



# Āhāra sutta

## SN 46.51

### (Nutriments)

At Savatthī. “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....	Sāvattthinidānaṃ. “Pañcannañca, bhikkhave, nīvaraṇānaṃ sattannañca bojjhaṅgānaṃ āhārañca anāhārañca desessāmi; taṃ suṇātha.
<b>i. The nutriments for the hindrances</b>	
“And what, bhikkhus, is the nutriment for the arising of unarisen <b>sensual desire</b> and for the increase and expansion of arisen sensual desire?	Ko ca, bhikkhave, āhāro anuppannassa vā <b>kāmacchandassa</b> uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya?
There is, bhikkhus, the <b>sign of the beautiful</b> : 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.	Atthi, bhikkhave, <b>subhanimittam</b> . Tattha ayonisomanasikārabahulīkāro ayamāhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya.
“And what, bhikkhus, is the nutriment for the arising of unarisen <b>ill will</b> and for the increase and expansion of arisen ill will?	Ko ca, bhikkhave, āhāro anuppannassa vā <b>byāpādassa</b> uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya?
There is, bhikkhus, the <b>sign of the repulsive</b> : 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.	Atthi, bhikkhave, <b>paṭighanimittam</b> . Tattha ayonisomanasikārabahulīkāro ayamāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya.
“And what, bhikkhus, is the nutriment for the arising of unarisen <b>sloth and torpor</b> and for the increase and expansion of arisen sloth and torpor?	Ko ca, bhikkhave, āhāro anuppannassa vā <b>thinamiddhassa</b> uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya?
There are, bhikkhus, <b>discontent, lethargy, lazy stretching, drowsiness after meals, sluggishness of mind</b> : 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.	Atthi, bhikkhave, <b>arati tandi vijambhitā bhattasammado cetaso ca līnattam</b> . Tattha ayonisomanasikārabahulīkāro ayamāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya.
“And what, bhikkhus, is the nutriment for the arising of unarisen <b>restlessness and remorse</b> and for the increase and expansion of arisen restlessness and remorse?	Ko ca, bhikkhave, āhāro anuppannassa vā <b>uddhaccakukkuccassa</b> uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya?
There is, bhikkhus, <b>unsettledness of mind</b> : frequently giving careless attention to it is the	Atthi, bhikkhave, <b>cetaso avūpasamo</b> . Tattha ayonisomanasikārabahulīkāro ayamāhāro

<p>nutriment for the arising of unarisen restlessness and remorse and for the increase and expansion of arisen restlessness and remorse.</p>	<p>anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.</p>
<p>“And what, bhikkhus, is the nutriment for the arising of unarisen <b>doubt</b> and for the increase and expansion of arisen doubt?</p>	<p>Ko ca, bhikkhave, āhāro anuppannāya vā <b>vicikicchāya</b> uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya?</p>
<p>There are, bhikkhus, <b>things that are the basis for doubt</b>: frequently giving careless attention to them is the nutriment for the arising of unarisen doubt and for the increase and expansion of arisen doubt.</p>	<p>Atthi, bhikkhave, <b>vicikicchāṭṭhānīya dhammā</b>. Tattha ayonisomanasikārabahulīkāro ayamāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya.</p>
<p><b>ii. The nutriments for the enlightenment factors</b></p>	
<p>“And what, bhikkhus, is the nutriment for the arising of the unarisen <b>enlightenment factor of mindfulness</b> and for the fulfilment by development of the arisen enlightenment factor of mindfulness?</p>	<p>Ko ca, bhikkhave, āhāro anuppannassa vā <b>satisambojjhaṅgassa</b> uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?</p>
<p>There are, bhikkhus, <b>things that are the basis for the enlightenment factor of mindfulness</b>: 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.</p>	<p>Atthi, bhikkhave, <b>satisambojjhaṅgaṭṭhānīya dhammā</b>. Tattha yonisomanasikārabahulīkāro ayamāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.</p>
<p>“And what, bhikkhus, is the nutriment for the arising of the unarisen <b>enlightenment factor of discrimination</b> of states and for the fulfilment by development of the arisen enlightenment factor of discrimination of states?</p>	<p>Ko ca, bhikkhave, āhāro anuppannassa vā <b>dhammavicayasambojjhaṅgassa</b> uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā?</p>
<p>There are, bhikkhus, <b>wholesome and unwholesome states, blameable and blameless states, inferior and superior states, dark and bright states with their counterparts</b>: 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.</p>	<p>Atthi, bhikkhave, <b>kusalākusalā dhammā sāvajjānavajjā dhammā hīnapaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā</b>. Tattha yonisomanasikārabahulīkāro ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.</p>
<p>“And what, bhikkhus, is the nutriment for the arising of the unarisen <b>enlightenment factor of energy</b> and for the fulfilment by development of the arisen enlightenment factor of energy?</p>	<p>Ko ca, bhikkhave, āhāro anuppannassa vā <b>vīriyasambojjhaṅgassa</b> uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā?</p>
<p>There are, bhikkhus, <b>the element of arousal, the element of endeavour, the element of exertion</b>: 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.</p>	<p>Atthi, bhikkhave, <b>ārambhadhātu nikkamadhātu parakkamadhātu</b>. Tattha yonisomanasikārabahulīkāro ayamāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.</p>

