅkhayasutta


“Ime ca, bhikkhave, cattāro āhārā kiṃniddānā kiṃsamudayā kiṃjātiṅkā kiṃpabhavā?
“Ime cattāro āhārā taṃhāniddānā taṃhāsamudayā taṃhājātiṅkā taṃhāpabhavā.
“Taṃhā cāyam, bhikkhave, kiṃniddānā kiṃsamudayā kiṃjātiṅkā kiṃpabhavā?
“Taṃhā vedanāniddānā vedanāsamudayā vedanājātiṅkā vedanāpabhavā.
“Vedanā cāyam, bhikkhave, kiṃniddānā kiṃsamudayā kiṃjātiṅkā kiṃpabhavā?
“Vedanā phassaniddānā phassasamudayā phassajātiṅkā phassapabhavā.
“Phasso cāyam, bhikkhave, kiṃniddāno kīmsamudayo kiṃjātiṅko kīmpabhavo?
“Phasso salāyatananiddāno salāyatanasamudayo salāyataṇaṇaṇjātiko salāyatanapabhavo.
“Salāyatanam cidaṃ, bhikkhave, kiṃniddānam kīmsamudayān kīmjātiṅkān kīmpabhavo?
“Salāyatanam nāmarūpānidānām nāmarūpasamudayo nāmarūpajātiṅkān nāmarūpapabhavo.
“Nāmarūpam cidaṃ, bhikkhave, kiṃniddānam kīmsamudayān kīmjātiṅkān kīmpabhavo?

310
“Nama-rupa, name-and-shape.

“Nama-rupa vinnaṇṇāniṇdiṇāma vinnaṇṇaṃ samudayaṃ vinnaṇṇajātikam vinnaṇṇapabhavam.
“Nama-rupa cidam, bhikkhave, kinnidināma kinnam samudayaṃ kinnajātikam kinnapabhavam?
“Nama-rupa sankhāranidīṇāma sankhārasamudayaṃ sankhāraajātikam sankhārapabhavam.
“Sankhāra cime, bhikkhave, kinnidīnā kinnam samudaya kinnajātikā kinnapabhavā?
“Sankhāra avijjānidāna avijjāsamudaya avijjajātikā avijjāpabhavā.

“Iti kho, bhikkhave, avijjāpaccayā sankhāra, sankhārapaccayā vinnaṇṇam, vinnaṇṇapaccayā nama-rupa, nammaraṇapaccayā saḷāyatanā, saḷāyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādāna, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jara-amarana, sokaparideva-dukkhhadomenasupaya-yāsa sambhavanti. Evametassa kevalassa dukkanakkhandha samudayo hoti.”

(Majjhimanikāya, I, 261. Mahātāțha-sankhāyasutta, sutta No. 38.)

The Destruction of Craving (Greater)

“Monks, these four (forms of) nutriment are for the maintenance of creatures that have come to be or for the assistance of those seeking birth. What are the four? Material nutriment, whether coarse or fine, sensory impingement is the second, mental striving is the third, consciousness is the fourth. And of these four (forms of) nutriment, monks, what is the provenance, what the source, what the birth, what the origin? These four (forms of) nutriment, monks, have craving as provenance, craving as source, craving as birth, craving as origin. And, monks, what is the provenance of this craving, what the source, what the birth, what the origin? Feeling is the provenance of craving, feeling is the source of craving, feeling is the birth of craving, and feeling is the origin of craving. And what, monks, is the provenance of feelings, what the source, what the birth, what the origin? Sensory impingement is the provenance ... the source ... the birth ... sensory impingement is the origin of feeling. And what, monks, is the provenance of sensory impingement ... what the source ... the birth ... sensory impingement is the origin of sensory impingement? The six (sensory) spheres are the provenance ... the source ... the birth ... the six (sensory) spheres are the origin of sensory impingement. And what, monks, is the provenance of the six (sensory) spheres ... what the source ... what the birth ... what the origin of the six (sensory) spheres? Psycho-physicality is the provenance ... the source ... the birth ... the origin of the six (sensory) spheres. And what, monks, is the provenance of psycho-physicality ... what the source ...
what the birth ... what the origin of psycho-physicality? Consciousness is the provenance ... the source ... the birth. Consciousness is the origin of psycho-physicality. And what, monks, is the provenance of consciousness ... the source ... the birth ... what the origin of Consciousness? The karma-formations are the provenance ... the source ... the birth ... the karma-formations are the origin of Consciousness. And what, monks, is the provenance of the karma-informations ... what the source ... what the birth ... what the origin of the karma-informations? Ignorance is the provenance ... the source ... the birth ... ignorance is the origin of the karma-informations.

So it is, monks, that conditioned by ignorance are the karma-informations; conditioned by the karma-informations is consciousness; conditioned by consciousness is psycho-physicality; conditioned by psycho-physicality are the six (sensory) spheres; conditioned by the six (sensory) spheres is sensory impingement; conditioned by sensory impingement is feeling; conditioned by feeling is craving; conditioned by craving is grasping; conditioned by grasping is becoming; conditioned by becoming is birth; conditioned by birth, aging and dying, grief, sorrow, suffering, lamentation and despair come into being. Such is the arising of this entire mass of anguish.


Text 9: Sammādiṭṭhisutta


"Yato kho, āvuso, ariyasāvakā evaṃ āhāram pajānāti, evaṃ āhārasamudayaṃ pajānāti, evaṃ āhāranirodhaṃ pajānāti, evaṃ āhāranirodhagāmini paṭipadāṃ pajānāti, so sabbaso rāgānaṃ pahāya, paticchānaṃ paṭivinodęvā, āsmi ti
Perfect View

“There might be, your reverences. When, your reverences, a disciple of the ariyans comprehends sustenance and comprehends the uprising of sustenance and comprehends the stopping of sustenance and comprehends the course leading to the stopping of sustenance, to this extent also, your reverences, does a disciple of the ariyans come to be of perfect view . . . who has come into this true dhamma.

