

12. 7. 3.

Puttamamsa — - 7 Mahā Vagga, Abhisamaya Saṃyutta, Nidānavaggo, Saṃyutta Nikāya

1. I heard thus. At one time the Blessed One lived in the monastery offered by Anāthapiṇḍika in Jeta's grove in Sāvatti.

From there the Blessed One addressed the monks: “Monks!” Those monks replied: “Yes, venerable sir.” And the Blessed One said thus:

2. “Monks, **these four are the supports for the upkeep of the born** and for the protection of those to be born.

3. “**What four?** Hard or soft eatable **food** is the first, **Contact** is the second. **Cogitation** is third and **consciousness** is the fourth. Monks, the four of these are for the upkeep of the born and for the protection of those to be born.

4. “Monks, **how should hard and soft eatable food be known?**”

5. “Monks, a couple had come to a desert path with little provisions and they have a single dearly loved son.

6. “Monks, the **little provisions that this couple had brought, dwindled and finished**. They had the desert path yet to cross.

7. *“Monks, it occurred to this couple, the little provisions that we have brought, has dwindled and finished, there is the desert path yet to cross. What if we killed our dearly loved, only son prepared dried flesh and peppered meat and while eating the flesh of the son crossed the desert, so that all three of us would not die.*

8. *“Monks, then the couple killed their dearly loved, only son prepared dried flesh and peppered meat and while eating the flesh of the son crossed the desert. While eating the flesh of the son, they beat their breast and lamented. ‘Where is our dearly loved only son?’*

9. “Monks, **did they eat that food for pleasure, for intoxication, for adornment or for the sake of beauty?**”

“Venerable sir, **it's for none of these.**”

10. “**Isn't it to cross the desert, that they ate that food?**”

“Yes, it is, venerable sir.”

11. “Monks, I say, hard and soft eatables should be known in this manner. Monks, when hard and soft eatables are thoroughly known, the greed for the five strands of sense desires are thoroughly known. When greed, for the five strands of sense desires are thoroughly known, the noble disciple has no bonds to return to this world again.

12. “Monks, *how should the support contact be known?*”

13. Monks, a skinned cow, standing near a wall is bitten by insects living in the wall, standing near a tree is bitten by insects living in the tree, standing in the water is bitten by insects living in the water and standing in open space is bitten by insects living in the air. In the vicinity of whatever the skinned cow stands, she is bitten by the insects living there. Monks, I say, the support contact should be known in this manner.

14. “Monks, when the noble disciple thoroughly knows the support contact he thoroughly knows the threefold feelings. When the threefold feelings are thoroughly known, I say, the noble disciple has nothing further to do.

15. “Monks, how should the support cogitation be known?”

16. “Monks, there is a pit of burning charcoal, without flames and without smoke to the height of a man. Then a man who does not want to die, loathes unpleasantness comes. Then two powerful men take hold of him by his limbs and pull him along to the burning pit of charcoal. This man's intentions, wishes and aspirations are far away from what will happen to him.

17. “What is the reason? It occurs to that man: ‘I will be thrown into the pit of burning charcoal, by that I will meet death or deathly unpleasantness.’ Monks, I say cogitation should be known in this manner.

18. “Monks, when the support cogitation is thoroughly known the noble disciple thoroughly knows the threefold craving. When he knows the threefold craving, I say he has nothing further to do.

19. “Monks, how should the support consciousness be known?”

20. “Monks, just as they take hold of a robber, an offender and show him to the king and tell: ‘Lord, this is a robber, an offender, mete him the punishment you desire.’ The king says: ‘Good ones, whip him one hundred times in the morning.’ Then they whip him one hundred times in the morning.

21. At midday the king asks them: ‘Good ones how is he now?’ ‘Lord, he is alive.’ ‘Good ones, then whip him one hundred times at midday.’ Then they whip him one hundred times at midday.

22. “Then in the evening the king asks them: ‘Good ones how is he now?’ ‘Lord, he is alive.’ ‘Good ones, then whip him one hundred times in the evening.’ Then they whip him one hundred times in the evening.

23. ‘Monks, he being whipped three hundred times a day, would he feel unpleasant about it?’
“Venerable sir, even with a single whipping he would feel unpleasant and distressed. Nothing is there to talk about, when whipped three hundred times.”

24. “Monks, I say that the support consciousness should be known in this manner.

25. “Monks, when the support consciousness is thoroughly known name and matter is thoroughly known. When name and matter is thoroughly known the noble disciple has nothing further to do.”

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Extracted from

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