

SN 46:51 Nutriment - Āhārasuttaṃ

At Sāvattthī. “Bhikkhus, I will teach you the nutriment and the denourishment in regard to the five hindrances and the seven factors of enlightenment. Listen to that....

(i. The nutriments for the hindrances)84

“And what, bhikkhus, is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire? [103] There is, bhikkhus, the sign of the beautiful: frequently giving careless attention to it is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire.

“And what, bhikkhus, is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will? There is, bhikkhus, the sign of the repulsive: frequently giving careless attention to it is the nutriment for the arising of unarisen ill will and for the increase and expansion of arisen ill will.

“And what, bhikkhus, is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor? There are, bhikkhus, discontent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind: frequently giving careless attention to them is the nutriment for the arising of unarisen sloth and torpor and for the increase and expansion of arisen sloth and torpor.

“And what, bhikkhus, is the nutriment for the arising of unarisen restlessness and remorse and for the increase and expansion of arisen restlessness and

remorse? There is, bhikkhus, unsettledness of mind: frequently giving careless attention to it is the nutriment for the arising of unarisen restlessness and remorse and for the increase and expansion of arisen restlessness and remorse.

“And what, bhikkhus, is the nutriment for the arising of unarisen doubt and for the increase and expansion of arisen doubt? There are, bhikkhus, things that are the basis for doubt: frequently giving careless attention to them is the nutriment for the arising of unarisen doubt and for the increase and expansion of arisen doubt.

(ii. The nutriments for the enlightenment factors)

“And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness? There are, bhikkhus, things that are the basis for the enlightenment factor of mindfulness: [104] frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness.⁸⁵

“And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of discrimination of states and for the fulfilment by development of the arisen enlightenment factor of discrimination of states? There are, bhikkhus, wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of discrimination of states and

for the fulfilment by development of the arisen enlightenment factor of discrimination of states.86

“And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of energy and for the fulfilment by development of the arisen enlightenment factor of energy? There are, bhikkhus, the element of arousal, the element of endeavour, the element of exertion: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of energy and for the fulfilment by development of the arisen enlightenment factor of energy.87

“And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of rapture and for the fulfilment by development of the arisen enlightenment factor of rapture? There are, bhikkhus, things that are the basis for the enlightenment factor of rapture: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of rapture and for the fulfilment by development of the arisen enlightenment factor of rapture.88

“And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor of tranquillity? There are, bhikkhus, tranquillity of body, tranquillity of mind: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor of tranquillity.89 [105]

“And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the fulfilment by development of the arisen

enlightenment factor of concentration? There are, bhikkhus, the sign of serenity, the sign of nondispersal: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the fulfilment by development of the arisen enlightenment factor of concentration.⁹⁰

“And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the fulfilment by development of the arisen enlightenment factor of equanimity? There are, bhikkhus, things that are the basis for the enlightenment factor of equanimity: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of equanimity and for the fulfilment by development of the arisen enlightenment factor of equanimity.⁹¹

(iii. The denourishment of the hindrances)⁹²

“And what, bhikkhus, is the denourishment that prevents unarisen sensual desire from arising and arisen sensual desire from increasing and expanding? There is, bhikkhus, the sign of foulness: frequently giving careful attention to it is the denourishment that prevents unarisen sensual desire from arising and arisen sensual desire from increasing and expanding.⁹³

“And what, bhikkhus, is the denourishment that prevents unarisen ill will from arising and arisen ill will from increasing and expanding? There is, bhikkhus, the liberation of mind through lovingkindness: frequently giving careful attention to it is the denourishment that prevents unarisen ill will from arising and arisen ill will from increasing and expanding.⁹⁴

“And what, bhikkhus, is the denourishment that prevents unarisen sloth and torpor from arising and arisen sloth and torpor from increasing and expanding? There are, bhikkhus, the element of arousal, the element of endeavour, the element of exertion: frequently giving careful attention to them is the denourishment that prevents unarisen sloth and torpor [106] from arising and arisen sloth and torpor from increasing and expanding.95

“And what, bhikkhus, is the denourishment that prevents unarisen restlessness and remorse from arising and arisen restlessness and remorse from increasing and expanding? There is, bhikkhus, peacefulness of mind: frequently giving careful attention to it is the denourishment that prevents unarisen restlessness and remorse from arising and arisen restlessness and remorse from increasing and expanding.96

“And what, bhikkhus, is the denourishment that prevents unarisen doubt from arising and arisen doubt from increasing and expanding? There are, bhikkhus, wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts: frequently giving careful attention to them is the denourishment that prevents unarisen doubt from arising and arisen doubt from increasing and expanding.97

(iv. The denourishment of the enlightenment factors)

“And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of mindfulness from arising and the arisen enlightenment factor of mindfulness from reaching fulfilment by development? There are, bhikkhus, things that are the basis for the enlightenment factor of mindfulness: not frequently giving attention to them is the denourishment that

prevents the unarisen enlightenment factor of mindfulness from arising and the arisen enlightenment factor of mindfulness from reaching fulfilment by development.

“And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of discrimination of states from arising and the arisen enlightenment factor of discrimination of states from reaching fulfilment by development? There are, bhikkhus, wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of discrimination of states from arising and the arisen enlightenment factor of discrimination of states from reaching fulfilment by development.

“And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of energy from arising and the arisen enlightenment factor of energy from reaching fulfilment by development? [107] There are, bhikkhus, the element of arousal, the element of endeavour, the element of exertion: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of energy from arising and the arisen enlightenment factor of energy from reaching fulfilment by development.

“And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of rapture from arising and the arisen enlightenment factor of rapture from reaching fulfilment by development? There are, bhikkhus, things that are the basis for the enlightenment factor of rapture: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of rapture from

arising and the arisen enlightenment factor of rapture from reaching fulfilment by development.

“And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of tranquillity from arising and the arisen enlightenment factor of tranquillity from reaching fulfilment by development? There are, bhikkhus, tranquillity of body, tranquillity of mind: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of tranquillity from arising and the arisen enlightenment factor of tranquillity from reaching fulfilment by development.

“And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of concentration from arising and the arisen enlightenment factor of concentration from reaching fulfilment by development? There are, bhikkhus, the sign of serenity, the sign of nondispersal: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of concentration from arising and the arisen enlightenment factor of concentration from reaching fulfilment by development.

“And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of equanimity from arising and the arisen enlightenment factor of equanimity from reaching fulfilment by development. There are, bhikkhus, things that are the basis for the enlightenment factor of equanimity: not frequently giving attention to them is the denourishment that prevents the unarisen enlightenment factor of equanimity from arising and the arisen enlightenment factor of equanimity from reaching fulfilment by development.” [108]

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