

Namo tassa bhagavato arahato sammāsambuddhassa

Majjhimanikāye

Uparipaṇṇāsapāli

1. Devadahavaggo

1. Devadahasuttaṃ

1. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati devadahaṃ nāma sakyānaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti. Evaṃvādino, bhikkhave, nigaṇṭhā.

“Evaṃvādāhaṃ, bhikkhave, nigaṇṭhe upasaṅkamtivā evaṃ vadāmi – ‘saccaṃ kira tumhe, āvuso nigaṇṭhā, evaṃvādino evaṃdiṭṭhino – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti? Te ca me, bhikkhave, nigaṇṭhā evaṃ puṭṭhā ‘āmā”ti paṭijānanti.

“Tyāhaṃ evaṃ vadāmi – ‘kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – ahuvamheva mayaṃ pubbe, na nāhuvamhā”ti? ‘No hidaṃ, āvuso’.

“‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhā”ti? ‘No hidaṃ, āvuso’.

“‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhā”ti? ‘No hidaṃ, āvuso’.

“‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti? ‘No hidaṃ, āvuso’.

“‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampada”nti? ‘No hidaṃ, āvuso’.

2. “Iti kira tumhe, āvuso nigaṇṭhā, na jānātha – ahuvamheva mayaṃ pubbe, na nāhuvamhāti, na jānātha – akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, na jānātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, na jānātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ; evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kallaṃassa veyyākaraṇāya – yaṃ kiñcāyaṃ purisapuggalo

paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo; āyatīṃ anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.

“Sace pana tumhe, āvuso nigaṇṭhā, jāneyyātha – ahuvamheva mayaṃ pubbe, na nāhuvamhāti, jāneyyātha – akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, jāneyyātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, jāneyyātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakaṃ vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, jāneyyātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ; evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallaṃassa veyyākaraṇāya – yaṃ kiñcāyaṃ purisaṃpuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo; āyatīṃ anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.

3. “Seyyathāpi, āvuso nigaṇṭhā, puriso sallena viddho assa savisena gāḷhūpalepanena [gāḷhapalepanena (ka.)]; so sallassapi vedhanahetu [vedanāhetu (sī. pī. ka.)] dukkhā tikkā [tippā (sī. syā. kaṃ. pī.)] kaṭukā vedanā vediyeyya. Tassa mittāmaccaṃ nāṭisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya; so satthenapi vaṇamukhassa parikantanahetu dukkhā tikkā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto esaniyā sallaṃ eseyya; so esaniyāpi sallassa esanāhetu dukkhā tikkā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto sallaṃ abbuheyya [abbuyheyya (sī.), abbhūṇheyya (syā. kaṃ.)]; so sallassapi abbuhanahetu [abbuyhanahetu (sī.), abbhūṇhanahetu (syā. kaṃ.)] dukkhā tikkā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto agadaṅgāraṃ vaṇamukhe odaheyya; so agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tikkā kaṭukā vedanā vediyeyya. So aparena samayena rūḷhena vaṇena sañchavinā arogo assa sukhī serī sayamvasī yena kāmaṅgamo. Tassa evamassa – ahaṃ kho pubbe sallena viddho ahoṣiṃ savisena gāḷhūpalepanena. Sohaṃ sallassapi vedhanahetu dukkhā tikkā kaṭukā vedanā vediyiṃ. Tassa me mittāmaccaṃ nāṭisālohitā bhisakkaṃ sallakattaṃ upaṭṭhapesuṃ. Tassa me so bhisakko sallakatto satthena vaṇamukhaṃ parikanti; sohaṃ satthenapi vaṇamukhassa parikantanahetu dukkhā tikkā kaṭukā vedanā vediyiṃ. Tassa me so bhisakko sallakatto esaniyā sallaṃ esi; so ahaṃ esaniyāpi sallassa esanāhetu dukkhā tikkā kaṭukā vedanā vediyiṃ. Tassa me so bhisakko sallakatto sallaṃ abbuhi [abbuyhi (sī.), abbhūṇhi (syā. kaṃ.)]; sohaṃ sallassapi abbuhanahetu dukkhā tikkā kaṭukā vedanā vediyiṃ. Tassa me so bhisakko sallakatto agadaṅgāraṃ vaṇamukhe odahi; sohaṃ agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tikkā kaṭukā vedanā vediyiṃ. Somhi etarahi rūḷhena vaṇena sañchavinā arogo sukhī serī sayamvasī yena kāmaṅgamo”ti.

“Evameva kho, āvuso nigaṇṭhā, sace tumhe jāneyyātha – ahuvamheva mayaṃ pubbe, na nāhuvamhāti, jāneyyātha – akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, jāneyyātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, jāneyyātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakaṃ vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, jāneyyātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ; evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallaṃassa veyyākaraṇāya – yaṃ kiñcāyaṃ purisaṃpuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo; āyatīṃ anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.

“Yasmā ca kho tumhe, āvuso nigaṇṭhā, na jānātha – ahuvamheva mayaṃ pubbe, na nāhuvamhāti, na jānātha – akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, na jānātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha – ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā

dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, na jānātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ; tasmā āyasmantānaṃ nigaṇṭhānaṃ na kallaṃassa veyyākaraṇāya – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbhaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo; āyatīṃ anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī’ ti.

4. “Evaṃ vutte, bhikkhave, te nigaṇṭhā maṃ etadavocaṃ – ‘nigaṇṭho, āvuso, nāṭaputto [nāṭhaputto (sī.)] sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti. Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita’ nti. So evamāha – ‘atthi kho vo, āvuso nigaṇṭhā, pubbeva pāpakammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjiretha, yaṃ panettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatīṃ pāpakammaṃ akaraṇaṃ. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo; āyatīṃ anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī’ ti. Tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamaṇā’ ti.

5. “Evaṃ vutte ahaṃ, bhikkhave, te nigaṇṭhe etadavocaṃ – ‘pañca kho ime, āvuso nigaṇṭhā, dhammā diṭṭheva dhamme dvidhāvīpākā. Katame pañca? Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti – ime kho, āvuso nigaṇṭhā, pañca dhammā diṭṭheva dhamme dvidhāvīpākā. Tatrāyasmantānaṃ nigaṇṭhānaṃ kā atītaṃse satthari saddhā, kā ruci, ko anussavo, ko ākāraparivitakko, kā diṭṭhinijjhānakkhanti’ ti. Evaṃvādī [evaṃvādīsu (ka.)] kho ahaṃ, bhikkhave, nigaṇṭhesu na kañci [kiñci (sī. pī. ka.)] sahadhammikaṃ vādapaṭihāraṃ samanupassāmi.

“Puna caparāhaṃ [puna ca panāhaṃ (sī. pī. ka.)], bhikkhave, te nigaṇṭhe evaṃ vadāmi – ‘taṃ kiṃ maññātha, āvuso nigaṇṭhā. Yasmiṃ vo samaye tibbo [tippo (pī.)] upakkamo hoti tibbaṃ padhānaṃ, tibbā tasmīṃ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tibbā tasmīṃ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyethā’ ti? ‘Yasmiṃ no, āvuso gotama, samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tibbā tasmīṃ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyāma; yasmiṃ pana no samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tibbā tasmīṃ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyāma’ ti.

6. “Iti kira, āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tibbā tasmīṃ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tibbā tasmīṃ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha. Evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kallaṃassa veyyākaraṇāya – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbhaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo; āyatīṃ anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti. Sace, āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, na tibbā tasmīṃ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, tibbā tasmīṃ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha [padhānaṃ, tiṭṭheyyeva tasmīṃ samaye... vedanā (sī. syā. kaṃ. pī.)]; evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallaṃassa veyyākaraṇāya – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbhaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo; āyatīṃ anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī’ ti.

“Yasmā ca kho, āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tibbā tasmim̐ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tibbā tasmim̐ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; te tumhe sāmaṃyeva opakkamikā dukkhā tibbā kaṭukā vedanā vedayamānā avijjā aññāṇā sammohā vipaccetha – yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. Iti purāṇānaṃ kammānaṃ tapasā byantibhāvā, navānaṃ kammānaṃ akaraṇā, āyatim̐ anavassavo; āyatim̐ anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjinṇaṃ bhavissatī’ ti. Evaṃvādīpi [evaṃvādīsūpi (ka.)] kho ahaṃ, bhikkhave, nigaṇṭhesu na kañci sahadhammikaṃ vādapaṭihāraṃ samanupassāmi.

7. ‘Puna caparāhaṃ, bhikkhave, te nigaṇṭhe evaṃ vadāmi – ‘taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ diṭṭhadhammavedanīyaṃ taṃ upakkamena vā padhānena vā samparāyavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Yaṃ panidaṃ kammaṃ samparāyavedanīyaṃ taṃ upakkamena vā padhānena vā diṭṭhadhammavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ sukhavedanīyaṃ taṃ upakkamena vā padhānena vā dukkhavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Yaṃ panidaṃ kammaṃ dukkhavedanīyaṃ taṃ upakkamena vā padhānena vā sukhavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ paripakkavedanīyaṃ taṃ upakkamena vā padhānena vā aparipakkavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Yaṃ panidaṃ kammaṃ aparipakkavedanīyaṃ taṃ upakkamena vā padhānena vā paripakkavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ bahuvedanīyaṃ taṃ upakkamena vā padhānena vā appavedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Yaṃ panidaṃ kammaṃ appavedanīyaṃ taṃ upakkamena vā padhānena vā bahuvedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ savedanīyaṃ taṃ upakkamena vā padhānena vā vedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’. ‘Yaṃ panidaṃ kammaṃ vedanīyaṃ taṃ upakkamena vā padhānena vā savedanīyaṃ hotūti labbhameta’nti? ‘No hidaṃ, āvuso’.

8. ‘Iti kira, āvuso nigaṇṭhā, yamidaṃ kammaṃ diṭṭhadhammavedanīyaṃ taṃ upakkamena vā padhānena vā samparāyavedanīyaṃ hotūti alabbhametaṃ, yaṃ panidaṃ kammaṃ samparāyavedanīyaṃ taṃ upakkamena vā padhānena vā diṭṭhadhammavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ sukhavedanīyaṃ taṃ upakkamena vā padhānena vā dukkhavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ dukkhavedanīyaṃ taṃ upakkamena vā padhānena vā sukhavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ paripakkavedanīyaṃ taṃ upakkamena vā padhānena vā aparipakkavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ aparipakkavedanīyaṃ taṃ upakkamena vā padhānena vā paripakkavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ bahuvedanīyaṃ taṃ upakkamena vā padhānena vā appavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ appavedanīyaṃ taṃ upakkamena vā padhānena vā bahuvedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ savedanīyaṃ taṃ upakkamena vā padhānena vā vedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ vedanīyaṃ taṃ upakkamena vā padhānena vā savedanīyaṃ hotūti alabbhametaṃ; evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ aphalo upakkamo hoti, aphalaṃ padhānaṃ’.

“Evaṃvādī, bhikkhave, nigaṇṭhā. Evaṃvādīnaṃ, bhikkhave, nigaṇṭhānaṃ dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti.

9. ‘Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pubbe dukkaṭakammaṅkarino yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā issaranimmānāhetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pāpakena issarena nimmitā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pāpasāṅgatikā yaṃ

etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā pāpābhijātikā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, nigaṇṭhā evarūpā diṭṭhadhammūpakkamā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

“Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā issaranimmānāhetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā issaranimmānāhetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā saṅgatibhāvāhetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā saṅgatibhāvāhetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā; no ce sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. Evaṃvādī, bhikkhave, nigaṇṭhā. Evaṃvādīnaṃ, bhikkhave, nigaṇṭhānaṃ ime dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti. Evaṃ kho, bhikkhave, aphalo upakkamo hoti, aphalaṃ padhānaṃ.

10. “Kathaṅca, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ? Idha, bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti, dhammikaṅca sukhaṃ na pariccajati, tasmiṅca sukhe anadhimucchito hoti. So evaṃ pajānāti – ‘imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, imassa pana me dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti’ ti. So yassa hi khvāssa [yassa kho panassa (sī.), yassa khvāssa (pī.)] dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, saṅkhāraṃ tattha padahati. Yassa panassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti, upekkhaṃ tattha bhāveti. Tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti – evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti. Tassa tassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti – evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.

11. “Seyyathāpi, bhikkhave, puriso itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho. So taṃ itthiṃ passeyya aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ saṅjagghantiṃ saṃhasantiṃ. Taṃ kiṃ maññatha, bhikkhave, api nu tassa purisassa amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ saṅjagghantiṃ saṃhasantiṃ uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā’ ti? “Evaṃ, bhante”. “Taṃ kissa hetu’? “Amu hi, bhante, puriso amussā itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho. Tasmā taṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ saṅjagghantiṃ saṃhasantiṃ uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā’ ti. “Atha kho, bhikkhave, tassa purisassa evamassa – ‘ahaṃ kho amussā itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho. Tassa me amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ saṅjagghantiṃ saṃhasantiṃ uppajjanti sokaparidevadukkhadomanassūpāyāsā. Yaṃnūnāhaṃ yo me amussā itthiyā chandarāgo taṃ pajaheyya’ nti. So yo amussā itthiyā chandarāgo taṃ pajaheyya. So taṃ itthiṃ passeyya aparena samayena aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ saṅjagghantiṃ saṃhasantiṃ. Taṃ kiṃ maññatha, bhikkhave, api nu tassa purisassa amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ saṅjagghantiṃ saṃhasantiṃ uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā’ ti? “No hetuṃ, bhante”. “Taṃ kissa hetu’? “Amu hi, bhante, puriso amussā itthiyā virāgo. Tasmā taṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ saṅjagghantiṃ saṃhasantiṃ na uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā’ ti.