<p>“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?</p>
<p>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.</p>
<p>“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?</p>
<p>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.</p>
<p>“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?</p>
<p>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.</p>
<p>“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?</p>
<p>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.</p>
<p><b>iii. The denourishment of the hindrances</b></p>

<p>Ko ca, bhikkhave, āhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā?</p>
<p>Atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā. Tattha yonisomanasikārabahulīkāro ayamāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.</p>
<p>Ko ca, bhikkhave, āhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā?</p>
<p>Atthi, bhikkhave, kāyappassaddhi cittappassaddhi. Tattha yonisomanasikārabahulīkāro ayamāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.</p>
<p>Ko ca, bhikkhave, āhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā?</p>
<p>Atthi, bhikkhave, samathanimittam abyagganimittam. Tattha yonisomanasikārabahulīkāro ayamāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā.</p>
<p>Ko ca, bhikkhave, āhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā?</p>
<p>Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā. Tattha yonisomanasikārabahulīkāro ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā.</p>

“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.

“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.

“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 from arising and arisen sloth and torpor from increasing and expanding.

“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.

“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.

**iv. The denourishment of the enlightenment factors**

Ko ca, bhikkhave, anāhāro anuppannassa vā kāmaccchandassa uppādāya, uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya?

Atthi, bhikkhave, **asubhanimittam**. Tattha yonisomanasikārabahulīkāro ayamanāhāro anuppannassa vā kāmaccchandassa uppādāya, uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya.

Ko ca, bhikkhave, anāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya?

Atthi, bhikkhave, **mettācetovimutti**. Tattha yonisomanasikārabahulīkāro—ayamanāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya.

Ko ca, bhikkhave, anāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya?

Atthi, bhikkhave, **ārambhadhātu nikkamadhātu parakkamadhātu**. Tattha yonisomanasikārabahulīkāro ayamanāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya.

Ko ca, bhikkhave, anāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya?

Atthi, bhikkhave, **cetaso vūpasamo**. Tattha yonisomanasikārabahulīkāro ayamanāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.

Ko ca, bhikkhave, anāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya?

Atthi, bhikkhave, **kusalākusalā dhammā sāvajjānavajjā dhammā hīnapaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā**. Tattha yonisomanasikārabahulīkāro ayamanāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya.

<p>“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?</p>
<p>There are, bhikkhus, things that are the basis for the enlightenment factor of <b>mindfulness</b>: 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.</p>
<p>“And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of <b>discrimination of states</b> from arising and the arisen enlightenment factor of discrimination of states from reaching fulfilment by development?</p>
<p>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.</p>
<p>“And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of <b>energy</b> from arising and the arisen enlightenment factor of energy from reaching fulfilment by development?</p>
<p>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.</p>
<p>“And what, bhikkhus, is the denourishment that prevents the unarisen enlightenment factor of <b>rapture</b> from arising and the arisen enlightenment factor of rapture from reaching fulfilment by development?</p>
<p>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</p>

<p>Ko ca, bhikkhave, anāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?</p>
<p>Atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā. Tattha amanasikārabahulīkāro ayamanāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.</p>
<p>Ko ca, bhikkhave, anāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā?</p>
<p>Atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā. Tattha amanasikārabahulīkāro ayamanāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.</p>
<p>Ko ca, bhikkhave, anāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā?</p>
<p>Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu. Tattha amanasikārabahulīkāro ayamanāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.</p>
<p>Ko ca, bhikkhave, anāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā?</p>
<p>Atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā. Tattha amanasikārabahulīkāro ayamanāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.</p>



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?”	Ko ca, bhikkhave, anāhāro anuppannassa vā passaddhisambojjhaṅgassa uppadāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā?
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.	Atthi, bhikkhave, kāyappassaddhi cittappassaddhi. Tattha amanasikārabahulīkāro ayamanāhāro anuppannassa vā passaddhisambojjhaṅgassa uppadāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.
“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?”	Ko ca, bhikkhave, anāhāro anuppannassa vā samādhisambojjhaṅgassa uppadāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā?
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.	Atthi, bhikkhave, samathanimittam abyagganimittam. Tattha amanasikārabahulīkāro ayamanāhāro anuppannassa vā samādhisambojjhaṅgassa uppadāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā.
“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?”	Ko ca, bhikkhave, anāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppadāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā?
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.”	Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā. Tattha amanasikārabahulīkāro ayamanāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppadāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā”ti.