And what, your reverences, is sustenance, what the uprising of sustenance, what the stopping of sustenance, what the course leading to the stopping of sustenance? Your reverences, there are these four (kinds of) sustenance for the stability of creatures who have come to be or for the assistance of those who are seeking to be. What are the four? Material food, coarse or fine; (sense-) impingement is the second; volition is the third; consciousness is the fourth.

From the uprising of craving is the uprising of sustenance, from the stopping of craving is the stopping of sustenance; the course leading to the stopping of sustenance is the ariyan eightfold way itself, that is to say: perfect view, perfect thought, perfect speech, perfect action, perfect way of living, perfect endeavour, perfect mindfulness, perfect concentration. When a disciple of the ariyans comprehends sustenance thus, comprehends the uprising of sustenance thus, comprehends the stopping of sustenance thus, comprehends the course leading to the stopping of sustenance thus, he, having got rid of all addiction to attachment, having dispelled addiction to shunning, having abolished addiction to the latent view ‘I am’, having got rid of ignorance, having made knowledge arise, is here-now end-maker of anguish. To this extent, also, your reverences, does a disciple of the ariyan come to be of perfect view, one whose view is upright, one who is possessed of unwavering confidence in dhamma, one who has come into this true dhamma.”

(Tran. I.B. Horner, The Collection of the Middle Sayings, vol. 1, PTS, p.59-60.)

536 Āhāra, sustenance or nutrimnt, is a condition, paccaya, that brings, āharati, its own fruit.
"Sāvatthiyaṃ viharati... pe... "cattārome, bhikkhave, āhārā bhūtānam vā sattānam thitiyā sambhavesinām vā anuggahāya. Katame cattāro? Kabāḷikāro āhāro olārīko vā sukhumo vā, phasso dutiya, manosāñcetanā tatiyā, viññāṇam catuttham. Ime kho, bhikkhave, cattāro āhārā bhūtānam vā sattānam thitiyā sambhavesinām vā anuggahāya."


"Phasse ce, bhikkhave, āhāre ... pe ... manosāñcetanāya ce, bhikkhave, āhāre... viññāṇe ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi tanhā, patiṭṭhitam tattha viññāṇam virūḷham. Yatthā patiṭṭhitam viññāṇam virūḷham, atthi tattha nāmarūpassa avakkanti. Yatthā atthi nāmarūpassa avakkanti, atthi tattha sankhārāṇaṃ vuddhi. Yatthā atthi sankhārāṇaṃ vuddhi, atthi tattha āyatim punabbhavābhininibbatti. Yatthā atthi āyatim jātijarāmaranāṃ. Yatthā atthi āyatim jātijarāmaranāṃ, sasokam tām, bhikkhave, sadaram saupāyāsanti vadāmi.


"Phasse ce, bhikkhave, āhāre... pe... manosāñcetanāya ce, bhikkhave, āhāre... viññāṇe ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi tanhā, patiṭṭhitam tattha viññāṇam virūḷham. Yatthā patiṭṭhitam viññāṇam virūḷham, atthi tattha nāmarūpassa avakkanti. Yatthā atthi nāmarūpassa avakkanti, atthi tattha sankhārāṇaṃ vuddhi.
Yattha atthi saṅkhārānāṃ vuddhi, atthi tattha āyatiṁ punabbhavābhiniṅbatti. Yattha atthi āyatiṁ punabbhavābhiniṅbatti, atthi tattha āyatiṁ jātijarāmarāṇaṁ. Yattha atthi āyatiṁ jātijarāmarāṇaṁ, sasokam tam, bhikkhave, sadaram saupāyāsanti vadāmi.


“Phasse ce, bhikkhave, āhāre... pe... manosaṅcetanāya ce, bhikkhave, āhāre... viññāṇe ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi tanhā, appatiṭṭhitam tattha viññāṇam avirūḷham. Yattha appatiṭṭhitam viññāṇam avirūḷham, natthi tattha nāmarūpassa vacant. Yattha natthi nāmarūpassa vacant, natthi tattha saṅkhārānāṃ vuddhi. Yattha natthi saṅkhārānāṃ vuddhi, natthi tattha āyatiṁ punabbhavābhiniṅbatti. Yattha natthi āyatiṁ punabbhavābhiniṅbatti, natthi tattha āyatiṁ jātijarāmarāṇaṁ. Yattha natthi āyatiṁ jātijarāmarāṇaṁ, asokam tam, bhikkhave, adaram anupāyāsanti vadāmi.


(Samyuttanikāya II, 100, Nidānavagga pāli, Āṭṭhārāga suttam No. 64.)
There is passion

“While at Savatthi the Exalted One said:

There are these four sustenances, brethren, for the maintenance of beings that have come to birth, or for the forwarding of those who seek to come to be. Which are the four? Solid food, coarse or fine, contact the second, willing of mind the third, consciousness the fourth. These are the four sustenances.

If there be passion, brethren, if there be delight, if there be craving as to solid food, it is there that consciousness is firmly placed and becomes fruitful. Where consciousness is firmly placed and fruitful, there is descent of name-and-shape. Where there is descent of name-and-shape, there is growth of activities. Where there is growth of activities there in the future is renewed becoming and rebirth. Where in the future is renewed becoming and rebirth, there in the future is decay-and-death. Where there is in the future decay-and-death, I declare, brethren, that with it is grief, affliction, despair.

And I declare all this as true if there be passion, if there be delight, if there be craving as to the other three foods: as to contact, as to willing of mind, as to consciousness.