“Evameva kho, bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti, dhammikaṅca sukhaṃ na pariccajati, tasmiṅca sukhe anadhimucchito hoti. So evaṃ pajānāti – ‘imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, imassa pana me

dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti'ti. So yassa hi khvāssa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, saṅkhāraṃ tattha padahati; yassa panassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti, upekkhaṃ tattha bhāveti. Tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti – evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti. Tassa tassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti – evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

12. “Puna caparaṃ, bhikkhave, bhikkhu iti paṭisañcikkhati – ‘yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Yaṃnūnāhaṃ dukkhāya attānaṃ padaheyya’nti. So dukkhāya attānaṃ padahati. Tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. So na aparena samayena dukkhāya attānaṃ padahati. Taṃ kissa hetu? Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya svāssa attho abhinipphanno hoti. Tasmā na aparena samayena dukkhāya attānaṃ padahati. Seyyathāpi, bhikkhave, usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ. Yato kho, bhikkhave, usukārassa tejanaṃ dvīsu alātesu ātāpitaṃ hoti paritāpitaṃ ujum kataṃ [ujum kataṃ hoti (sī.)] kammaniyaṃ, na so taṃ aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ. Taṃ kissa hetu? Yassa hi so, bhikkhave, atthāya usukāro tejanaṃ dvīsu alātesu ātāpeyya paritāpeyya ujum kareyya kammaniyaṃ svāssa attho abhinipphanno hoti. Tasmā na aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ. Evameva kho, bhikkhave, bhikkhu iti paṭisañcikkhati – ‘yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Yaṃnūnāhaṃ dukkhāya attānaṃ padaheyya’nti. So dukkhāya attānaṃ padahati. Tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. So na aparena samayena dukkhāya attānaṃ padahati. Taṃ kissa hetu? Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya svāssa attho abhinipphanno hoti. Tasmā na aparena samayena dukkhāya attānaṃ padahati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

13. “Puna caparaṃ, bhikkhave, idha tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

14. “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati. Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya – iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppādātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusam

vācam pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācam bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavadī atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācam bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitā. So bījagāmahūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhañṇapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsīdāsapaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti. Khetvatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapaṇḍāgamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā [sāviyogā (syā. kaṃ. ka.) ettha sācisaddo kuṭilapariyāyo] paṭivirato hoti. Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti [passa ma. ni. 1.293 cūḷahatthipadopame].

“So santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena; so yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

15. “So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jīvāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāsekasukhaṃ paṭisaṃvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite [sammiñjite (sī. syā. kaṃ. pī.)] pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

16. “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato,) [passa ma. ni. 1.296 cūḷahatthipadopame] iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajañṇena samannāgato vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandamaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhataṃ piṇḍapātaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigaṭābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigaṭathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti. Vicikicchāṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

“So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamamaṃ jhānaṃ upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

“Puna caparam, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

“Puna caparam, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

“Puna caparam, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

17. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ [seyyathīdaṃ (sī. syā. kaṃ. pī.)] – ekampi jātiṃ dvepi jātiyo tisso pi jātiyo catasso pi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

18. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantaṃ anusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapannā’ ti. Iti dibbena cakkhunā visuddhena atikkantaṃ anusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

19. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ ti yathābhūtaṃ pajānāti; ‘ime āsavā’ ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti. Evampi kho, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ. Evaṃvādī, bhikkhave, tathāgatā. Evaṃvādīnaṃ, bhikkhave, tathāgatānaṃ [tathāgato, evaṃvādīṃ bhikkhave tathāgataṃ (sī. syā. kaṃ. pī.)] dasa sahadhammikā pāsamsaṭṭhānā āgacchanti.

20. “Sace, bhikkhave, sattā pubbekatahetu sukhadukkhāṃ paṭisaṃvedenti; addhā, bhikkhave, tathāgato pubbe sukatakammakārī yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā issaranimmānāhetu sukhadukkhāṃ paṭisaṃvedenti; addhā, bhikkhave, tathāgato bhaddakena

issarena nimmito yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, tathāgato kalyāṇasaṅgatiko yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, tathāgato kalyāṇābhijātiko yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti; addhā, bhikkhave, tathāgato kalyāṇadiṭṭhadhammūpakkamo yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

“Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsō tathāgato; no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsō tathāgato. Sace, bhikkhave, sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsō tathāgato; no ce sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsō tathāgato. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsō tathāgato; no ce sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsō tathāgato. Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsō tathāgato; no ce sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsō tathāgato. Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsō tathāgato; no ce sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsamsō tathāgato. Evaṃvādī, bhikkhave, tathāgatā. Evaṃvādīnaṃ, bhikkhave, tathāgatānaṃ ime dasa sahadhammikā pāsamsaṭṭhānā āgacchantī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Devadahasuttaṃ niṭṭhitaṃ paṭhamam.

2. Pañcattayasuttaṃ [pañcāyatanasutta (ka.)]

21. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhivuttipadāni [adhivuttipadāni (syā. kaṃ. ka.)] abhivadanti. ‘Saññī attā hoti arogo paraṃ maraṇā’ti – ittheke abhivadanti; ‘asaññī attā hoti arogo paraṃ maraṇā’ti – ittheke abhivadanti; ‘nevasaññīnāsaññī attā hoti arogo paraṃ maraṇā’ti – ittheke abhivadanti; sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti [paññapenti (sī. syā. kaṃ. pī.)], diṭṭhadhammanibbānaṃ vā paneke abhivadanti. Iti santaṃ vā attānaṃ paññapenti arogaṃ [paraṃ maraṇā. iti imāni (ka.)] paraṃ maraṇā, sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, diṭṭhadhammanibbānaṃ vā paneke abhivadanti. Iti imāni pañca [paraṃ maraṇā. iti imāni (ka.)] hutvā tīṇi honti, tīṇi hutvā pañca honti – ayamuddeso pañcattayassa.

22. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃca arūpiṃca vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, ekattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nānattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, parittasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, appamāṇasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, etaṃ [evaṃ (ka.)] vā panekesaṃ [panetesam (syā. kaṃ.)] upātivattataṃ viññāṇakasiṇameke abhivadanti appamāṇaṃ āneṇjaṃ. Tayidaṃ, bhikkhave, tathāgato abhijānāti [pajānāti (sī. syā. kaṃ. pī.)] aṭṭhakathā oloketabbā]. Ye kho te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto

samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, ekattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nānattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, parittasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, appamaṇasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā [maraṇāti (ka.)], yā vā panetāsaṃ saññānaṃ parisuddhā paramā aggā anuttariyā akkhāyati – yadi rūpasaññānaṃ yadi arūpasaññānaṃ yadi ekattasaññānaṃ yadi nānattasaññānaṃ. ‘Natthi kiñci’ ti ākiñcaññāyatanaṃ abhivadanti appamaṇaṃ āneñjaṃ. ‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

23. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā. Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti. Taṃ kissa hetu? Saññā rogo saññā gaṇḍo saññā sallam, etaṃ santaṃ etaṃ pañītaṃ yadidaṃ – ‘asañña’nti. Tayidaṃ, bhikkhave, tathāgato abhijānāti ye kho te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā. Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā evaṃ vadeyya – ‘ahamaññatra rūpā, aññatra vedanāya, aññatra saññāya, aññatra saṅkhārehi, viññāṇassa [aññatra viññāṇā (syā. kam.), aññatra viññāṇena (ka.)] āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūhiṃ vā vepullaṃ vā paññapessāmi’ ti – netam ṭhānaṃ vijjati. ‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

24. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā. Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti. Taṃ kissa hetu? Saññā rogo saññā gaṇḍo saññā sallam, asaññā sammoho, etaṃ santaṃ etaṃ pañītaṃ yadidaṃ – ‘nevasaññīnāsañña’nti. [nevasaññīnāsaññāti (syā. kam. pī. ka.) etantipadam manasikātabbam] Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ye kho te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā [samaṇabrāhmaṇā (sī. pī.)] diṭṭhasutamutaviññātabbasāṅkhāramattena etassa āyatanassa upasampadam paññapenti, byasanañhetam, bhikkhave, akkhāyati [āyatanamakkhāyati (ka.)] etassa āyatanassa upasampadāya. Na hetam, bhikkhave, āyatanam saṅkhārasamāpattipattabbamakkhāyati; saṅkhāravasesasamāpattipattabbametam, bhikkhave, āyatanamakkhāyati. ‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato

tadupātivatto.

25. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā nevasaññināsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti. Taṃ kissa hetu? Sabbepime bhonto samaṇabrāhmaṇā uddhaṃ saraṃ [uddhaṃsarā (sī. pī.), uddhaṃ parāmasanti (syā. kaṃ.)] āsattiṃyeva abhivadanti – ‘iti pecca bhavissāma, iti pecca bhavissāma’ ti. Seyyathāpi nāma vāñijassa vāñijjāya gacchato evaṃ hoti – ‘ito me idaṃ bhavissati, iminā idaṃ lacchāmi’ ti, evamevime bhonto samaṇabrāhmaṇā vāñijūpamā maññe paṭibhanti – ‘iti pecca bhavissāma, iti pecca bhavissāma’ ti. Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ye kho te bhonto samaṇabrāhmaṇā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti te sakkāyabhayaṃ sakkāyaparijegucchā sakkāyaññeva anuparidhāvanti anuparivattanti. Seyyathāpi nāma sā gaddulabaddho daḥe thambhe vā khile [khīle (sī. syā. kaṃ. pī.)] vā upanibaddho, tameva thambhaṃ vā khilaṃ vā anuparidhāvati anuparivattati; evamevime bhonto samaṇabrāhmaṇā sakkāyabhayaṃ sakkāyaparijegucchā sakkāyaññeva anuparidhāvanti anuparivattanti. ‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho attheta’ nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

26. “Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhiuttipadāni abhivadanti, sabbe te imāneva pañcāyatanāni abhivadanti etesaṃ vā aññataraṃ.

27. “Santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhiuttipadāni abhivadanti. ‘Sassato attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘asassato attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘sassato ca asassato ca attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘nevasassato nāsassato attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘antavā attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘anantavā attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘antavā ca anantavā ca attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘nevantavā nānantavā attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘ekattasaññi attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘nānattasaññi attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘parittasaññi attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘appamāṇasaññi attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘ekantasukhī attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘ekantadukkhī attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘sukhadukkhī attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti, ‘adukkhamasukhī attā ca loko ca, idameva saccaṃ moghamañña’ nti – ittheke abhivadanti.

28. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘sassato attā ca loko ca, idameva saccaṃ moghamañña’ nti, tesam vata aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhijjhānakkhantiyā paccattaṃyeva ñāṇaṃ bhavissati parisuddhaṃ pariyoḍātanti – netaṃ thānaṃ vijjati. Paccattaṃ kho pana, bhikkhave, ñāṇe asati parisuddhe pariyoḍāte yadapi [yadipi (ka.)] te bhonto samaṇabrāhmaṇā tattha ñāṇabhāgamattameva pariyoḍapenti tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ upādānamakkhāyati. ‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho attheta’ nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

29. “Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘asassato attā ca loko ca, idameva saccaṃ moghamañña’ nti...pe... [yathā sassatavāre, tathā vitthāretabbaṃ] sassato ca asassato ca attā ca loko ca... nevasassato nāsassato attā ca loko ca... antavā attā ca loko ca... anantavā attā ca loko ca... antavā ca anantavā ca attā ca loko ca... nevantavā nānantavā attā ca loko ca...

ekattasaññī attā ca loko ca... nānattasaññī attā ca loko ca... parittasaññī attā ca loko ca... appamañasaññī attā ca loko ca... ekantasukhī attā ca loko ca... ekantadukkhī attā ca loko ca... sukhadukkhī attā ca loko ca... adukkhamasukhī attā ca loko ca, idameva saccaṃ moghamaññanti, tesam vata aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā paccattaṃyeva ñāṇaṃ bhavissati parisuddhaṃ pariyodātanti – netam ṭhānaṃ vijjati. Paccattaṃ kho pana, bhikkhave, ñāṇe asati parisuddhe pariyodāte yadapi te bhonto samaṇabrāhmaṇā tattha ñāṇabhāgamattameva pariyodapenti tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ upādānamakkhāyati. ‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

30. ‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekaṃ pītiṃ upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ pavivekaṃ pītiṃ upasampajja viharāmi’ ti. Tassa sā pavivekā pīti nirujjhati. Pavivekāya pītiyā nirodhā uppajjati domanassaṃ, domanassassa nirodhā uppajjati pavivekā pīti. Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chāyā pharati; evameva kho, bhikkhave, pavivekāya pītiyā nirodhā uppajjati domanassaṃ, domanassassa nirodhā uppajjati pavivekā pīti. Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekaṃ pītiṃ upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ pavivekaṃ pītiṃ upasampajja viharāmi’ ti. Tassa sā pavivekā pīti nirujjhati. Pavivekāya pītiyā nirodhā uppajjati domanassaṃ, domanassassa nirodhā uppajjati pavivekā pīti. ‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

31. ‘Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā nirāmisam sukhaṃ upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ nirāmisam sukhaṃ upasampajja viharāmi’ ti. Tassa taṃ nirāmisam sukhaṃ nirujjhati. Nirāmisassa sukhasa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmisam sukhaṃ. Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chāyā pharati; evameva kho, bhikkhave, nirāmisassa sukhasa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmisam sukhaṃ. Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisam sukhaṃ upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ nirāmisam sukhaṃ upasampajja viharāmi’ ti. Tassa taṃ nirāmisam sukhaṃ nirujjhati. Nirāmisassa sukhasa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmisam sukhaṃ. ‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

32. ‘Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhasa samatikkamā, adukkhamasukhaṃ vedanaṃ upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharāmi’ ti. Tassa sā adukkhamasukhā vedanā nirujjhati. Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmisam sukhaṃ, nirāmisassa sukhasa nirodhā uppajjati adukkhamasukhā vedanā. Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chāyā pharati; evameva kho, bhikkhave, adukkhamasukhāya vedanāya nirodhā uppajjati nirāmisam sukhaṃ, nirāmisassa sukhasa nirodhā uppajjati adukkhamasukhā vedanā. Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhasa samatikkamā, adukkhamasukhaṃ vedanaṃ upasampajja viharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ

adukkhamasukhaṃ vedanaṃ upasampajja viharāmi'ti. Tassa sā adukkhamasukhā vedanā nirujjhati. Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmiṣaṃ sukhaṃ, nirāmiṣassa sukhasa nirodhā uppajjati adukkhamasukhā vedanā. 'Tayidaṃ saṅkhataṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta'nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

33. ‘‘Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṅca paṭinissaggā, aparantānudiṭṭhīnaṅca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmiṣassa sukhasa samatikkamā, adukkhamasukhāya vedanāya samatikkamā – ‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ti samanupassati. Tayidaṃ, bhikkhave, tathāgato abhijānāti. Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṅca paṭinissaggā, aparantānudiṭṭhīnaṅca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmiṣassa sukhasa samatikkamā, adukkhamasukhāya vedanāya samatikkamā – ‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ti samanupassati; addhā ayamāyasmā nibbānasappāyaṃyeva paṭipadaṃ abhivadati. Atha ca panāyaṃ bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhiṃ vā upādiyamāno upādiyati, aparantānudiṭṭhiṃ vā upādiyamāno upādiyati, kāmasaṃyojanaṃ vā upādiyamāno upādiyati, pavivekaṃ vā pītiṃ upādiyamāno upādiyati, nirāmiṣaṃ vā sukhaṃ upādiyamāno upādiyati, adukkhamasukhaṃ vā vedanaṃ upādiyamāno upādiyati. Yaṅca kho ayamāyasmā – ‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ti samanupassati tadapi imassa bhoto samaṇassa brāhmaṇassa upādānamakkhāyati. ‘Tayidaṃ saṅkhataṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho attheta'nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

‘‘Idaṃ kho pana, bhikkhave, tathāgatena anuttaraṃ santivarapadaṃ abhisambuddhaṃ yadidaṃ – channaṃ phassāyatanānaṃ samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṇaṅca yathābhūtaṃ viditvā [anupādāvīmokkho. tayidaṃ bhikkhave tathāgatena anuttaraṃ santivarapadaṃ abhisambuddhaṃ, yadidaṃ channaṃ phassāyatanānaṃ samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṇaṅca yathābhūtaṃ viditvā anupādāvīmokkhoti (sī. syā. kaṃ. pī.)] anupādāvīmokkho’’ti [anupādāvīmokkho. tayidaṃ bhikkhave tathāgatena anuttaraṃ santivarapadaṃ abhisambuddhaṃ, yadidaṃ channaṃ phassāyatanānaṃ samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṇaṅca yathābhūtaṃ viditvā anupādāvīmokkhoti (sī. syā. kaṃ. pī.)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Pañcattayasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Kintisuttaṃ

34. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā pisinārāyaṃ [kusinārāyaṃ (sī.)] viharati baliharaṇe vanasaṅḍe. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – ‘‘kinti vo, bhikkhave, mayi hoti – ‘cīvarahetu vā samaṇo gotamo dhammaṃ deseti, piṇḍapātaḥetu vā samaṇo gotamo dhammaṃ deseti, senāsanahetu vā samaṇo gotamo dhammaṃ deseti, itibhavābhavaḥetu vā samaṇo gotamo dhammaṃ deseti’’ti? ‘‘Na kho no, bhante, bhagavati evaṃ hoti – ‘cīvarahetu vā samaṇo gotamo dhammaṃ deseti, piṇḍapātaḥetu vā samaṇo gotamo dhammaṃ deseti, senāsanahetu vā samaṇo gotamo dhammaṃ deseti, itibhavābhavaḥetu vā samaṇo gotamo dhammaṃ deseti’’ti.

‘‘Na ca kira vo, bhikkhave, mayi evaṃ hoti – ‘cīvarahetu vā samaṇo gotamo dhammaṃ deseti... pe... itibhavābhavaḥetu vā samaṇo gotamo dhammaṃ deseti’’ti; atha kinti carahi vo [atha kinti vo (sī. pī.), atha kiñcarahi vo (ka.)], bhikkhave, mayi hoti’’ti? ‘‘Evaṃ kho no, bhante, bhagavati hoti – ‘anukampako bhagavā hitesī; anukampaṃ upādāya dhammaṃ deseti’’ti. ‘‘Evaṅca [evaṃ (sī. pī.)] kira vo, bhikkhave, mayi hoti – ‘anukampako bhagavā hitesī; anukampaṃ upādāya dhammaṃ deseti’’ti.

35. “Tasmātiha, bhikkhave, ye vo [\[ye te \(ka.\)\]](#) mayā dhammā abhiññā desitā, seyyathidaṃ – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, tattha sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabbaṃ. Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ siyaṃsu [\[siyuṃ \(sī. syā. kaṃ.\) saddanīti oloketabbā\]](#) dve bhikkhū abhidhamme nānāvādā. Tatra ce tumhākaṃ evamassa – ‘imesaṃ kho āyasmantānaṃ atthato ceva nānaṃ byañjanato ca nāna’nti, tattha yaṃ bhikkhuṃ suvacataraṃ [\[subbacataraṃ \(ka.\)\]](#) maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ. Tadamināpetaraṃ [\[tadimināpetaraṃ \(syā. kaṃ.\)\]](#) āyasmanto jānātha – yathā atthato ceva nānaṃ, byañjanato ca nānaṃ. Māyasmanto vivādaṃ āpajjitthā’ti. Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ. Tadamināpetaraṃ āyasmanto jānātha – yathā atthato ceva nānaṃ, byañjanato ca nānaṃ. Māyasmanto vivādaṃ āpajjitthā’ti. Iti duggahitaṃ duggahitato dhāretabbaṃ, suggahitaṃ suggahitato dhāretabbaṃ. Duggahitaṃ duggahitato dhāretvā suggahitaṃ suggahitato dhāretvā [\[iti duggahitaṃ duggahitato dhāretabbaṃ, duggahitaṃ duggahitato dhāretvā \(sī. syā. kaṃ. pī.\) anantaravāratayā pana idaṃ pāṭhanānattaṃ natthi\]](#) yo dhammo yo vinayo so bhāsitaṃ.

36. “Tatra ce tumhākaṃ evamassa – ‘imesaṃ kho āyasmantānaṃ atthato hi kho nānaṃ, byañjanato sameti’ti, tattha yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato hi nānaṃ, byañjanato sameti. Tadamināpetaraṃ āyasmanto jānātha – yathā atthato hi kho nānaṃ, byañjanato sameti. Māyasmanto vivādaṃ āpajjitthā’ti. Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato hi kho nānaṃ, byañjanato sameti. Tadamināpetaraṃ āyasmanto jānātha – yathā atthato hi kho nānaṃ, byañjanato sameti. Māyasmanto vivādaṃ āpajjitthā’ti. Iti duggahitaṃ duggahitato dhāretabbaṃ, suggahitaṃ suggahitato dhāretabbaṃ. Duggahitaṃ duggahitato dhāretvā suggahitaṃ suggahitato dhāretvā yo dhammo yo vinayo so bhāsitaṃ.

37. “Tatra ce tumhākaṃ evamassa – ‘imesaṃ kho āyasmantānaṃ atthato hi kho sameti, byañjanato nāna’nti, tattha yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato hi sameti, byañjanato nānaṃ. Tadamināpetaraṃ āyasmanto jānātha – yathā atthato hi kho sameti, byañjanato nānaṃ. Appamattakaṃ kho panetaṃ yadidaṃ – byañjanaṃ. Māyasmanto appamattake vivādaṃ āpajjitthā’ti. Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato hi sameti, byañjanato nānaṃ. Tadamināpetaraṃ āyasmanto jānātha – yathā atthato hi kho sameti, byañjanato nānaṃ. Appamattakaṃ kho panetaṃ yadidaṃ – byañjanaṃ. Māyasmanto appamattake [\[appamattakehi \(sī. pī.\)\]](#) vivādaṃ āpajjitthā’ti. Iti suggahitaṃ suggahitato dhāretabbaṃ, duggahitaṃ duggahitato dhāretabbaṃ. Suggahitaṃ suggahitato dhāretvā duggahitaṃ duggahitato dhāretvā yo dhammo yo vinayo so bhāsitaṃ.

38. “Tatra ce tumhākaṃ evamassa – ‘imesaṃ kho āyasmantānaṃ atthato ceva sameti byañjanato ca sameti’ti, tattha yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato ceva sameti, byañjanato ca sameti. Tadamināpetaraṃ āyasmanto jānātha – yathā atthato ceva sameti byañjanato ca sameti. Māyasmanto vivādaṃ āpajjitthā’ti. Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānaṃ kho atthato ceva sameti byañjanato ca sameti. Tadamināpetaraṃ āyasmanto jānātha – yathā atthato ceva sameti byañjanato ca sameti. Māyasmanto vivādaṃ āpajjitthā’ti. Iti suggahitaṃ suggahitato dhāretabbaṃ. Suggahitaṃ suggahitato dhāretvā yo dhammo yo vinayo so bhāsitaṃ.

39. “Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ siyā aññatarassa bhikkhuno āpatti siyā vītikkamo, tatra, bhikkhave, na codanāya taritabbaṃ [\[coditabbaṃ\]](#)

(syā. kaṃ. ka.) turitabbam (?]. Puggalo upaparikkhitabbo – ‘iti mayhañca aviheṣā bhavissati parassa ca puggalassa anupaghāto, paro hi puggalo akkodhano anupanāhī adalhaditṭhī suppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhaṃ kho aviheṣā bhavissati parassa ca puggalassa upaghāto, paro hi puggalo kodhano upanāhī dalhaditṭhī suppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetuṃ. Appamattakaṃ kho panetaṃ yadidaṃ – parassa [yadidaṃ mayhañca viheṣā bhavissati parassa ca (ka.)] puggalassa upaghāto. Atha kho etadeva bahutaraṃ – svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhaṃ kho viheṣā bhavissati parassa ca puggalassa anupaghāto. Paro hi puggalo akkodhano anupanāhī dalhaditṭhī duppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetuṃ. Appamattakaṃ kho panetaṃ yadidaṃ – mayhaṃ viheṣā [mayhañca viheṣā bhavissati parassa ca puggalassa upaghāto (ka.)]. Atha kho etadeva bahutaraṃ – svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhañca kho viheṣā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhī dalhaditṭhī duppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetuṃ. Appamattakaṃ kho panetaṃ yadidaṃ – mayhañca viheṣā bhavissati parassa ca puggalassa upaghāto. Atha kho etadeva bahutaraṃ – svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallaṃ vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhañca kho viheṣā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhī dalhaditṭhī duppaṭinissaggī, na cāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Evarūpe, bhikkhave, puggale upekkhā nātimaññitabbā.

40. “Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamaññānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro [vacīsañkhāro (sī. pī.)] uppajjeyya diṭṭhipaḷāso [diṭṭhipaḷāso (sī. ka.)] cetaso āghāto appaccayo anabhiraddhi. Tattha ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamaññānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyā’ti [samāno (sī. ka.)]. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamaññānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyāti. Etaṃ panāvuso, dhammaṃ appahāya nibbānaṃ sacchikareyyā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘etaṃ, āvuso, dhammaṃ appahāya na nibbānaṃ sacchikareyyā’ti.

“Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha, so upasaṅkamitvā evamassa vacanīyo – ‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamaññānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamaññānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi taṃ jānamāno samaṇo garaheyyāti. Etaṃ panāvuso, dhammaṃ appahāya nibbānaṃ sacchikareyyā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘etaṃ kho, āvuso, dhammaṃ appahāya na nibbānaṃ sacchikareyyā’”ti.

“Taṃ ce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyūṃ – ‘āyasmatā no ete bhikkhū akusalā vuṭṭhāpetvā kusale patiṭṭhāpitā’ ti? Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘idhāhaṃ, āvuso, yena bhagavā tenupasaṅkamim, tassa me bhagavā dhammaṃ desesi, tāhaṃ dhammaṃ sutvā tesam bhikkhūnaṃ abhāsim. Taṃ te bhikkhū dhammaṃ sutvā akusalā vuṭṭhahiṃsu, kusale patiṭṭhahiṃsū’ ti. Evaṃ byākaramāno kho, bhikkhave, bhikkhu na ceva attānaṃ ukkaṃseti, na paraṃ vambheti, dhammassa cānudhammaṃ byākaroti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī’ ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kintisuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Sāmagāmasuttaṃ

41. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati sāmagāme. Tena kho pana samayena nigaṇṭho nāṭaputto [nāṭhaputto (sī. pī.)] pāvāyaṃ adhunākālaṅkato [kālakato (sī. syā. kaṃ. pī.)] hoti. Tassa kālaṅkiriya bhinnā nigaṇṭhā dvedhikajātā [dveḥhikajātā (syā. kaṃ. ka.)] bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti – “na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi! Mīcchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitaṃ me, asahitaṃ te. Purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca. Adhiciṇṇaṃ [aviciṇṇaṃ (sī. pī.)] te viparāvattaṃ. Āropito te vādo. Niggahitosi, cara vādappamokkhāya; nibbeṭhehi vā sace pahosī’ ti. Vadhoyeva kho [vadhoyeveko (syā. kaṃ. ka.)] maññe nigaṇṭhesu nāṭaputtiyesu vattati. Yepi nigaṇṭhassa nāṭaputtassa sāvaka gihī odātavasaṇā tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā [nibbindarūpā (syā. kaṃ. ka.)] virattarūpā paṭivānarūpā yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamaṃvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.

42. Atha kho cundo samaṇuddeso pāvāyaṃ vassaṃvuttho [vassaṃvuttho (sī. syā. kaṃ. pī.)] yena sāmagāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho cundo samaṇuddeso āyasmantaṃ ānandaṃ etadavoca – “nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālaṅkato. Tassa kālaṅkiriya bhinnā nigaṇṭhā dvedhikajātā...pe... bhinnathūpe appaṭisaraṇe’ ti. Evaṃ vutte, āyasmā ānando cundaṃ samaṇuddesaṃ etadavoca – “atthi kho idama, āvuso cunda, kathāpābhatam bhagavantaṃ dassanāya. Āyāma, āvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ bhagavato āroccassāma’ ti. “Evaṃ, bhante’ ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.

Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – “ayaṃ, bhante, cundo samaṇuddeso evamāha – ‘nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālaṅkato. Tassa kālaṅkiriya bhinnā nigaṇṭhā dvedhikajātā...pe... bhinnathūpe appaṭisaraṇe’ ti. Tassa mayhaṃ, bhante, evaṃ hoti – ‘māheva bhagavato accayena saṅghe vivādo uppajji; svāssa [so (sī. pī.), svāyaṃ (ka.)] vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anathāya ahitāya dukkhāya devamanussāna’ nti.

43. “Taṃ kiṃ maññasi, ānanda, ye vo mayā dhammā abhiññā desitā, seyyathidaṃ – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, passasi no tvaṃ, ānanda, imesu dhammesu dvepi bhikkhū nānāvāde’ ti? “Ye me, bhante, dhammā bhagavatā abhiññā desitā, seyyathidaṃ – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, nāhaṃ passāmi imesu dhammesu dvepi bhikkhū nānāvāde. Ye ca kho [santī ca kho (syā. kaṃ.), santī ca (ka.)], bhante, puggalā bhagavantaṃ patissayamānarūpā viharanti tepi bhagavato accayena saṅghe vivādaṃ janeyyūṃ

ajjhājīve vā adhipātīmokkhe vā. Svāssa [sossa (sī. pī.), svāyaṃ (ka.)] vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussāna’nti. Appamattako so, ānanda, vivādo yadidaṃ – ajjhājīve vā adhipātīmokkhe vā. Magge vā hi, ānanda, paṭipadāya vā saṅghe vivādo uppajjamāno uppajjeyya; svāssa vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

44. “Chayimāni, ānanda, vivādamūlāni. Katamāni cha? Idhānanda, bhikkhu kodhano hoti upanāhī. Yo so, ānanda, bhikkhu kodhano hoti upanāhī so satharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, ānanda, bhikkhu sathari agāravo viharati appatisso, dhamme... saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī hoti, so saṅghe vivādaṃ janeti; yo hoti vivādo bahujanāhitāya bahujanāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ. Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti, evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti.