Just as if a dyer, brethren, or a painter, if there be dye, or lac, or turmeric, or indigo or madder, or a well polished panel or wall or strip of cloth can fashion a woman’s shape or a man’s shape complete in all its parts, even so, brethren, if there be passion, delight, craving as to any one of these four foods, there consciousness, being firmly placed and fruitful, name-and-shape descends, activities grow, in the future is renewed becoming and rebirth, decay-and-death, grief, affliction, despair.

If there be not passion, brethren, not delight, not craving as to any one of those four foods, these consciousness is not firmly placed nor fruitful, there is consequence name-and-shape does not descend, there activities do not grow, there in the future is no renewed becoming and rebirth, nor yet decay-and-death with grief, affliction, despair.

Just as if, brethren, there were a roof house or hall having windows on the north, or the south or the east. When at sunrise a sunbeam enters by the windows, where does it alight?

On the west wall, lord.
If there be no west wall, brethren, where does it alight?
On the ground, lord.
If there be no ground, brethren, where does it alight?
On water, lord.
If there be no water, brethren, where does it alight?
It alights nowhere, lord.

Even so, brethren, if there be not passion, nor delight, nor craving as to any of those four foods, there consciousness is not stationed nor fruitful, there in consequence name-and-shape does not descend, there activities does not grow, there in the future is no renewed becoming and rebirth, nor yet decay-and-death with grief, affliction, despair.”

(Tran. Mrs. C.A.F. Rhys Davids, The Book of The Kindred Sayings, part II, PTS, pp. 70-72.)

**Text 11: Sattaṭṭhānasutta**

“Katamañca, bhikkhave, rūpaṁ? Cattāro ca mahābhūtā, catunnañca mahābhūtānaṁ upādaya rūpaṁ. Idam vaccati, bhikkhave, rūpaṁ. Āhārasamudaya rūpasamudayo; āhāraṇirodhā rūpanirodho. Ayameva ariya aṭṭhaṅgiko maggo rūpanirodhagāminī patīpaḍā, seyyathidaṁ – samādiṭṭhi...pe... samāsāmaḍīhi.


(Saṁyuttanikāya III, 61, Khandhavaggaṇī, Sattaṭṭhānasutta No. 57.)

**The Seven Points**

“And what, brethren, is body? It is the four great elements, and that form which is derived from the four great elements. That, brethren, is called body. From the arising of food comes the arising of body: from the ceasing of food is the ceasing of body: and the way going to the ceasing of body is this Ariyan Eightfold Path, to wit: right view... (and the rest).

That ease, that pleasure which arises because of body, that is the satisfaction that is in body. In so far as body is impermanent, is fraught with suffering and unstable, that is the misery that is in body. That restraint of desire and lust, that putting away of desire and lust that are in body, that is the escape from the body.”

(Tran. Mrs. C.A.F. Rhys Davids, The Book of The Kindred Sayings, part III, PTS, pp. 55.)

**Text 12: Āhārasutta**

“Ko ca, bhikkhave, āhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhīyyobhāvāya vepullāya? Atthi, bhikkhave, patighanimmittam. Tattha ayonisomanasikārabahulikāro — ayamāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhīyyobhāvāya vepullāya.

“Ko ca, bhikkhave, āhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhīyyobhāvāya vepullāya? Atthi, bhikkhave, arati tandi vijamabhītā bhattasammado cetaso ca līnattām. Tattha ayonisomanasikārabahulikāro — ayamāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhīyyobhāvāya vepullāya.


“Ko ca, bhikkhave, āhāro anuppannassa vā passaddhisambojjhāṅgassa uppādāya, uppannassa vā passaddhisambojjhāṅgassa bhāvanāyā paṇāpiṭikā? Atthi, bhikkhave, kāyappassaddhi cittappassaddhi. Tattha yonisomanasikārabahūltikāro – ayamāhāro anuppannassa vā passaddhisambojjhāṅgassa uppādāya, uppannassa vā passaddhisambojjhāṅgassa bhāvanāyā paṇāpiṭikāvā.


"Ko ca, bhikkhave, anāhāro anuppannassa vā viśyāsambojjhāngassass uppādāya, uppannassa vā viśyāsambojjhāngassass bhāvanāya pāripūriyā? Atthi, bhikkhave, viśyāsambojjhāngatthāniyā dhammā. Tattha amanasikārabahulikāro – ayamanāhāro anuppannassa vā viśyāsambojjhāngassass uppādāya, uppannassa vā viśyāsambojjhāngassass bhāvanāya pāripūriyā.


"Ko ca, bhikkhave, anāhāro anuppannassa vā paśaddhisambojjhāngassass uppādāya, uppannassa vā paśaddhisambojjhāngassass bhāvanāya pāripūriyā? Atthi, bhikkhave, kāyappassaddhi cittappassaddhi. Tattha amanasikārabahulikāro –
ayamanāhāro anuppannassa vā passaddhisambojjhangassa uppādāyā, uppannassa vā passaddhisambojjhangassa bhāvanāya pāripūryā.


"Ko ca, bhikkhave, anāhāro anuppannassa vā uppekkhāsambojjhangassa uppādāyā, uppannassa vā upekkhāsambojjhangassa bhāvanāya pāripūryā? Atthi, bhikkhave, uppekkhāsambojjhangathānīyā dhammā. Tattha amanasikārabahulikāro–ayamanāhāro anuppannassa vā uppekkhāsambojjhangassa uppādāyā, uppannassa vā uppekkhāsambojjhangassa bhāvanāya pāripūryā” ti. Paṭikkamā.

(Samyuttaniyā V, 100-104, Bojjhaṅgasamyutta (II), Sākacchavagga (IV), Āhārasutta No 1.)