45. “Puna caparaṃ, ānanda, bhikkhu makkhī hoti paḷāsī...pe... issukī hoti maccharī...pe... saṭho hoti māyāvī...pe... pāpiccho hoti micchādīṭṭhi [micchādīṭṭhi (syā. kaṃ. pī. ka.)] ...pe... sandīṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī. Yo so, ānanda, bhikkhu sandīṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī so satharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, ānanda, bhikkhu sathari agāravo viharati appatisso, dhamme... saṅghe... sikkhāya na paripūrakārī hoti so saṅghe vivādaṃ janeti; yo hoti vivādo bahujanāhitāya bahujanāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ. Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti, evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti. Imāni kho, ānanda, cha vivādamūlāni.

46. “Cattārimāni, ānanda, adhikaraṇāni. Katamāni cattāri? Vivādādhikaraṇaṃ, anuvādādhikaraṇaṃ, āpattādhikaraṇaṃ, kiccādhikaraṇaṃ – imāni kho, ānanda, cattāri adhikaraṇāni. Satta kho panime, ānanda, adhikaraṇasamathā – uppānuppānānaṃ adhikaraṇānaṃ samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūḷhavinayo dātabbo, paṭiññāya kāretabbaṃ, yebhuyyasikā, tassapāpiyasikā, tiṇavatthārako.

47. “Kathañcānanda, sammukhāvinayo hoti? Idhānanda, bhikkhū vivadanti dhammoti vā adhammoti vā vinayoti vā avinayoti vā. Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ. Sannipatitvā dhammanetti samanumajjitabbā. Dhammanettiṃ samanumajjitvā yathā tattha sameti tathā taṃ adhikaraṇaṃ vūpasametabbaṃ. Evaṃ kho, ānanda, sammukhāvinayo hoti; evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – sammukhāvinayena.

48. “Kathañcānanda, yebhuyyasikā hoti? Te ce, ānanda, bhikkhū na sakkonti taṃ adhikaraṇaṃ tasmim āvāse vūpasametum. Tehānanda, bhikkhūhi yasmim āvāse bahutarā bhikkhū so āvāso gantabbo. Tattha sabbeheva samaggehi sannipatitabbaṃ. Sannipatitvā dhammanetti samanumajjitabbā. Dhammanettiṃ samanumajjitvā yathā tattha sameti tathā taṃ adhikaraṇaṃ vūpasametabbaṃ. Evaṃ kho, ānanda, yebhuyyasikā hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – yebhuyyasikāya.

49. “Kathañcānanda, sativinayo hoti? Idhānanda, bhikkhū bhikkhuṃ evarūpāya garukāya āpattiyā codenti pārājikena vā pārājikasāmantena vā – ‘saratāyasmā evarūpiṃ [evarūpaṃ (sī. syā. kaṃ. pī.) evarūpāya-itī vuccamānavacanena sameti. vinayenapī saṃsandetabbaṃ] garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāantaṃ vā’ti? So evamāha – ‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāantaṃ vā’ti. Tassa kho [tassa kho evaṃ (sabbattha)], ānanda, bhikkhuno sativinayo dātabbo. Evaṃ kho, ānanda, sativinayo hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – sativinayena.

50. “Kathañcānanda, amūḷhavinayo hoti? Idhānanda, bhikkhū bhikkhuṃ evarūpāya garukāya āpattiyā codenti pārājikena vā pārājikasāmantena vā – ‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāantaṃ vā’ti? (So evamāha – ‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāantaṃ vā’ti. Tamenam so nibbethentaṃ ativeṭheti – ‘īnghāyasmā sādhuḷhameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāantaṃ vā’ti.) [() ethantare pāṭho cūlava. 237 natthi tassapāpiyasikāvāreevetena bhavitabbaṃ] So evamāha – ‘ahaṃ kho, āvuso, ummādaṃ pāpuṇiṃ cetaso vipariyāsaṃ. Tena me ummattakena bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ bhāsitaṃ parikkantaṃ [bhāsitaṃ parikkantaṃ (sī. syā. kaṃ. pī.)]. Nāhaṃ taṃ sarāmi. Mūḷhena me etaṃ kata’nti. Tassa kho [tassa kho evaṃ (syā. kaṃ. ka.)], ānanda, bhikkhuno amūḷhavinayo dātabbo. Evaṃ kho, ānanda, amūḷhavinayo hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – amūḷhavinayena.

51. “Kathañcānanda, paṭiññātakaraṇaṃ hoti? Idhānanda, bhikkhu codito vā acodito vā āpattiṃ sarati, vivarati uttānīkaroti [uttāniṃ karoti (ka.)]. Tena, ānanda, bhikkhunā vuḍḍhataṃ bhikkhuṃ [vuḍḍhataro bhikkhu (sī. syā. kaṃ. pī.)] upasaṅkamitvā ekamsaṃ cīvaraṃ katvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘ahaṃ, bhante, itthannāmaṃ āpattiṃ āpanno, taṃ paṭidesemī’ti. So evamāha – ‘passasī’ti? ‘Āma passāmī’ti. ‘Āyatim saṃvareyyāsī’ti. (‘Saṃvarissāmī’ti.) [() vinaye natthi] Evaṃ kho, ānanda, paṭiññātakaraṇaṃ hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – paṭiññātakaraṇena.

52. “Kathañcānanda, tassapāpiyasikā hoti? Idhānanda, bhikkhu bhikkhuṃ evarūpāya garukāya āpattiyā codenti pārājikena vā pārājikasāmantena vā – ‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāantaṃ vā’ti? So evamāha – ‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāantaṃ vā’ti. Tamenam so nibbethentaṃ ativeṭheti – ‘īnghāyasmā sādhuḷhameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāantaṃ vā’ti? So evamāha – ‘imañhi nāmāhaṃ, āvuso, appamattikaṃ āpattiṃ āpajjitvā aputṭho paṭijānissāmi. Kiṃ panāhaṃ evarūpiṃ garukaṃ āpattiṃ āpajjitvā pārājikaṃ vā pārājikasāantaṃ vā putṭho napaṭijānissāmī’ti? So evamāha – ‘imañhi nāma tvam, āvuso, appamattikaṃ āpattiṃ āpajjitvā aputṭho napaṭijānissasi, kiṃ pana tvam evarūpiṃ garukaṃ āpattiṃ āpajjitvā pārājikaṃ vā pārājikasāantaṃ vā putṭho [aputṭho (syā. kaṃ. ka.)] paṭijānissasi? Īnghāyasmā sādhuḷhameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāantaṃ vā’ti. So evamāha – ‘sarāmi kho ahaṃ, āvuso, evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāantaṃ vā. Davā me etaṃ vuttaṃ, ravā me etaṃ vuttaṃ – nāhaṃ taṃ sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāantaṃ vā’ti. Evaṃ kho, ānanda, tassapāpiyasikā hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – tassapāpiyasikāya.

53. “Kathañcānanda, tiṇavatthārako hoti? Idhānanda, bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsitaṃ parikkantaṃ. Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ. Sannipatitvā ekatopakkhikānaṃ bhikkhūnaṃ byattena

[byattarena (sī. pī. ka.)] bhikkhunā uṭṭhāyāsanā ekamsaṃ cīvaram katvā añjaliṃ paṇāmetvā saṅgho ñāpetabbo –

‘Suṇātu me, bhante, saṅgho. Idaṃ amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahum assāmaṇakaṃ ajjhāciṇṇaṃ bhāsita-parikkantaṃ. Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ ṭhapetvā ghipaṭisaṃyutta’’nti.

‘‘Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā uṭṭhāyāsanā ekamsaṃ cīvaram katvā añjaliṃ paṇāmetvā saṅgho ñāpetabbo –

‘Suṇātu me, bhante, saṅgho. Idaṃ amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahum assāmaṇakaṃ ajjhāciṇṇaṃ bhāsita-parikkantaṃ. Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti yā ca attano āpatti, imesañceva āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ ṭhapetvā ghipaṭisaṃyutta’’nti.

‘‘Evaṃ kho, ānanda, tiṇavatthārako hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ – tiṇavatthārakena.

54. ‘‘Chayime, ānanda, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti. Katame cha? Idhānanda, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, ānanda, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, ānanda, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, ānanda, bhikkhu – ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi – apaṭivibhattabhogī hoti, sīlavantehi sabrahmacārīhi sādharmaṇabhogī. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, ānanda, bhikkhu – yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu – sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

‘‘Puna caparaṃ, ānanda, bhikkhu – yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayā tathārūpāya diṭṭhiyā – diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. Ime kho, ānanda, cha sāraṇīyā dhammā piyakaraṇā garukaraṇā saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti.

‘‘Ime ce tumhe, ānanda, cha sāraṇīye dhamme samādāya vatteyyātha, passatha no tumhe, ānanda, taṃ vacanapathaṃ aṇuṃ vā thūlaṃ vā yaṃ tumhe nādhivāseyyāthā’’ti? ‘‘No hettaṃ, bhante’’.

‘‘Tasmātihānanda, ime cha sāraṇīye dhamme samādāya vattatha. Taṃ vo bhavissati dīgharattaṃ hitāya

sukhāyā’’ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Sāmagāmasuttaṃ niṭṭhitaṃ catuttham.

5. Sunakkhattasuttaṃ

55. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena sambahulehi bhikkhūhi bhagavato santike añña byākatā hoti – ‘‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti pajānāmā’’ti. Assosi kho sunakkhatto licchaviṇṇaṃ – ‘‘sambahulehi kira bhikkhūhi bhagavato santike añña byākatā hoti – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti pajānāmā’’ti. Atha kho sunakkhatto licchaviṇṇaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sunakkhatto licchaviṇṇaṃ bhagavantam etadavoca – ‘‘suttaṃ metaṃ, bhante – ‘sambahulehi kira bhikkhūhi bhagavato santike añña byākatā – khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti pajānāmā’’ti. ‘‘Ye te, bhante, bhikkhū bhagavato santike aññaṃ byākaṃsu – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti pajānāmā’’ti, kacci te, bhante, bhikkhū sammadeva aññaṃ byākaṃsu udāhu santetthekacce bhikkhū adhimānena aññaṃ byākaṃsūti?’’

56. ‘‘Ye te, sunakkhatta, bhikkhū mama santike aññaṃ byākaṃsu – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’’ti pajānāmā’’ti. ‘‘Santetthekacce bhikkhū sammadeva aññaṃ byākaṃsu, santi panidhekacce bhikkhū adhimānenapi [adhimānena (?)] aññaṃ byākaṃsu. Tatra, sunakkhatta, ye te bhikkhū sammadeva aññaṃ byākaṃsu tesam taṃ taṃ theva hoti; ye pana te bhikkhū adhimānena aññaṃ byākaṃsu tatra, sunakkhatta, tathāgatassa evaṃ hoti – ‘dhammaṃ nesaṃ desessa’’nti [deseyyanti (pī. ka.)]. Evañcetha, sunakkhatta, tathāgatassa hoti – ‘dhammaṃ nesaṃ desessa’’nti. Atha ca panidhekacce moghapurisā pañhaṃ abhisankharitvā abhisankharitvā tathāgatam upasaṅkamitvā pucchanti. Tatra, sunakkhatta, yampi tathāgatassa evaṃ hoti – ‘dhammaṃ nesaṃ desessa’’nti tassapi hoti aññathatta’’nti. ‘‘Etassa bhagavā kālo, etassa sugata kālo, yaṃ bhagavā dhammaṃ deseyya. Bhagavato sutvā bhikkhū dhāressanti’’ti. ‘‘Tena hi, sunakkhatta suñāhi, sādhukaṃ manasi karohi; bhāsissāmi’’ti. ‘‘Evaṃ, bhante’’ti kho sunakkhatto licchaviṇṇaṃ bhagavato paccassosi. Bhagavā etadavoca –

57. ‘‘Pañca kho ime, sunakkhatta, kāmagaṇā. Katame pañca? Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā... jivhaviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, sunakkhatta, pañca kāmagaṇā.

58. ‘‘Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo lokāmisādhimutto assa. Lokāmisādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅghāti, tadanudhammaṇca anuvitakketi, anuvicāreti, taṇca purisaṃ bhajati, tena ca vittim āpajjati; āneñjapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotaṃ odahati, na añña cittaṃ upaṭṭhāpeti [upaṭṭhāpeti (sī. syā. kaṃ. pī.)], na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati. Seyyathāpi, sunakkhatta, puriso sakamhā gāmā vā nigamā vā ciravippavuttho assa. So aññataraṃ purisaṃ passeyya tamhā gāmā vā nigamā vā acirapakkantaṃ. So taṃ purisaṃ tassa gāmassa vā nigamassa vā khemataṇca subhikkhataṇca appābādhatāṇca puccheyya; tassa so puriso tassa gāmassa vā nigamassa vā khemataṇca subhikkhataṇca appābādhatāṇca samseyya. Taṃ kiṃ maññasi, sunakkhatta, api nu so puriso tassa purisassa sussūseyya, sotaṃ odaheyya, añña cittaṃ upaṭṭhāpeyya, taṇca purisaṃ bhajeyya, tena ca vittim āpajjeyyā’’ti? ‘‘Evaṃ, bhante’’. ‘‘Evameva kho, sunakkhatta, thānametaṃ vijjati yaṃ idhekacco purisapuggalo lokāmisādhimutto assa. Lokāmisādhimuttassa kho, sunakkhatta,

purisapuggalassa tappatirūpī ceva kathā saṅṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittim āpajjati; āneñjapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati. So evamassa veditabbo – ‘āneñjasamyojanena hi kho visamṃyutto [āneñjasamyojanena hi kho visamṃyutto-iti pāṭho sī. syā. kaṃ. pī. potthakesu natthi, aṭṭhakathāsu pana tabbaññā dissatiyeva] lokāmisādhimutto purisapuggalo’’ti.

59. ‘‘Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo āneñjādhimutto assa. Āneñjādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittim āpajjati; lokāmisapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati. Seyyathāpi, sunakkhatta, paṇḍupalāso bandhanā pavutto abhabbo haritattāya; evameva kho, sunakkhatta, āneñjādhimuttassa purisapuggalassa ye lokāmisasamyojane se pavutte. So evamassa veditabbo – ‘lokāmisasamyojanena hi kho visamṃyutto āneñjādhimutto purisapuggalo’’ti.

60. ‘‘Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo ākiñcaññāyatanādhimutto assa. Ākiñcaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittim āpajjati; āneñjapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati. Seyyathāpi, sunakkhatta, puthasilā dvedhābhinnā appaṭisaṃdhikā hoti; evameva kho, sunakkhatta, ākiñcaññāyatanādhimuttassa purisapuggalassa ye āneñjasamyojane se bhinne. So evamassa veditabbo – ‘āneñjasamyojanena hi kho visamṃyutto ākiñcaññāyatanādhimutto purisapuggalo’’ti.

61. ‘‘Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo nevasaññānāsaññāyatanādhimutto assa. Nevasaññānāsaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittim āpajjati; ākiñcaññāyatanapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati. Seyyathāpi, sunakkhatta, puriso manuññabhojanaṃ bhuttāvī chaḍḍeyya [chaddeyya (?)]. Taṃ kiṃ maññasi, sunakkhatta, api nu tassa purisassa tasmim bhatte [vante (ka. sī.), bhutte (ka. sī. ka.)] puna bhottukamyatā assā’’ti? ‘‘No hetam, bhante’’. ‘‘Taṃ kissa hetu’’? ‘‘Aduñhi, bhante, bhattaṃ [vantaṃ (sī.)] paṭikūlasammata’’nti. ‘‘Evameva kho, sunakkhatta, nevasaññānāsaññāyatanādhimuttassa purisapuggalassa ye ākiñcaññāyatanasamyojane se vante. So evamassa veditabbo – ‘ākiñcaññāyatanasamyojanena hi kho visamṃyutto nevasaññānāsaññāyatanādhimutto purisapuggalo’’ti.

62. ‘‘Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo sammā nibbānādhimutto assa. Sammā nibbānādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittim āpajjati; nevasaññānāsaññāyatanapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati. Seyyathāpi, sunakkhatta, tālo matthakacchinno abhabbo puna viruḷhiyā; evameva kho, sunakkhatta, sammā nibbānādhimuttassa purisapuggalassa ye nevasaññānāsaññāyatanasamyojane se ucchinnamūle tālavatthukate anabhāvamkate [anabhāvakate (sī. pī.), anabhāvāngate (syā. kaṃ.)] āyatim anuppādadhamme. So evamassa veditabbo – ‘nevasaññānāsaññāyatanasamyojanena hi kho visamṃyutto sammā nibbānādhimutto purisapuggalo’’ti.

63. ‘‘Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekaccassa bhikkhuno evamassa – ‘taṅhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso, chandarāgabyāpādena ruppati. Taṃ me taṅhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī’’ti. Evaṃmāni [evaṃmāni (sī. pī.)

ka.), evamādi (syā. kaṃ.)] assa atathaṃ samānaṃ [atthaṃ samānaṃ (syā. kaṃ. pī.), atthasamānaṃ (sī.)]. So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya; asappāyaṃ cakkhunā rūpadassanaṃ anuyuñjeyya, asappāyaṃ sotena saddaṃ anuyuñjeyya, asappāyaṃ ghānena gandhaṃ anuyuñjeyya, asappāyaṃ jivhāya rasaṃ anuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuñjeyya, asappāyaṃ manasā dhammaṃ anuyuñjeyya. Tassa asappāyaṃ cakkhunā rūpadassanaṃ anuyuttassa, asappāyaṃ sotena saddaṃ anuyuttassa, asappāyaṃ ghānena gandhaṃ anuyuttassa, asappāyaṃ jivhāya rasaṃ anuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuttassa, asappāyaṃ manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhamseyya. So rāgānuddhamsitena cittaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

“Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gāḷhūpalepanena. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya. Satthena vaṇamukhaṃ parikantitvā esaniyā sallaṃ eseyya. Esaniyā sallaṃ esitvā sallaṃ abbuheyya, apaneyya visadosaṃ saupādisesaṃ. Saupādisesoti [anupādisesoti (sabbattha) ayaṃ hi tathāgatassa visayo] jānamāno so evaṃ vadeyya – ‘ambho purisa, ubbhataṃ kho te sallaṃ, apanīto visadoso saupādiseso [anupādiseso (sabbattha) ayampi tathāgatassa visayo]. Analañca te antarāyāya. Sappāyāni ceva bhojanāni bhuñjeyyāsi, mā te asappāyāni bhojanāni bhuñjato vaṇo assāvī assa. Kālena kālañca vaṇaṃ dhoveyyāsi, kālena kālaṃ vaṇamukhaṃ ālimpeyyāsi, mā te na kālena kālaṃ vaṇaṃ dhovato na kālena kālaṃ vaṇamukhaṃ ālimpato pubbalohitaṃ vaṇamukhaṃ pariyonandhi. Mā ca vātātape cārittaṃ anuyuñji, mā te vātātape cārittaṃ anuyuttassa rajosūkaṃ vaṇamukhaṃ anuddhamsesi. Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī’ ti [vaṇasāropīti (ka.) vaṇa + saṃ + ropī = vaṇasāropī-iti padavibhāgo]. Tassa evamassa – ‘ubbhataṃ kho me sallaṃ, apanīto visadoso anupādiseso. Analañca me antarāyāyā’ ti. So asappāyāni ceva bhojanāni bhuñjeyya. Tassa asappāyāni bhojanāni bhuñjato vaṇo assāvī assa. Na ca kālena kālaṃ vaṇaṃ dhoveyya, na ca kālena kālaṃ vaṇamukhaṃ ālimpeyya. Tassa na kālena kālaṃ vaṇaṃ dhovato, na kālena kālaṃ vaṇamukhaṃ ālimpato pubbalohitaṃ vaṇamukhaṃ pariyonandheyya. Vātātape ca cārittaṃ anuyuñjeyya. Tassa vātātape cārittaṃ anuyuttassa rajosūkaṃ vaṇamukhaṃ anuddhamseyya. Na ca vaṇānurakkhī vihareyya na vaṇasāropī. Tassa imissā ca asappāyakiriyāya, asuci visadoso apanīto saupādiseso tadubhayena vaṇo puthuttaṃ gaccheyya. So puthuttaṃ gatena vaṇena maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

“Evameva kho, sunakkhatta, thānametaṃ vijjati yaṃ idhekaccassa bhikkhuno evamassa – ‘taṇhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppāti. Taṃ me taṇhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī’ ti. Evaṃmāni assa atathaṃ samānaṃ. So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ anuyuñjeyya, asappāyaṃ sotena saddaṃ anuyuñjeyya, asappāyaṃ ghānena gandhaṃ anuyuñjeyya, asappāyaṃ jivhāya rasaṃ anuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuñjeyya, asappāyaṃ manasā dhammaṃ anuyuñjeyya. Tassa asappāyaṃ cakkhunā rūpadassanaṃ anuyuttassa, asappāyaṃ sotena saddaṃ anuyuttassa, asappāyaṃ ghānena gandhaṃ anuyuttassa, asappāyaṃ jivhāya rasaṃ anuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuttassa, asappāyaṃ manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhamseyya. So rāgānuddhamsitena cittaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Maraṇañhetā, sunakkhatta, ariyassa vinaye yo sikkhaṃ paccakkhāya hīnāyāvattati; maraṇamattañhetā, sunakkhatta, dukkhaṃ yaṃ aññataraṃ saṃkiliṭṭhaṃ āpattiṃ āpajjati.

64. “Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekaccassa bhikkhuno evamassa – ‘taṇhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppāti. Taṃ me taṇhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī’ ti. Sammā nibbānādhimuttasseva sato so yāni sammā nibbānādhimuttassa asappāyāni tāni nānyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ nānyuñjeyya, asappāyaṃ sotena saddaṃ nānyuñjeyya, asappāyaṃ ghānena gandhaṃ nānyuñjeyya, asappāyaṃ jivhāya rasaṃ nānyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ nānyuñjeyya, asappāyaṃ manasā dhammaṃ nānyuñjeyya. Tassa asappāyaṃ cakkhunā rūpadassanaṃ nānyuttassa,

asappāyaṃ sotena saddaṃ nānuyuttassa, asappāyaṃ ghānena gandhaṃ nānuyuttassa, asappāyaṃ jivhāya rasaṃ nānuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuttassa, asappāyaṃ manasā dhammaṃ nānuyuttassa rāgo cittaṃ nānuddhamseyya. So na rāgānuddhamsitena cittaena neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

“Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gāḷhūpalepanena. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya. Satthena vaṇamukhaṃ parikantivā esaniyā sallaṃ eseyya. Esaniyā sallaṃ esitvā sallaṃ abbuheyya, apaneyya visadosaṃ anupādisesaṃ. Anupādisesoti jānamāno so evaṃ vadeyya – ‘ambho purisa, ubbhataṃ kho te sallaṃ, apanīto visadoso anupādiseso. Analañca te antarāyāya. Sappāyāni ceva bhojanāni bhūñjeyyāsi, mā te asappāyāni bhojanāni bhūñjato vaṇo assāvī assa. Kālena kālañca vaṇaṃ dhoveyyāsi, kālena kālaṃ vaṇamukhaṃ ālimpeyyāsi. Mā te na kālena kālaṃ vaṇaṃ dhovato na kālena kālaṃ vaṇamukhaṃ ālimpato pubbalohitaṃ vaṇamukhaṃ pariyonandhi. Mā ca vātātape cārittaṃ anuyuñji, mā te vātātape cārittaṃ anuyuttassa rajosūkaṃ vaṇamukhaṃ anuddhamsesi. Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī’ti. Tassa evamassa – ‘ubbhataṃ kho me sallaṃ, apanīto visadoso anupādiseso. Analañca me antarāyāyā’ti. So sappāyāni ceva bhojanāni bhūñjeyya. Tassa sappāyāni bhojanāni bhūñjato vaṇo na assāvī assa. Kālena kālañca vaṇaṃ dhoveyya, kālena kālaṃ vaṇamukhaṃ ālimpeyya. Tassa kālena kālaṃ vaṇaṃ dhovato kālena kālaṃ vaṇamukhaṃ ālimpato na pubbalohitaṃ vaṇamukhaṃ pariyonandheyya. Na ca vātātape cārittaṃ anuyuñjeyya. Tassa vātātape cārittaṃ ananuyuttassa rajosūkaṃ vaṇamukhaṃ nānuddhamseyya. Vaṇānurakkhī ca vihareyya vaṇasāropī. Tassa imissā ca sappāyakiriyāya asu ca [asuci (sabbattha) socāti tabbaṇṇanā manasikātabbā] visadoso apanīto anupādiseso tadubhayena vaṇo viruheyya. So ruḷhena vaṇena sañchavinā neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

“Evameva kho, sunakkhatta, thānametaṃ vijjati yaṃ idhekaccassa bhikkhuno evamassa – ‘taṇhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppāti. Taṃ me taṇhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī’ti. Sammā nibbānādhimuttasseva sato so yāni sammā nibbānādhimuttassa asappāyāni tāni nānuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ nānuyuñjeyya, asappāyaṃ sotena saddaṃ nānuyuñjeyya, asappāyaṃ ghānena gandhaṃ nānuyuñjeyya, asappāyaṃ jivhāya rasaṃ nānuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuñjeyya, asappāyaṃ manasā dhammaṃ nānuyuñjeyya. Tassa asappāyaṃ cakkhunā rūpadassanaṃ nānuyuttassa, asappāyaṃ sotena saddaṃ nānuyuttassa, asappāyaṃ ghānena gandhaṃ nānuyuttassa, asappāyaṃ jivhāya rasaṃ nānuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuttassa, asappāyaṃ manasā dhammaṃ nānuyuttassa, rāgo cittaṃ nānuddhamseyya. So na rāgānuddhamsitena cittaena neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

65. “Upamā kho me ayaṃ, sunakkhatta, katā atthassa viññāpanāya. Ayaṃyevettha attho – vaṇoti kho, sunakkhatta, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ; visadosoti kho, sunakkhatta, avijjāyetaṃ adhivacanaṃ; sallanti kho, sunakkhatta, taṇhāyetaṃ adhivacanaṃ; esanīti kho, sunakkhatta, satiyāyetaṃ adhivacanaṃ; satthanti kho, sunakkhatta, ariyāyetaṃ paññāya adhivacanaṃ; bhisakko sallakattoti kho, sunakkhatta, tathāgatassetāṃ adhivacanaṃ arahato sammāsambuddhassa.

“So vata, sunakkhatta, bhikkhu chasu phassāyatanesu saṃvutakārī ‘upadhi dukkhassa mūla’nti – iti viditvā nirupadhi upadhisaṅkhaye vimutto upadhismiṃ vā kāyaṃ upasaṃharissati cittaṃ vā uppādessatīti – netāṃ thānaṃ vijjati. Seyyathāpi, sunakkhatta, āpānīyakāmsa vaṇṇasampanno gandhasampanno rāsasampanno; so ca kho visena samsaṭṭho. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikūlo. Taṃ kiṃ maññasi, sunakkhatta, api nu so puriso amuṃ āpānīyakāmsaṃ piveyya yaṃ jaññā – ‘imāhaṃ pivitvā maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkha’nti? “No hetāṃ, bhante”. “Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu saṃvutakārī ‘upadhi dukkhassa mūla’nti – iti viditvā nirupadhi upadhisaṅkhaye vimutto upadhismiṃ vā kāyaṃ upasaṃharissati cittaṃ vā uppādessatīti – netāṃ thānaṃ vijjati. Seyyathāpi, sunakkhatta, āsīvīso

[āsiviso (ka.)] ghoraviso. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikūlo. Taṃ kiṃ maññasi, sunakkhatta, api nu so puriso amussa āsivissassa ghoravisassa hatthaṃ vā aṅguṭṭhaṃ vā dajjā [yuñjeyya (ka.)] yaṃ jañña – ‘imināhaṃ daṭṭho maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkha’nti? ‘No hettaṃ, bhante’. ‘Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu saṃvutakārī ‘upadhi dukkhassa mūla’nti – iti viditvā nirupadhi upadhisaṅkhaye vimutto upadhismiṃ vā kāyaṃ upasaṃharissati cittaṃ vā uppādessatīti – nettaṃ ṭhānaṃ vijjati’nti.

Idamavoca bhagavā. Attamaṇo sunakkhatto licchaviputto bhagavato bhāsitaṃ abhinandīti.

Sunakkhattasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Āneñjasappāyasuttaṃ

66. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – ‘bhikkhave’nti. ‘Bhadante’nti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – ‘aniccā, bhikkhave, kāmā tucchā musā mosadhammā. Māyākatame taṃ, bhikkhave, bālalāpanaṃ. Ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā – ubhayametaṃ māradheyyaṃ, mārassesa [mārasseva (ka.)] visayo, mārassesa nivāpo, mārassesa gocaro. Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārāmbhāpi saṃvattanti. Teva ariyasāvakaṃ idhamanusikkhato antarāyāya sambhavanti. Tatra, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā – ubhayametaṃ māradheyyaṃ, mārassesa visayo, mārassesa nivāpo, mārassesa gocaro. Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārāmbhāpi saṃvattanti, teva ariyasāvakaṃ idhamanusikkhato antarāyāya sambhavanti. Yaṃnūnāhaṃ vipulena mahaggatena cetasā vihareyyaṃ abhibhuyya lokaṃ adhiṭṭhāya manasā. Vipulena hi me mahaggatena cetasā viharato abhibhuyya lokaṃ adhiṭṭhāya manasā ye pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārāmbhāpi te na bhavissanti. Tesam pahānā aparittaṅca me cittaṃ bhavissati appamāṇaṃ subhāvita’nti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpagaṃ. Ayaṃ, bhikkhave, paṭhamā āneñjasappāyā paṭipadā akkhāyati’.