Perseverance in the Limbs

Food

“I will teach you, monks, what is food and what is no food for the five hindrances and for the seven limbs of wisdom. Do ye listen to it.

I. The food of the five hindrances

And what, monk, is food for the arising of sensual lust that has not yet arisen, or for the more-becoming and growth of sensual lust already arisen? It is, monk, the alluring feature of things? Unsystematic attention to that is this food for the arising of sensual lust that has not yet arisen, or for the more-becoming and growth thereof, if arisen.

And what, monks, is food for the arising of malevolence not yet arisen, or for the more-becoming and growth thereof, if already arisen? It is, monks, the repulsive feature of things. Unsystematic attention to that is food for the arising of malevolence that has not yet arisen . . .

And what, monks, is food for the arising of sloth and torpor not yet arisen, or for the more-becoming and growth thereof, if already arisen? It is, monks, regret, drowsiness, languor, surfeit after meals, torpidity of mind. Unsystematic attention to that, monks, is this food for the arising of sloth and torpor . . .

And what, monks, is food for the arising of excitement and flurry not yet arisen, or for the more-becoming and growth thereof if already arisen? It is, non-tranquillity
of mind. Unsystematic attention to that, monks, is this food for the arising of excitement and flurry not yet arisen.

And what, monks, is food for the arising of doubt and wavering not yet arisen, or for the more-becoming and growth thereof, if already arisen? It is things which are based on doubt and wavering. Unsystematic attention to that, monks, is this food for the arising of doubt and wavering not yet arisen, or for the more-becoming and growth of doubt and wavering that have already arisen.

II. The food of the limbs of wisdom

And what, monks, is food for the arising of the limb of wisdom that is mindfulness not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There are, monks, things based on the limb of wisdom that is mindfulness. Systematic attention thereto, if made much of, is this food for the arising of mindfulness.

And what, monk, is food for the arising of Norm-investigation which has not yet arisen, or for the cultivation and fulfillment thereof of already arisen?

There are, monks, things good and bad, things blameworthy and things not blameworthy, things mean and things exalted, things that are constituent parts of darkness and light. Systematic attention thereto, if made much of, is this food for the arising of the limb of wisdom which is Norm-investigation, if not yet arisen (or for the more-becoming and growth thereof), for its cultivation and fulfillment, if already arisen.

And what, monks, is food for the arising of the limb of wisdom that is energy not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There is, monks, the element of putting forth effort, the element of exertion, the element of striving. Systematic attention thereto, if made much of, is this food . . .

And what, monks, is food for the arising of the limb of wisdom that is zest which has not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There are, monks, things based on the limb of wisdom that is zest. Systematic attention thereto, if made much of, is this food the arising . . .

And what, monks, is food for the arising of the limb of wisdom that is tranquility which has not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There is, monks, tranquility of body and there is tranquility of mind. Systematic attention thereto, if made much of, is food for the arising of the limb of wisdom that is tranquility which has not yet arisen, (or for the more-becoming and growth thereof), for its cultivation and fulfillment, if already arisen.
And what, monks, is food for the arising of the limb of wisdom that is concentration which has not yet arisen, or for . . .

There are, monks, sights, that calm, that bewilder not. Systematic attention thereto is this food for the arising of concentration . . . or for its cultivation and fulfillment, if already arisen.

And what, monks, is food for the arising of the limb of wisdom, that is equanimity not yet arisen, or for its cultivation and fulfillment, if it has already arisen?

There are, monks, things based on the limb of wisdom that is equanimity. Systematic attention thereto, if made much of, is this food for the arising of the limb of wisdom that is equanimity not yet arisen, or for its cultivation and fulfillment, if it has already arisen.

III. No food for the hindrances

And what, monk, is no food for the arising of sensual lust not yet arisen, or for the more-becoming and growth thereof, if already arisen?

There is, monks, the repulsive feature of things. Systematic attention thereto, if made much of, is no food for the arising of sensual lust, if not yet arisen, or for its more-becoming and growth if already arisen.

And what, monks, is no food for the arising of malevolence not yet arisen, or for the more-becoming and growth thereof, if already arisen?

It is a heart released by goodwill. Systematic attention thereto, if made much of, is no food for the arising of malevolence, if not yet arisen, or for its more-becoming, if already arisen.

And what, monks, is no food for the arising of sloth and torpor not yet arisen, or for the more-becoming and growth thereof, if already arisen?

It is the element of putting forth effort, the element of exertion, the element of striving. Systematic attention thereto if made much of, is no food for the arising of sloth and torpor not yet arisen . . .

And what, monks, is no food for the arising of excitement and flurry not yet arisen, or for the more-becoming and growth thereof, if already arisen?

It is tranquility of mind. Systematic attention thereto, if made much of, is no food for the arising of excitement and flurry not yet arisen or for the more-becoming thereof, if already arisen.

And what, monks, is no food for doubt and wavering not yet arisen, or for the more-becoming and growth thereof, if already arisen.
There are, monks, things good and things bad, things blameworthy and things not blameworthy, things mean and things exalted, things that are constituent parts of darkness and light. Systematic attention thereto, if made much of, is no food for the more-becoming and growth thereof, if already arisen.

IV. No food for the limbs of wisdom

And what, monks, is no food for the arising of the limb of wisdom that is mindfulness, if not yet arisen, or for the cultivation and fulfillment of mindfulness that is already arisen?

There are, monks, things based on the limb of wisdom that is mindfulness. Unsystematic attention thereof, if made much of, is no food for the arising of the limb of wisdom that is mindfulness not yet arisen, or for the cultivation and fulfillment thereof, if already arisen.

And what, monks, is no food for the arising of the limb of wisdom that is Norm-investigation, if not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?