67. ‘Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; yaṃ kiñci rūpaṃ (sabbaṃ rūpaṃ) [() natthi sī. pī. potthakesu] cattārī ca mahābhūtāni, catunnaṅca mahābhūtānaṃ upādāyarūpa’nti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpagaṃ. Ayaṃ, bhikkhave, dutiyā āneñjasappāyā paṭipadā akkhāyati.

‘Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā – ubhayametaṃ aniccaṃ. Yadaniccaṃ taṃ nālaṃ abhinanditum, nālaṃ abhivaditum, nālaṃ ajjhositu’nti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpagaṃ. Ayaṃ, bhikkhave, tatiyā āneñjasappāyā paṭipadā akkhāyati.

68. ‘Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca

diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā; yā ca āneñjasaññā – sabbā saññā. Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ paṇītaṃ – yadidaṃ ākiñcaññāyatana’nti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Tāhanametam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanaṃ upagaṃ. Ayaṃ, bhikkhave, paṭhamā ākiñcaññāyatanaṃ sappaṃyā paṭipadā akkhāyati.

69. ‘‘Puna caparaṃ, bhikkhave, ariyasāvako araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – ‘suññamidaṃ attena vā attaniyena vā’ ti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Tāhanametam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanaṃ upagaṃ. Ayaṃ, bhikkhave, dutiyā ākiñcaññāyatanaṃ sappaṃyā paṭipadā akkhāyati.

70. ‘‘Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘nāhaṃ kvacani [kvacini (syā. kaṃ. sī. aṭṭha.)] kassaci kiñcanatasmim [kiñcanatasmī (?)], na ca mama kvacani kismiñci kiñcanaṃ natthi’ ti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Tāhanametam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanaṃ upagaṃ. Ayaṃ, bhikkhave, tatiyā ākiñcaññāyatanaṃ sappaṃyā paṭipadā akkhāyati.

‘‘Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā; yā ca āneñjasaññā, yā ca ākiñcaññāyatanaṃ saññā – sabbā saññā. Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ paṇītaṃ – yadidaṃ nevasaññānāsaññāyatana’nti. Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā nevasaññānāsaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā. Tāhanametam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa nevasaññānāsaññāyatanaṃ upagaṃ. Ayaṃ, bhikkhave, nevasaññānāsaññāyatanaṃ sappaṃyā paṭipadā akkhāyati’ ti.

71. Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca – ‘‘idha, bhante, bhikkhu evaṃ paṭipanno hoti – ‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi yaṃ, bhūtaṃ – taṃ pajahāmi’ ti. Evaṃ upekkhaṃ paṭilabhati. Parinibbāyeyya nu kho so, bhante, bhikkhu na vā parinibbāyeyyā’ ti? ‘‘Apetthekacco, ānanda, bhikkhu parinibbāyeyya, apetthekacco bhikkhu na parinibbāyeyyā’ ti. ‘‘Ko nu kho, bhante, hetu ko paccayo yenapetthekacco bhikkhu parinibbāyeyya, apetthekacco bhikkhu na parinibbāyeyyā’ ti? ‘‘Idhānanda, bhikkhu evaṃ paṭipanno hoti – ‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yaṃ bhūtaṃ – taṃ pajahāmi’ ti. Evaṃ upekkhaṃ paṭilabhati. So taṃ upekkhaṃ abhinandati, abhivadati, ajjhosāya tiṭṭhati. Tassa taṃ upekkhaṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ hoti viññāṇaṃ tadupādānaṃ. Saupādāno, ānanda, bhikkhu na parinibbāyati’ ti. ‘‘Kahaṃ pana so, bhante, bhikkhu upādiyamāno upādiyati’ ti? ‘‘Nevasaññānāsaññāyatanaṃ, ānanda’ ti. ‘‘Upādānasetṭhaṃ kira so, bhante, bhikkhu upādiyamāno upādiyati’ ti? ‘‘Upādānasetṭhañhi so, ānanda, bhikkhu upādiyamāno upādiyati. Upādānasetṭhañhetam, ānanda, yadidaṃ – nevasaññānāsaññāyatanaṃ’ ti.

72. ‘‘Idhānanda, bhikkhu evaṃ paṭipanno hoti – ‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yaṃ bhūtaṃ – taṃ pajahāmi’ ti. Evaṃ upekkhaṃ paṭilabhati. So taṃ upekkhaṃ nābhinandati, nābhivadati, na ajjhosāya tiṭṭhati. Tassa taṃ upekkhaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṃ hoti viññāṇaṃ na tadupādānaṃ. Anupādāno, ānanda, bhikkhu parinibbāyati’ ti.

73. ‘‘Acchariyaṃ, bhante, abbhutaṃ, bhante! Nissāya nissāya kira no, bhante, bhagavatā oghassa

nittharaṇā akkhātā. Katamo pana, bhante, ariyo vimokkho’’ti? ‘‘Idhānanda, bhikkhu ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā; yā ca āneñjasaññā, yā ca ākiñcaññāyatanasaññā, yā ca nevasaññānāsaññāyatanasaññā – esa sakkāyo yāvatā sakkāyo. Etaṃ amataṃ yadidaṃ anupādā cittassa vimokkho. Iti, kho, ānanda, desitā mayā āneñjasappāyā paṭipadā, desitā ākiñcaññāyatanasappāyā paṭipadā, desitā nevasaññānāsaññāyatanasappāyā paṭipadā, desitā nissāya nissāya oghassa nittharaṇā, desito ariyo vimokkho. Yaṃ kho, ānanda, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. Etāni, ānanda, rukkhamūlāni, etāni suññāgarāni. Jhāyathānanda, mā pamādattha, mā pacchā vippaṭisāriṇo ahuvattha. Ayaṃ vo amhākaṃ anusāsānī’’ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Āneñjasappāyasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Gaṇakamoggallānasuttaṃ

74. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Atha kho gaṇakamoggallāno [gaṇakamoggallāno (ka.)] brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca –

‘‘Seyyathāpi, bho gotama, imassa migāramātupāsādassa dissati anupubbasikkhā anupubbakiriya anupubbapaṭipadā yadidaṃ – yāva pacchimasopānakalevarā: imesampi hi, bho gotama, brāhmaṇaṇaṃ dissati anupubbasikkhā anupubbakiriya anupubbapaṭipadā yadidaṃ – ajjhene: imesampi hi, bho gotama, issāsānaṃ dissati anupubbasikkhā anupubbakiriya anupubbapaṭipadā yadidaṃ – issatthe [issatte (ka.)]. Amhākampi hi, bho gotama, gaṇakānaṃ gaṇanājīvānaṃ dissati anupubbasikkhā anupubbakiriya anupubbapaṭipadā yadidaṃ – saṅkhāne. Mayaṅhi, bho gotama, antevāsiṃ labhitvā paṭhamaṃ evaṃ gaṇāpema – ‘ekaṃ ekakaṃ, dve dukā, tīṇi tikā, cattāri catukkā, pañca pañcakā, cha chakkā, satta sattakā, aṭṭha aṭṭhakā, nava navakā, dasa dasakā’’ti; satampi mayaṃ, bho gotama, gaṇāpema, bhiyyopi gaṇāpema. Sakkā nu kho, bho gotama, imasmimpi dhammavinaye evameva anupubbasikkhā anupubbakiriya anupubbapaṭipadā paññāpetu’’nti?

75. ‘‘Sakkā, brāhmaṇa, imasmimpi dhammavinaye anupubbasikkhā anupubbakiriya anupubbapaṭipadā paññāpetuṃ. Seyyathāpi, brāhmaṇa, dakkho assadammako bhaddaṃ assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇaṃ kāreti, atha uttarīṃ kāraṇaṃ kāreti; evameva kho, brāhmaṇa, tathāgato purisadammaṃ labhitvā paṭhamaṃ evaṃ vineti – ‘ehi tvamaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesu’’ti.

‘‘Yato kho, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, tamenā tathāgato uttarīṃ vineti – ‘ehi tvamaṃ, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ disvā mā nimittaggāhī hohi mānubyañjanaggāhī. Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjāhi; rakkhāhi cakkhundriyaṃ, cakkhundriye saṃvaram āpajjāhi. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya mā nimittaggāhī hohi mānubyañjanaggāhī. Yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjāhi; rakkhāhi manindriyaṃ, manindriye saṃvaram āpajjāhi’’ti.

“Yato kho, brāhmaṇa, bhikkhu indriyesu guttadvāro hoti, tamenam tathāgato uttariṃ vineti – ‘ehi tvam, bhikkhu, bhojane mattaññū hohi. Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi – neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya – iti purāṇaṇca vedanam paṭihaṅkhāmi, navaṇca vedanam na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’’ti.

“Yato kho, brāhmaṇa, bhikkhu bhojane mattaññū hoti, tamenam tathāgato uttariṃ vineti – ‘ehi tvam, bhikkhu, jāgariyam anuyutto viharāhi, divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyā paṭhamam yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyam kappeyyāsi pāde pādam accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi’’ti.

“Yato kho, brāhmaṇa, bhikkhu jāgariyam anuyutto hoti, tamenam tathāgato uttariṃ vineti – ‘ehi tvam, bhikkhu, satisampajaññaṇa samannāgato hohi, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samīñjite pasārite sampajānakārī, saṅghāṭipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakkamme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī’’ti.

“Yato kho, brāhmaṇa, bhikkhu satisampajaññaṇa samannāgato hoti, tamenam tathāgato uttariṃ vineti – ‘ehi tvam, bhikkhu, vivittaṃ senāsanam bhajāhi araṇñaṃ rukkhamūlam pabbataṃ kandaram giriguham susānam vanapattham abbhokāsam palālapuñja’nti. So vivittaṃ senāsanam bhajati araṇñaṃ rukkhamūlam pabbataṃ kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. So pacchābhataṃ piṇḍapātaṭikkanto nisīdati pallaṅkam ābhujitvā, ujum kāyam paṇidhāya, parimukham satim upaṭṭhapetvā. So abhijjam loke pahāya vigaṭābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosam pahāya abyāpannaccitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thinamiddham [thinamiddham (sī. syā. kam. pī.)] pahāya vigaṭathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti; uddhaccakukkucam pahāya anuddhato viharati ajjhataṃ vūpasantaccitto, uddhaccakukkucā cittaṃ parisodheti; vicikiccham pahāya tiṇṇavicikiccho viharati akathamkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

76. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Vitakkavicārānam vūpasamā ajjhataṃ sampasādanam...pe... dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā... tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā... catuttham jhānam upasampajja viharati.

“Ye kho te, brāhmaṇa, bhikkhū sekkhā [sekkhā (sabbattha)] apattamānasā anuttaram yogakkhemaṃ patthayamānā viharanti tesu me ayam evarūpī anusāsani hoti. Ye pana te bhikkhū arahanto khīṇāsavā vusitavanto katakaṇṭhiyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadañña vimuttā tesam ime dhammā diṭṭhadhammasukhavihārāya ceva samvattanti, satisampajaññaṇa cā’’ti.

Evam vutte, gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca – “kiṃ nu kho bhoto gotamassa sāvakā bhotā gotamena evam ovadīyamānā evam anusāsīyamānā sabbe accantaṃ niṭṭham nibbānam ārādhentīti udāhu ekacce nārādhentī’’ti? “Appekacce kho, brāhmaṇa, mama sāvakā mayā evam ovadīyamānā evam anusāsīyamānā accantaṃ niṭṭham nibbānam ārādhenti, ekacce nārādhentī’’ti.

“Ko nu kho, bho gotama, hetu ko paccayo yam tiṭṭhateva nibbānam, tiṭṭhati nibbānagāmī maggo, tiṭṭhati bhavam gotamo samādetā; atha ca pana bhoto gotamassa sāvakā bhotā gotamena evam ovadīyamānā evam anusāsīyamānā appekacce accantaṃ niṭṭham nibbānam ārādhenti, ekacce

nārādhentī’ ti?

77. “Tena hi, brāhmaṇa, taṃyevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, brāhmaṇa, kusalo tvaṃ rājagahagāmiṃṃ maggassā’ ti? “Evaṃ, bho, kusalo ahaṃ rājagahagāmiṃṃ maggassā’ ti. “Taṃ kiṃ maññasi, brāhmaṇa, idha puriso āgaccheyya rājagahaṃ gantukāmo. So taṃ upasaṅkamitvā evaṃ vadeyya – ‘icchāmaham, bhante, rājagahaṃ gantum; tassa me rājagahassa maggaṃ upadisā’ ti. Tamevaṃ tvaṃ evaṃ vadeyyāsi – ‘ehambho [evaṃ bho (sī. pī.)] purisa, ayaṃ maggo rājagahaṃ gacchati. Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ, tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ; tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi rājagahassa āramāṇeṃṃyakaṃ vanarāmaṇeṃṃyakaṃ bhūmirāmaṇeṃṃyakaṃ pokkharaṇīrāmaṇeṃṃyaka’ nti. So tayā evaṃ ovadīyamāno evaṃ anusāsīyamāno ummaggaṃ gahetvā pacchā mukho gaccheyya. Atha dutiyo puriso āgaccheyya rājagahaṃ gantukāmo. So taṃ upasaṅkamitvā evaṃ vadeyya – ‘icchāmaham, bhante, rājagahaṃ gantum; tassa me rājagahassa maggaṃ upadisā’ ti. Tamevaṃ tvaṃ evaṃ vadeyyāsi – ‘ehambho purisa, ayaṃ maggo rājagahaṃ gacchati. Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ; tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ; tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi rājagahassa āramāṇeṃṃyakaṃ vanarāmaṇeṃṃyakaṃ bhūmirāmaṇeṃṃyakaṃ pokkharaṇīrāmaṇeṃṃyaka’ nti. So tayā evaṃ ovadīyamāno evaṃ anusāsīyamāno sotthinā rājagahaṃ gaccheyya. Ko nu kho, brāhmaṇa, hetu ko paccayo yaṃ tiṭṭhateva rājagahaṃ, tiṭṭhati rājagahagāmī maggo, tiṭṭhasi tvaṃ samādapetā; atha ca pana tayā evaṃ ovadīyamāno evaṃ anusāsīyamāno eko puriso ummaggaṃ gahetvā pacchā mukho gaccheyya, eko sotthinā rājagahaṃ gaccheyyā’ ti? “Ettha kyāham, bho gotama, karomi? Maggakkhāyīham, bho gotamā’ ti.

“Evameva kho, brāhmaṇa, tiṭṭhateva nibbānaṃ, tiṭṭhati nibbānagāmī maggo, tiṭṭhāmaham samādapetā; atha ca pana mama sāvakaṃ mayā evaṃ ovadīyamānā evaṃ anusāsīyamānā appekacce accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti. Ettha kyāham, brāhmaṇa, karomi? Maggakkhāyīham, brāhmaṇa, tathāgato’ ti.