There are, monks, things good and things bad, things blameworthy and things not blameworthy, things mean and things exalted, things that are constituent parts of darkness and light. Unsystematic attention thereto, if made much of, is no food for the arising of the limb of wisdom that is Norm-investigation, or for the cultivation and fulfillment thereof, if already arisen.

And what, monks, is no food for the arising of the limb of wisdom that is energy not yet arisen?

There is, monks, the element of putting forth effort, the element of exertion, the element of striving. Unsystematic attention thereto, if made much of, - this is no food for the arising of the limb of wisdom that is energy . . .

And what, monks, is no food for the arising of the limb of wisdom that is zest not yet arisen, or for the cultivation and fulfillment thereof if arisen. There are, monks things based on the limb of wisdom that is zest. Unsystematic attention thereto, if made much of, - this is no food for the arising of the limb of wisdom that is zest . . .

And what, monks, is no food for the arising of the limb of wisdom that is tranquillity not yet arisen, or for the cultivation and fulfillment thereof, if already arisen?
There is, monks, a tranquility of body and a tranquility of mind. Unsystematic attention thereto, if made much of, - this is no food for the arising of the limb of wisdom that is tranquility not yet arisen.

And what, monks, is no food for the arising of the limb of wisdom that equanimity not yet arisen, or for the cultivation and fulfillment thereof if already arisen?

There are, monks, things based on the limb of wisdom that is tranquility. Unsystematic attention thereto, if made much of, - this is no food for the arising of the limb of wisdom that is tranquility not yet arisen, or for the cultivation and fulfillment thereof, if already arisen."

(Tran. Mrs. C.A.F. Rhys Davids. The Book of The Kindred Sayings, part V, PTS. pp. 85-90.)

Text 13: Bhikkhunīsutta


The Nun

“Sister, this body has come into being through food, is dependent on food. The food must be abandoned. Sister, this body has come into being through craving, is dependent on craving. Craving must be abandoned. Sister, this body has come into being through pride, is dependent on pride. Pride must be abandoned. Sister, this body has come into being through sexual intercourse. Sexual intercourse must be abandoned. The breaking down of the bridge which is in sexual intercourse has been spoken of by the Exalted One.

Sister, as to this saying: “This body has come into being through food, is dependent on food; the food must be abandoned,” - it was said in this connexion.

Herein, sister, a monk takes food with reflection and judgment, not for sport, not for indulgence, not for personal charm, not for beautifying, but just enough for the support, for the upkeep of body, for its resting unharmed, for helping the living of the God-life. (He takes food with the thought:) Thus do I check my former feeling and set going no new feeling; thus maintenance shall be mine, blamelessness and comfort in life. Then some time later, though dependent on food, he abandons food. As to the saying that body has come into being through food, whatever was thus said was said in this connexion.
Sister, as to the saying: "This body has come into being through craving, is dependent on food; the craving must be abandoned," - it was said in this connexion.

Herein, sister, a monk hears it said: "They say that such and such a monk, by destroying the āsāvas, himself in this very life thoroughly comprehending it, realizes the heart’s release, the release by wisdom, that is free from the āsāvas, and having attained it abides therein.” To him it occurs: Surely I too, by destroying the āsāvas ... having attained it shall abide therein. Then some time later, though dependent on craving, he abandons craving. As to the saying, sister, that body has come into being through craving, is dependent on craving, craving must be abandoned, - whatever was said thus was said in this connexion.

Sister, as to the saying: "This body has come into being through pride, is dependent on pride; pride must be abandoned," - it was said in this connexion. In this case, sister, a monk hears it said: "They say that such and such a monk, by destroying the āsāvas ... having attained the release by wisdom abides therein.” To him it thus occurs: That one by destroying the āsāvas ... can realize and attain and abide in the release by wisdom. The why not I? Then some time later, though dependent on pride, he abandons pride. As to the saying, sister: "This body has come into being through pride, is dependent on pride; pride must be abandoned," - it was said in this connexion.

Sister, as to the saying: "This body has come into being through sexual intercourse (is dependent on sexual intercourse; sexual intercourse must be abandoned), the breaking down of the bridge which is in sexual intercourse has been spoken of by the Exalted One" ...?

Thereupon the nun rose from the couch, put her upper robe on one shoulder, fell with her head at the feet of the venerable Ānanda and said:

'O, sir, my fault overcame me, who am so foolish, so stupid, so wrong, that I acted thus! O, sir, let master Ānanda acknowledge my fault as such, for restraint in future time!

'Verily, sister, your fault overcame you, thus foolish, thus stupid, thus wrong, that you acted thus. But inasmuch as you, sister, have seen your fault as such and have confessed it as is right, we do acknowledge it of you. This indeed, sister, is growth in the discipline of the Ariyan, when, seeing his fault as such, one makes confession as is right and comes to restraint in future time.'

Text 14: Puṇṇābhisandasutta

"Pañcime, bhikkhave, puṇṇābhisandā kusalābhisandā sukhassāhārā sukhavipākā saggasamvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya samvattanti.

"Katame pañca? Yassa, bhikkhave, bhikkhu cīvaram paribhuṇjāmo appamanāṃ cetosāmādhiṃ upasampajja viharati, appamāṇo tassa puṇṇābhisando kusalābhīsando sukhassāhārā sukhavipāko saggasamvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya samvattati.

"Yassa, bhikkhave, bhikkhu pindaśapataṃ paribhuṇjāmo... pe ... yassa, bhikkhave, bhikkhu vihāraṃ paribhuṇjajamāno ... pe ... yassa, bhikkhave, bhikkhu maṅcapāṭhāṃ paribhuṇjajamāno... pe ....

"Yassa, bhikkhave, bhikkhu gilānapaccayabhesajjaparikkāraṃ paribhuṇjajamāno appamanāṃ cetosāmādhiṃ upasampajja viharati, appamāṇo tassa puṇṇābhisando kusalābhīsando sukhassāhārā sukhavipāko saggasamvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya samvattati. Ime kho, bhikkhave, pañca puṇṇābhisanda kusalābhīsandā sukhassāhārā sukhavipākā saggasamvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya samvattanti.

"Imehi ca pana, bhikkhave, pañcahi puṇṇābhisandehi kusalābhīsandehi samannāgatassa ariyasāvakassa na sukaram puṇṇassa pamāṇam gahetum – 'ettako puṇṇābhīsando kusalābhīsando sukhassāhārā sukhavipāko saggasamvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya samvattati' ti. Atha kho asankheyyo appameyyo mahāpuṇṇākkhāndhotveva sankhām gacchati.

"Seyyathāpi, bhikkhave, mahāsamudde na sukaram udakassa pamāṇam gahetum – 'ettakāni udakāḥhakāni vā ettakāni udakāḥhakataññī vā ettakāni udakāḥhakasahassāni vā ettakāni udakāḥhakasatasahassāni vā; atha kho asankheyyo appameyyo mahāudakākkhāndhotveva sankhām gacchati'. Evameva kho, bhikkhave, imēhi pañcahi puṇṇābhīsandehi kusalābhīsandehi samannāgatassa ariyasāvakassa na sukaram puṇṇassa pamāṇam gahetum – 'ettako puṇṇābhīsando kusalābhīsando sukhassāhārā sukhavipāko saggasamvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya samvattati' ti. Atha kho asankheyyo appameyyo mahāpuṇṇākkhāndhotveva sankhām gacchati’" ti.

(Aṅguttaranikāya III, 51, Pañcakanipātapiḷi (V) Munḍarājavaggo (5) Puṇṇābhisandasutta, No.5 (45).
Yields in Merit

“Monks, there are these five yields in merit, yields in goodness, the food of happiness, heavenly, ripening to happiness, leading heavenward, conducive to what is welcome, sought after, to the lovely, to good and to happiness. What five?

Monks, whose robe a monk enjoys the use of, while entering and abiding in limitless mind-concentration - unto him shall come unlimited yield in merit, yield in goodness. The food of happiness, heavenly, ripening to happiness, leading heavenward, conducive to what in welcome, sought after, to the lovely, to good and to happiness.

Monks, whose alms a monk enjoys ... whose loging ... whose bed and bench ... whose abiding in limitless mind-concentration - unto him shall come unlimited yield in merit, in goodness, the food of happiness ...

Monks, these are the five yields in merit, yields in goodness ...

Monks, of the Ariyan disciple, endowed with these five yields in merit, yields in goodness, it is not easy to grasp the measure of merit and to say: Thus much is the yield in merit, in goodness, the food of happiness ... but this great mass of merit is reckoned incalculable, immeasurable. Monks, just as it is not easy to grasp the amount of water in the mighty ocean and to say: There are so many pailfuls of water, or hundreds of pailfuls, or thousands of pailful, or hundreds of thousands of pailfuls of water, but the great mass of water is just reckoned incalculable, immeasurable; even so, monks, it is not easy to grasp the measure of merit of the Ariyan disciple endowed with these five yields of merit and goodness, and to say: Thus much is the yield in merit, the yield in goodness, the food of happiness, celestial, ripening to happiness, leading heavenward, conducive to what is welcome, sought after, lovely, good, and to happiness - but merely that this great mass of merit is reckoned incalculable, immeasurable.”


Text 15: Avijjāsutta


“Avijjampāham, bhikkhave, sāhāram vaddāmi, no anāhāram. Ko cāhāro avijjāya?
Pañca nīvarāna’tissa vacanīyam. Pañcapāham, bhikkhave, nīvarāne sāhāre vaddāmi, no

"Iti kho, bhikkhave, asappurisasamsevo paripūro asadhammassavanam paripūretri, asadhammassavanam paripūram asadhiphīyam paripūretri, asadhiphīyam paripūram ayonisomanasikāram paripūretri, ayonisomanasikāro paripūro asatāsampajaññānā paripūretri, asatāsampajaññā paripūram indriyaasamvaram paripūretri, indriyaasamvaro paripūro tīni duccaritāni paripūretri, tīni duccaritāni paripūretri pañca nīvarane paripūretri, pañca nīvarane paripūrā avijjā paripūretri. Evametissā avijjāya āhāro hoti, evaṃca pāripūri.

"Seyyathāpī, bhikkhave, upariubbate thullaphusitake deve vassante tam udakam yathāānānā pavattamānā pavattakandarapadarasiṅkā paripūretri, pavattakandarapadarasiṅkā paripūrā kusobhhe paripūretri. Kusobhhe paripūrā mahāsobhhe paripūretri, mahāsobhhe paripūrā kunnadiyo paripūretri, kunnadiyo paripūrā mahānadiyo paripūretri, mahānadiyo paripūrā mahāsambuddhaṃ sāgarā paripūretri; evametassā mahāsambuddhaṃ sāgarassā āhāro hoti, evaṃca pāripūri.