78. Evaṃ vutte, gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca – “yeme, bho gotama, puggalā assaddhā jīvikatthā na saddhā agārasmā anagāriyaṃ pabbajitā saṭhā māyāvino ketabino [ketubhino (sī. syā. kaṃ. pī.)] uddhatā unnaḷā capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattañño jāgariyaṃ ananuyuttā sāmāññe anapekkhavanto sikkhāya na tibbagāravā bāhulikā [bāhullikā (syā. kaṃ.)] sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā kusitā hīnavīriyā muṭṭhassatino asampajānā asamāhitā vibbhantacittā duppaññā eḷamūgā, na tehi bhavaṃ gotamo saddhiṃ saṃvasati’.

“Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā asaṭhā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattañño jāgariyaṃ anuyuttā sāmāññe apekkhavanto sikkhāya tibbagāravā nabāhulikā nasāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā āradhaviṃriyā pahitattā upaṭṭhitassatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, tehi bhavaṃ gotamo saddhiṃ saṃvasati.

“Seyyathāpi, bho gotama, ye keci mūlagandhā, kālānusāri tesam aggamakkhāyati; ye keci sārāgandhā, lohitaṇḍanaṃ tesam aggamakkhāyati; ye keci pupphagandhā, vassikaṃ tesam aggamakkhāyati; evameva bhoto gotamassa ovādo paramajjadhamesu.

“Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhanti’ ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca. Upāsakaṃ

mam bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

Gaṇakamoggallānasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Gopakamoggallānasuttaṃ

79. Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā ānando rājagahe viharati veḷuvane kalandakanivāpe acirapariniḅbute bhagavati. Tena kho pana samayena rājā māgadho ajātasattu vedehiputto rājagahaṃ paṭisaṅkhārāpeti rañño pajjotassa āsaṅkamāno. Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi. Atha kho āyasmato ānandassa etadahosi – ‘‘atippago kho tāva rājagahe piṇḍāya carituṃ. Yaṃnūnāhaṃ yena gopakamoggallānassa brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo tenupasaṅkameyya’’nti.

Atha kho āyasmā ānando yena gopakamoggallānassa brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo tenupasaṅkami. Addasā kho gopakamoggallāno brāhmaṇo āyasmantaṃ ānandaṃ dūratova āgacchantaṃ. Disvāna āyasmantaṃ ānandaṃ etadavoca – ‘‘etu kho bhavaṃ ānando. Svāgataṃ bhoto ānandassa. Cirassaṃ kho bhavaṃ ānando imaṃ pariyāyamakāsi yadidaṃ idhāgamaṇāya. Nisīdatu bhavaṃ ānando, idamāsanaṃ paññatta’’nti. Nisīdi kho āyasmā ānando paññatte āsane. Gopakamoggallānopi kho brāhmaṇo aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho gopakamoggallāno brāhmaṇo āyasmantaṃ ānandaṃ etadavoca – ‘‘atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhavaṃ gotamo ahoṣi arahaṃ sammāsambuddho’’ti? ‘‘Natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahoṣi arahaṃ sammāsambuddho. So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṅjātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovidō; maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā’’ti. Ayaṅca hidaṃ āyasmato ānandassa gopakamoggallānena brāhmaṇena saddhiṃ antarākathā vippakatā ahoṣi.

Atha kho vassakāro brāhmaṇo magadhamahāmatto rājagahe kammante anusaṅñāyamāno yena gopakamoggallānassa brāhmaṇassa kammanto, yena āyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmatā ānandena saddhiṃ sammodi. Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca – ‘‘kāyanuttha, bho ānanda, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā’’ti? ‘‘Idha maṃ, brāhmaṇa, gopakamoggallāno brāhmaṇo evamaṃha – ‘atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhavaṃ gotamo ahoṣi arahaṃ sammāsambuddho’’ti. Evaṃ vutte ahaṃ, brāhmaṇa, gopakamoggallānaṃ brāhmaṇaṃ etadavocaṃ – ‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahoṣi arahaṃ sammāsambuddho. So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṅjātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovidō; maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā’’ti. Ayaṃ kho no, brāhmaṇa, gopakamoggallānena brāhmaṇena saddhiṃ antarākathā vippakatā. Atha tvaṃ anupatto’’ti.

80. ‘‘Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito – ‘ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatī’’ti, yaṃ tumhe etarahi paṭipādeyyāthā’’ti [paṭidhāveyyāthāti (sī. syā. kaṃ. pī.)]? ‘‘Natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito – ‘ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatī’’ti, yaṃ mayaṃ etarahi paṭipādeyyāma’’ti. ‘‘Atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ‘ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatī’’ti, yaṃ tumhe etarahi paṭipādeyyāthā’’ti? ‘‘Natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ‘ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatī’’ti, yaṃ mayaṃ etarahi

paṭipādeyyāma”ti. “Evaṃ appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggīyā”ti? “Na kho mayaṃ, brāhmaṇa, appaṭisaraṇā; sappaṭisaraṇā mayaṃ, brāhmaṇa; dhammappaṭisaraṇā”ti.

““Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito – ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭipādeyyāthā”ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito – ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi paṭipādeyyāma”ti vadesi; ‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭipādeyyāthā”ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi paṭipādeyyāma”ti – vadesi; ‘evaṃ appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggīyā”ti iti puṭṭho samāno ‘na kho mayaṃ, brāhmaṇa, appaṭisaraṇā; sappaṭisaraṇā mayaṃ, brāhmaṇa; dhammappaṭisaraṇā”ti vadesi. Imassa pana, bho ānanda, bhāsītassa kathaṃ attho daṭṭhabbo”ti?”

81. “Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena bhikkhūnaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭhaṃ. Te mayaṃ tadahuposathe yāvaticā ekaṃ gāmakhettaṃ upanissāya viharāma te sabbe ekajjhaṃ sannipatāma; sannipatitvā yassa taṃ pavattati taṃ ajjesāma. Tasmim ce bhaññamāne hoti bhikkhussa āpatti hoti vītikamo taṃ mayaṃ yathādhammaṃ yathānusiṭṭhaṃ kāremāti.

“Na kira no bhavanto kārenti; dhammo no kāreti”. “Atthi nu kho, bho ānanda, ekabhikkhupi yaṃ tumhe etarahi sakkarotha garuṃ karotha [garukarotha (sī. syā. kaṃ. pī.)] mānetha pūjetha; sakkatvā garuṃ katvā [garukatvā (sī. syā. kaṃ. pī.)] upanissāya viharathā”ti? “Natthi kho, brāhmaṇa, ekabhikkhupi yaṃ mayaṃ etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāma”ti.

““Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito – ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti yaṃ tumhe etarahi paṭipādeyyāthā”ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito – ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti yaṃ mayaṃ etarahi paṭipādeyyāma”ti vadesi; ‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti yaṃ tumhe etarahi paṭipādeyyāthā”ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti yaṃ mayaṃ etarahi paṭipādeyyāma”ti vadesi; ‘atthi nu kho, bho ānanda, ekabhikkhupi yaṃ tumhe etarahi sakkarotha garuṃ karotha mānetha pūjetha; sakkatvā garuṃ katvā upanissāya viharathā”ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi yaṃ mayaṃ etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāma”ti vadesi. Imassa pana, bho ānanda, bhāsītassa kathaṃ attho daṭṭhabbo”ti?”

82. “Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa pasādanīyā dhammā akkhātā. Yasmim no ime dhammā saṃvijjanti taṃ mayaṃ etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāma. Katame dasa?”

“Idha, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

“Bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā, majjhakalyāṇā, pariyośanakalyāṇā, sāthhaṃ, sabyañjanaṃ [sāthhā sabyañjanā (sī. syā. kaṃ. pī.)], kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadantntti tathārūpāssa dhammā bahussutā honti dhātā [dhatā (sī. syā. kaṃ. pī.)] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

“Santutt̄ho hoti () [(itar̄tarehi) dī. ni. 3.345]
cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārehi.

“Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti
akicchālābhī akasiralābhī.

“Anekavihiṭṭaṃ iddhiḍḍhaṃ paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti;
āvibhāvaṃ tirobhāvaṃ; tirokuṭṭaṃ [tirokuḍḍaṃ (sī. syā. kaṃ. pī.)] tiropākāraṃ tiropabbataṃ asajjamāno
gacchati, seyyathāpi ākāse; pathaviyāpi ummuḍḍanimuḍḍaṃ karoti, seyyathāpi udake; udakepi
abhijjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo;
imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇiṇā parimasati [parāmasati (ka.)]
parimajjati, yāva brahmalokāpi kāyena vasaṃ vatteti.

“Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti – dibbe ca mānuse ca,
ye dūre santike ca.

“Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti
pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ citta’nti pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ citta’nti pajānāti,
vītadosaṃ vā cittaṃ ‘vītadosaṃ citta’nti pajānāti, samohaṃ vā cittaṃ ‘samohaṃ citta’nti pajānāti,
vītamohaṃ vā cittaṃ ‘vītamohaṃ citta’nti pajānāti, saṃkhittaṃ vā cittaṃ ‘saṃkhittaṃ citta’nti pajānāti,
vikkhittaṃ vā cittaṃ ‘vikkhittaṃ citta’nti pajānāti, mahaggataṃ vā cittaṃ ‘mahaggataṃ citta’nti
pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ citta’nti pajānāti, sauttaraṃ vā cittaṃ ‘sauttaraṃ
citta’nti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ citta’nti pajānāti, samāhitaṃ vā cittaṃ ‘samāhitaṃ
citta’nti pajānāti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ citta’nti pajānāti, vimuttaṃ vā cittaṃ ‘vimuttaṃ
citta’nti pajānāti, avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānāti.

“Anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo
catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo timsampi jātiyo cattārīsampi jātiyo
paññāsampi jātiyo jātisatampi jātisahasampi jātisatasahasampi anekepi saṃvaṭṭakappe anekepi
vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīṃ
evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so
tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati.

“Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne
paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

“Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja viharati.

“Ime kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa pasādanīyā
dhammā akkhātā. Yasmiṃ no ime dhammā saṃvijjanti taṃ mayaṃ etarahi sakkaroma garuṃ karoma
mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāmā’ti.

83. Evaṃ vutte vassakāro brāhmaṇo magadhamahāmatto upanandaṃ senāpatiṃ āmantesi – “taṃ
kiṃ maññati bhavaṃ senāpati [maññasi evaṃ senāpati (syā. kaṃ. pī.), maññasi senāpati (sī.), maññasi
bhavaṃ senāpati (ka.)] yadime bhonto sakkātabbaṃ sakkaronti, garuṃ kātappaṃ garuṃ karonti,
mānetappaṃ mānenti, pūjetappaṃ pūjenti”? “Tagghime [taggha me (ka.)] bhonto sakkātabbaṃ
sakkaronti, garuṃ kātappaṃ garuṃ karonti, mānetappaṃ mānenti, pūjetappaṃ pūjenti. Imañca hi te
bhonto na sakkareyyuṃ na garuṃ kareyyuṃ na māneyyuṃ na pūjeyyuṃ; atha kiñcarahi te bhonto
sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā mānetvā pūjetvā

upanissāya vihareyyu’nti? Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca – “kahaṃ pana bhavaṃ ānando etarahi viharatī’nti? “Veḷuvane khoḥaṃ, brāhmaṇa, etarahi viharāmī’nti. “Kacci pana, bho ānanda, veḷuvanaṃ ramaṇīyañceva appasaddaṇca appanigghosaṇca vijanavātaṃ manussarāhasseyyakaṃ [manussarāhaseyyakaṃ (sī. syā. kaṃ. pī.)] paṭisallānasārappa’nti? “Taggha, brāhmaṇa, veḷuvanaṃ ramaṇīyañceva appasaddaṇca appanigghosaṇca vijanavātaṃ manussarāhasseyyakaṃ paṭisallānasārappaṃ, yathā taṃ tumhādisehi rakkhakehi gopakehī’nti. “Taggha, bho ānanda, veḷuvanaṃ ramaṇīyañceva appasaddaṇca appanigghosaṇca vijanavātaṃ manussarāhasseyyakaṃ paṭisallānasārappaṃ, yathā taṃ bhavantehi jhāyīhi jhānasīlīhi. Jhāyino ceva bhavanto jhānasīlino ca’.

“Ekamidāhaṃ, bho ānanda, samayaṃ so bhavaṃ gotamo vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Atha khvāhaṃ, bho ānanda, yena mahāvanaṃ kūṭāgārasālā yena so bhavaṃ gotamo tenupasaṅkamīṃ. Tatra ca pana so [tatra ca so (sī. pī.)] bhavaṃ gotamo anekapariyāyena jhānakathaṃ kathesi. Jhāyī ceva so bhavaṃ gotamo ahosi jhānasīlī ca. Sabbaṇca pana so bhavaṃ gotamo jhānaṃ vaṇṇesi’nti.

84. “Na ca kho, brāhmaṇa, so bhagavā sabbaṃ jhānaṃ vaṇṇesi, napi so bhagavā sabbaṃ jhānaṃ na vaṇṇesīti. Kathaṃ rūpaṇca, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi? Idha, brāhmaṇa, ekacco kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so kāmarāgaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so byāpādaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so thinamiddhaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Uddhaccakukkucapariyuṭṭhitena cetasā viharati uddhaccakukkucaparetena, uppannassa ca uddhaccakukkucassa nissaraṇaṃ yathābhūtaṃ nappajānāti; so uddhaccakukkucāyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti; so vicikicchāyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi.

“Kathaṃ rūpaṇca, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesi? Idha, brāhmaṇa, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭthamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesi’nti.

“Gārayhaṃ kira, bho ānanda, so bhavaṃ gotamo jhānaṃ garahi, pāsamsaṃ pasamsi. Handa, ca dāni mayaṃ, bho ānanda, gacchāma; bahukiccā mayaṃ bahukaraṇīyā’nti. “Yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī’nti. Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmato ānandassa bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā pakkāmi.

Atha kho gopakamoggallāno brāhmaṇo acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ ānandaṃ etadavoca – “yaṃ no mayaṃ bhavantaṃ ānandaṃ apucchimhā taṃ no bhavaṃ ānando na byākāsī’nti. “Nanu te, brāhmaṇa, avocumhā – ‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahosi arahāṃ sammāsambuddho. So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṅgātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovido. Maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā’nti.

Gopakamoggallānasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Mahāpuṇṇamasuttaṃ

85. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyaṃ bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho aññataro bhikkhu uṭṭhāyāsanaṃ ekamsaṃ cīvaraṃ katvā yena bhagavā tenañjalim paṇāmetvā bhagavantaṃ etadavoca –

“Puccheyyāhaṃ, bhante, bhagavantaṃ kiñcideva desamaṃ, sace me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyā”ti. “Tena hi tvamaṃ, bhikkhu, sake āsane nisīditvā puccha yadākaṅkhasi”ti.