"Evamevāṃ kho, bhikkhave, asappurisasamsevo paripūro asadhammassavanam paripūretri, asadhammassavanam paripūram asadhiphīyam paripūretri, asadhiphīyam paripūram ayonisomanasikāram paripūretri, ayonisomanasikāro paripūro asatāsampajaññānā paripūretri, asatāsampajaññānā paripūram indriyaasamvaram paripūretri, indriyaasamvaro paripūro tīni duccaritāni paripūretri, tīni duccaritāni paripūrāni pañca nīvarane paripūretri, pañca nīvarane paripūrā avijjā paripūretri; evametissā avijjāya āhāro hoti, evaṃca pāripūri.

satipatthāne sāhāre vadāmi, no anāhāre. Ko cāhāro catunnaṁ satipatthānānaṁ? Tīni
sucaritāṁ tissa vacanīyam. Tīnipāham, bhikkhave, sucaritāṁ sāhārāṁ vadāmi, no anāhārāṁ. Ko
cāhāro tīnjaṁ sucaritāṁ? 'Indriyasamvaram tissa vacanīyam. Indriyasamvarampāham, bhikkhave,
Satisampajaññāmpāham, bhikkhave, sāhārāṁ vadāmi, no anāhārāṁ. Ko cāhāro satisampajaññassa?
'Yonisomanasikāṁ tissa vacanīyam. Yonisomanasikāmpāham, bhikkhave, sāhārāṁ vadāmi, no
anāhārāṁ. Ko cāhāro yonisomanasikārassa? 'Saddhāṁ tissa vacanīyam. Saddhampāham, bhikkhave,
Saddhammassavanampāham, bhikkhave, sāhārāṁ vadāmi, no anāhārāṁ. Ko cāhāro
saddhammassavanassa? 'Sappurisasaṁsevo tissa vacanīyam.

"Iti kho, bhikkhave, sappurisasaṁsevo paripūro saddhammassavanam paripūreti,
saddhammassavanam paripūraṁ saddham paripūreti, saddhā paripūraṁ
yonisomanasikāraṁ paripūreti, yonisomanasikāro paripūro satisampajaññaṁ paripūreti,
satisampajaññaṁ paripūraṁ indriyasamvaro paripūreti, indriyasamvaro paripūro tīni
sucaritāṁ paripūreti, tīni sucaritāṁ paripūrāni cattāro satipatthāne paripūreṇti, cattāro
satipatthānā paripūrā satta bojjhange paripūreṇti, satta bojjhāṅgā paripūrā
vijjāvimuttim paripūreṇti; evametissā vijjāvimuttyā āhāro hoti, evaṅca pāripūri.

"Seyyathāpi, bhikkhave, upariṇabbe thullaphusitake deve vassante tam
udakam yathānīnnaṁ pavattamānaṁ pabbatakandarapadarasākkhā paripūreti,
pabbatakandarapadarasākkhā paripūrā kusobbhe paripūreṇti, kusobbhā paripūrā
mahāsobbhe paripūreṇti, mahāsobbhā paripūrā kunnadiyo paripūreṇti, kunnadiyo
paripūrā mahānadiyo paripūreṇti, mahānadiyo paripūrā mahāsāmuddaṁ sāgaram
paripūreṇti; evametassa mahāsāmuddassa sāgarassa āhāro hoti, evaṅca pāripūri.

"Evamevaṁ kho, bhikkhave, sappurisasaṁsevo paripūro saddhammassavanam
paripūreti, saddhammassavanam paripūraṁ saddham paripūreti, saddhā paripūrā
yonisomanasikāraṁ paripūreti, yonisomanasikāro paripūro satisampajaññaṁ paripūreti,
satisampajaññaṁ paripūraṁ indriyasamvaro paripūreti, indriyasamvaro paripūro tīni
sucaritāṁ paripūreti, tīni sucaritāṁ paripūrāni cattāro satipatthāne paripūreṇti, cattāro
satipatthānā paripūrā satta bojjhange paripūreṇti, satta bojjhāṅgā paripūrā vijjāvimuttim
paripūreṇti; evametissā vijjāvimuttyā āhāro hoti, evaṅca pāripūrā" ti. Paṭhamāṁ."
Ignorance

"Monks, the extreme point of ignorance is not apparent, so that one may say: "Ignorance was not before; it has since come to be." And this statement, monks, is made. Nevertheless, this thing is apparent: Ignorance is conditioned by this or that.

Ignorance, I declare, monks, has its nutriments. It is not without nutriment. And what is the nutriment of ignorance? "The five hindrances" should be the reply. I declare, monks, that the five hindrances have their nutriment, are not without nutriment. And what is the nutriment of The five hindrances? "The three wrong ways of practice" should be the reply. They too have their nutriment. What? "Not-restraint of the sense-faculties" should be the reply. They too have their nutriment. What? "Lack of mindfulness and self-composure" should be the reply. They too have their nutriment, I declare. What? "Lack of thorough work of mind" should be the reply. And what is the nutriment of that? Not listening to true dhamma. I declare, monks, that not listening to true dhamma has its nutriment, is not without nutriment. And what is the nutriment of not listening to true dhamma? "Not following after the very man" should be the reply.

Thus, monks, the act of not following after the very man, when complete, completes not listening to true dhamma; not listening to true dhamma, when complete, completes lack of faith; lack of faith completes lack of thorough work of mind; lack of thorough work of mind, when complete, completes lack of mindfulness and self-composure; and that, not-restraint of the sense-faculties; and that, the three wrong ways of practice; and that, the five hindrances; the five hindrances, when complete, complete ignorance. Such is the nutriment of this ignorance, and such is its fulfilment.

Just as when, monks, on a mountain the rain falls in heavy drop, that water flowing onwards according to the slope fills up the mountain-clefts and rifts and gullies, and they when filled fill up the little pools, and the little pools in turn fill up the big pools, and they in turn fill up the small rivers; they fill the large rivers, and the large rivers in turn fill up the sea, the mighty ocean - thus is the nutriment of the mighty ocean and thus its fulfilment - in the same way, monks, not following after the very man, when complete, completes not listening to true dhamma ... and the five hindrances, when complete, completes ignorance. Thus is the nutriment of this ignorance and thus fulfilment.
Release by knowledge, monks, I declare has its nutriment, it is not without nutriment. And what is nutriment of release by knowledge? “The seven limbs of wisdom” should be the reply. The seven limbs of wisdom, I declare, have their nutriment. What? “The four arising of mindfulness” should be the reply. They too have their nutriment, the three right ways of practice. And they, control of the faculties of sense. The nutriment of these is mindfulness and self-possession. Their nutriment is thorough work of mind. Of that the nutriment is faith. The nutriment of faith is listening to true dhamma. And what is the nutriment of listening to true dhamma? “Following after the very man” should be the reply.

Thus, monks, following after the very man, when complete, completes listening to true dhamma; listening to true dhamma completes faith; faith complete thorough work of mind; and that, mindfulness and self-possession; that, control of the sense-faculties; that, the three right ways of practice; that, the four arising of mindfulness; and that, the seven limbs of wisdom, when complete, completes release by knowledge.

Thus is the nutriment of release by knowledge, and thus is its fulfilment. Just as when, monks, on a mountain the rain falls in heavy drops ... thus is the nutriment of the sea, the might ocean ... even so does following after the very man complete listening to true dhamma . . . and the seven limbs of wisdom, being complete, complete release by knowledge. Thus is the fulfilment of release by knowledge and thus its fulfilment.”


Text 16: Itthadhammasutta

"Dasayime, bhikkhave, dhammā iṭṭhā kantā manāpā dullabhā lokasmīm. Katame dasā? Bhogā iṭṭhā kantā manāpā dullabhā lokasmīm; vanṇo iṭṭho kanto manāpo dullabho lokasmīm; ārogyam iṭṭham kantam manāpam dullabham lokasmīm; sīlam iṭṭham kantam manāpam dullabham lokasmīm; brahmacariyam iṭṭham kantam manāpam dullabham lokasmīm; mitā iṭṭhā kantā manāpā dullabhā lokasmīm; bāhusaccam iṭṭham kantam manāpam dullabham lokasmīm; paññā iṭṭhā kantā manāpā dullabhā lokasmīm; dhammā iṭṭhā kantā manāpā dullabhā lokasmīm; saggā iṭṭhā kantā manāpā dullabhā lokasmīm.

"Imesam kho, bhikkhave, dasannam dhammānam iṭṭhānam kantānam manāpānam dullabhānam lokasmīm dasa dhammā paripanṭhā – ālasyam anuṭṭhānam bhogānam paripanṭho, amanḍanā avibhūsanā vanṇassa paripanṭho, asappayakiriya ārogyassa paripanṭho, pāpamittatā sīlānam paripanṭho, indriyaasaṃvaro
Desirable

“Monks, these ten things are desirable, dear, charming, hard to win in the world. What ten?

Wealth is desirable ... beauty ... health ... virtues ... the Brahma-life ... friends ... much knowledge ... wisdom ... teachings ... the heaven worlds are desirable, dear, charming, hard to win in the world. These are the ten.

Monks, to these ten things desirable, dear ... ten things are obstacles.

Sloth and non-exertion is an obstacle to wealth. Lack of finery and adornment is an obstacle to beauty. Acting unseasonably is an obstacle to health. Friendship with the wicked is an obstacle to virtue. Non-restraint of the sense-faculties is an obstacle to the Brahma-life. Quarrelling is an obstacle to friends. Failure to repeat (what one has heard) is an obstacle to much knowledge. Not to lend an ear and ask questions is an obstacle to wisdom. Lack of study and examination is an obstacle to teachings. Wrong faring is an obstacle to gaining the heavens. These are ten obstacles to these ten things which are desirable, dear, charming, hard to win in the world.

Monks, ten things are helps to these ten things, which are desirable ...

Energy and exertion are helps (āhāra) to getting wealth. Finery and adornment are helps to beauty. Seasonable action is a help to health. A lovely friendship is a help to virtue. Restraint of the sense-faculties is a help to the Brahma-life. Not quarrelling...
is a help to friendship. Repetition is a help to much knowledge. Lending an ear and asking questions are helps to wisdom. Study and examination are helps to teachings. Right faring is a help to the heaven worlds.

These are the ten helps to these ten things which are desirable, dear, charming, hard to win in the world.”


Text 17: Sutta Nipāta

“Samānabhāgam kubbetha, gāme akkutthavanditam; Manopadosam rakkheyya, santo anunṇato care.” (Sn.707)

“Yam kiṇci dukkhaṁ sambhoti, sabbam ārambhāpaccayā; Ārambhānaṁ nirodhena, natthi dukkhassa sambhavo.” (Sn.747)

“Upādānapaccayā bhavo, bhūto dukkham nigacchati; Jātassa maraṇaṁ hoti, eso dukkhassa sambhavo.” (Sn.748)

(Khuddakanikāya, Suttanipāta.)

“Let him be with an empty stomach, taking little food, let him have few wants and not be covetous; not being consumed by desire he will without desire be happy.” (Sn. 707)

“Should there be a perfect consideration of the Dyad in another way,” if, O Bhikkhus, there are people that ask so, they shall be told, there is, and how there is: “Whatever pain arises is all in consequence of āhāras (food?),” this is one consideration, “but from the complete destruction of āhāras, through absence of passion, there is no origin of pain,” this is the second consideration; thus, O Bhikkhus, by the Bhikkhu that considers the Dyad duly, that is strenuous, ardent, resolute, of two fruits one fruit is to be excepted: in the world perfect knowledge, or, if any of the (five) attributes still remain, the state of an Anāgāmin (one that does not return).’ This said Bhagavat, (and) when Sugata had said this, the Master further spoke:

‘Whatever pain arises is all in consequence od the āhāras, by the destruction of the āhāras there is no origin of pain. (Sn.747)

‘Looking upon this pain that springs from the āhāras as misery, having seen the result of all āhāras, not resorting to all āhāras, (Sn.748)