86. Atha kho so bhikkhu sake āsane nisīditvā bhagavantaṃ etadavoca – “ime nu kho, bhante, pañcupādānakkhandhā, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti? “Ime kho, bhikkhu, pañcupādānakkhandhā, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti.

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttarim pañhaṃ pucchi – “ime pana, bhante, pañcupādānakkhandhā kiṃmūlakā”ti? “Ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā”ti. “Tamaṃyeva nu kho, bhante, upādānaṃ te pañcupādānakkhandhā, udāhu aññatra pañcahupādānakkhandhehi upādāna”nti? “Na kho, bhikkhu, tamaṃyeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ. Yo kho, bhikkhu, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādāna”nti.

“Siyā pana, bhante, pañcasu upādānakkhandhesu chandarāgavemattatā”ti? “Siyā bhikkhū”ti bhagavā avoca “idha, bhikkhu, ekaccassa evaṃ hoti – ‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhāna’nti. Evaṃ kho, bhikkhu, siyā pañcasu upādānakkhandhesu chandarāgavemattatā”ti.

“Kittāvatā pana, bhante, khandhānaṃ khandhādhivacanaṃ hoti”ti? “Yamaṃ kiñci, bhikkhu, rūpaṃ – atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumamaṃ vā, hīnaṃ vā pañītaṃ vā, yamaṃ dūre santike vā – ayamaṃ rūpakkhandho. Yā kāci vedanā – atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā pañītā vā, yā dūre santike vā – ayamaṃ vedanākkhandho. Yā kāci saññā – atītānāgatapaccuppannā...pe... yā dūre santike vā – ayamaṃ saññakkhandho. Ye keci saṅkhārā – atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā pañītā vā, ye dūre santike vā – ayamaṃ saṅkhārakkhandho. Yamaṃ kiñci viññānaṃ – atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumamaṃ vā, hīnaṃ vā pañītaṃ vā, yamaṃ dūre santike vā – ayamaṃ viññāṇakkhandho. Ettāvatā kho, bhikkhu, khandhānaṃ khandhādhivacanaṃ hoti”ti.

“Ko nu kho, bhante, hetu ko paccayo rūpakkhandhassa paññāpanāya? Ko hetu ko paccayo vedanākkhandhassa paññāpanāya? Ko hetu ko paccayo saññākkhandhassa paññāpanāya? Ko hetu ko paccayo saṅkhārakkhandhassa paññāpanāya? Ko hetu ko paccayo viññāṇakkhandhassa paññāpanāyā”ti?

“Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya. Phasso hetu, phasso paccayo vedanākkhandhassa paññāpanāya. Phasso hetu, phasso paccayo saññākkhandhassa paññāpanāya. Phasso hetu, phasso paccayo saṅkhārakkhandhassa paññāpanāya. Nāmarūpaṃ kho, bhikkhu, hetu, nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāyā”ti.

87. “Kathaṃ pana, bhante, sakkāyaditṭhi hoti”ti? “Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa

akovido sappurisdhamme avinīto rūpaṃ attato samanupassati rūpavantam vā attānaṃ attani vā rūpaṃ rūpasmim vā attānaṃ; vedanaṃ attato samanupassati vedanāvantaṃ vā attānaṃ attani vā vedanaṃ vedanāya vā attānaṃ; saññaṃ attato samanupassati saññāvantaṃ vā attānaṃ attani vā saññaṃ saññāya vā attānaṃ; saṅkhāre attato samanupassati saṅkhāravantaṃ vā attānaṃ attani vā saṅkhāre saṅkhāresu vā attānaṃ; viññānaṃ attato samanupassati viññānavantaṃ vā attānaṃ attani vā viññānaṃ viññānasmim vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyadiṭṭhi hotī’ ti.

“Kathaṃ pana, bhante, sakkāyadiṭṭhi na hotī’ ti? “Idha, bhikkhu, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisaṇaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto na rūpaṃ attato samanupassati na rūpavantaṃ vā attānaṃ na attani vā rūpaṃ na rūpasmim vā attānaṃ; na vedanaṃ attato samanupassati na vedanāvantaṃ vā attānaṃ na attani vā vedanaṃ na vedanāya vā attānaṃ; na saññaṃ attato samanupassati na saññāvantaṃ vā attānaṃ na attani vā saññaṃ na saññāya vā attānaṃ; na saṅkhāre attato samanupassati na saṅkhāravantaṃ vā attānaṃ na attani vā saṅkhāre na saṅkhāresu vā attānaṃ; na viññānaṃ attato samanupassati na viññānavantaṃ vā attānaṃ na attani vā viññānaṃ na viññānasmim vā attānaṃ. Evaṃ kho, bhikkhu, sakkāyadiṭṭhi na hotī’ ti.

88. “Ko nu kho, bhante, rūpe assādo, ko ādīnava, kiṃ nissaraṇaṃ? Ko vedanāya assādo, ko ādīnava, kiṃ nissaraṇaṃ? Ko saññāya assādo, ko ādīnava, kiṃ nissaraṇaṃ? Ko saṅkhāresu assādo, ko ādīnava, kiṃ nissaraṇaṃ? Ko viññāṇe assādo, ko ādīnava, kiṃ nissaraṇaṃ’ nti? “Yaṃ kho, bhikkhu, rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpe assādo. Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpe ādīnava. Yo rūpe chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpe nissaraṇaṃ. Yaṃ kho [yañca (syā. kaṃ.)], bhikkhu, vedanaṃ paṭicca... saññaṃ paṭicca... saṅkhāre paṭicca... viññānaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ viññāṇe assādo. Yaṃ viññānaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ viññāṇe ādīnava. Yo viññāṇe chandarāgavinayo chandarāgappahānaṃ, idaṃ viññāṇe nissaraṇaṃ’ nti.

89. “Kathaṃ pana, bhante, jānato kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā na hontī’ ti? “Yaṃ kiñci, bhikkhu, rūpaṃ – atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā – sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ ti – evametam yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā... yā kāci sañña... ye keci saṅkhārā... yaṃ kiñci viññānaṃ – atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā – sabbaṃ viññānaṃ ‘netam mama, nesohamasmi, na meso attā’ ti – evametam yathābhūtaṃ sammappaññāya passati. Evaṃ kho, bhikkhu, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā na hontī’ ti.

90. Atha kho aññatarassa bhikkhuno evaṃ cetaso parivitaṅko udapādi – “iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññānaṃ anattā; anattakatāni kammāni kamattānaṃ [kathamattānaṃ (saṃ. ni. 3.82)] phusissantī’ ti? Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitaṅkamaññāya bhikkhū āmantesi – “ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco moghapuriso avidvā avijjāgato taṇhādhipateyyena cetasā satthu sāsanaṃ atidhāvitaṅgaṃ maññeyya – ‘iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññānaṃ anattā; anattakatāni kammāni kamattānaṃ phusissantī’ ti. Paṭivinīta [paṭicca vinīta (sī. pī.), paṭipucchāmi vinīta (syā. kaṃ.)] kho me tumhe, bhikkhave, tatra tatra dhammesu’.

“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’ ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’ ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’ ti? “No hetam, bhante”. “Taṃ kiṃ maññatha, bhikkhave, vedanā... sañña... saṅkhārā... viññānaṃ niccaṃ vā aniccaṃ vā’ ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’ ti?

“Dukkhaṃ, bhante”. “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetāṃ, bhante”. “Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ – ‘netāṃ mama, nesohamasmi, na meso attā’ti evameetaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā... yā kāci saññā... ye keci saṅkhārā... yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ viññāṇaṃ – ‘netāṃ mama, nesohamasmi, na meso attā’ti evameetaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati; nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti’”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti.

Mahāpuṇṇamasuttaṃ niṭṭhitaṃ navamaṃ.

10. Cūḷapūṇṇamasuttaṃ

91. Evaṃ me sutāṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi – ‘jāneyya nu kho, bhikkhave, asappuriso asappurisaṃ – ‘asappuriso ayaṃ bhava’”nti? “No hetāṃ, bhante”. “Sādhu, bhikkhave; aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ asappuriso asappurisaṃ jāneyya – ‘asappuriso ayaṃ bhava’nti. Jāneyya pana, bhikkhave, asappuriso sappurisaṃ – ‘sappuriso ayaṃ bhava’”nti? “No hetāṃ, bhante”. “Sādhu, bhikkhave; etampi kho, bhikkhave, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya – ‘sappuriso ayaṃ bhava’nti. Asappuriso, bhikkhave, assaddhammasamannāgato hoti, asappurisabhatti [asappurisabhatti (sabbattha)] hoti, asappurisacintī hoti, asappurisaṃantī hoti, asappurisavāco hoti, asappurisakammanto hoti, asappurisadiṭṭhi [asappurisadiṭṭhi (sabbattha)] hoti; asappurisadānaṃ deti”.

“Kathaṅca, bhikkhave, asappuriso assaddhammasamannāgato hoti? Idha, bhikkhave, asappuriso assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti. Evaṃ kho, bhikkhave, asappuriso assaddhammasamannāgato hoti.

“Kathaṅca, bhikkhave, asappuriso asappurisabhatti hoti? Idha, bhikkhave, asappurissassa ye te samaṇabrāhmaṇā assaddhā ahirikā anottappino appassutā kusītā muṭṭhassatino duppaññā tyāssa mittā honti te saḥāyā. Evaṃ kho, bhikkhave, asappuriso asappurisabhatti hoti.

“Kathaṅca, bhikkhave, asappuriso asappurisacintī hoti? Idha, bhikkhave, asappuriso attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti. Evaṃ kho, bhikkhave, asappuriso asappurisacintī hoti.

“Kathaṅca, bhikkhave, asappuriso asappurisaṃantī hoti? Idha, bhikkhave, asappuriso attabyābādhāyapi manteti, parabyābādhāyapi manteti, ubhayabyābādhāyapi manteti. Evaṃ kho, bhikkhave, asappuriso asappurisaṃantī hoti.

“Kathaṅca, bhikkhave, asappuriso asappurisavāco hoti? Idha, bhikkhave, asappuriso musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti. Evaṃ kho, bhikkhave, asappuriso asappurisavāco hoti.

“Kathañca, bhikkhave, asappuriso asappurisakammanto hoti? Idha, bhikkhave, asappuriso pañātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti. Evaṃ kho, bhikkhave, asappuriso asappurisakammanto hoti.

“Kathañca, bhikkhave, asappuriso asappurisadiṭṭhi hoti? Idha, bhikkhave, asappuriso evaṃdiṭṭhi [evaṃdiṭṭhī (sī. pī.), evaṃdiṭṭhiko (syā. kaṃ.)] hoti – ‘natthi dinnam, natthi yittham, natthi hutam, natthi sukata dukkaṭānaṃ [sukkaṭa dukkaṭānaṃ (sī. pī.)] kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā [sammaggatā (ka.)] sammāpaṭipannā, ye imañca lokaṃ parañca lokaṃ sayam abhiññā sacchikatvā pavedentī’ ti. Evaṃ kho, bhikkhave, asappuriso asappurisadiṭṭhi hoti.

“Kathañca, bhikkhave, asappuriso asappurisadānaṃ deti? Idha, bhikkhave, asappuriso asakkaccaṃ dānaṃ deti, asahatthā dānaṃ deti, acittikatvā dānaṃ deti, apaviṭṭham dānaṃ deti anāgamanadiṭṭhiko dānaṃ deti. Evaṃ kho, bhikkhave, asappuriso asappurisadānaṃ deti.

“So, bhikkhave, asappuriso evaṃ assaddhammasamannāgato, evaṃ asappurisabhatti, evaṃ asappurisacintī, evaṃ asappurisamantī, evaṃ asappurisavāco, evaṃ asappurisakammanto, evaṃ asappurisadiṭṭhi; evaṃ asappurisadānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā yā asappurisānaṃ gati tattha upapajjati. Kā ca, bhikkhave, asappurisānaṃ gati? Nirayo vā tiracchānayoṇi vā.

92. “Jāneyya nu kho, bhikkhave, sappuriso sappurisaṃ – ‘sappuriso ayaṃ bhava’”nti? “Evaṃ, bhante”. “Sādhu, bhikkhave; ṭhānametaṃ, bhikkhave, vijjati yaṃ sappuriso sappurisaṃ jāneyya – ‘sappuriso ayaṃ bhava’nti. Jāneyya pana, bhikkhave, sappuriso asappurisaṃ – ‘asappuriso ayaṃ bhava’”nti? “Evaṃ, bhante”. “Sādhu, bhikkhave; etampi kho, bhikkhave, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya – ‘asappuriso ayaṃ bhava’nti. Sappuriso, bhikkhave, saddhammasamannāgato hoti, sappurisabhatti hoti, sappurisacintī hoti, sappurisamantī hoti, sappurisavāco hoti, sappurisakammanto hoti, sappurisadiṭṭhi hoti; sappurisadānaṃ deti”.

“Kathañca, bhikkhave, sappuriso saddhammasamannāgato hoti? Idha, bhikkhave, sappuriso saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āradhāvīriyo hoti, upaṭṭhitassati hoti, paññāvā hoti. Evaṃ kho, bhikkhave, sappuriso saddhammasamannāgato hoti.

“Kathañca, bhikkhave, sappuriso sappurisabhatti hoti? Idha, bhikkhave, sappurisassa ye te samaṇabrāhmaṇā saddhā hirimanto ottappino bahussutā āradhāvīriyā upaṭṭhitassatino paññavanto tyāssa mittā hontī, te sahāyā. Evaṃ kho, bhikkhave, sappuriso sappurisabhatti hoti.

“Kathañca, bhikkhave, sappuriso sappurisacintī hoti? Idha, bhikkhave, sappuriso nevattabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti. Evaṃ kho, bhikkhave, sappuriso sappurisacintī hoti.

“Kathañca, bhikkhave, sappuriso sappurisamantī hoti? Idha, bhikkhave, sappuriso nevattabyābādhāya manteti, na parabyābādhāya manteti, na ubhayabyābādhāya manteti. Evaṃ kho, bhikkhave, sappuriso sappurisamantī hoti.

“Kathañca, bhikkhave, sappuriso sappurisavāco hoti? Idha, bhikkhave, sappuriso musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti. Evaṃ kho, bhikkhave, sappuriso sappurisavāco hoti.

“Kathañca, bhikkhave, sappuriso sappurisakammanto hoti? Idha, bhikkhave, sappuriso pañātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti. Evaṃ kho, bhikkhave, sappuriso sappurisakammanto hoti.

“Kathañca, bhikkhave, sappuriso sappurisadiṭṭhi hoti? Idha, bhikkhave, sappuriso evaṃdiṭṭhi hoti – ‘atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata dukkaṭānam kammānam phalam vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, bhikkhave, sappuriso sappurisadiṭṭhi hoti.

“Kathañca, bhikkhave, sappuriso sappurisadānam deti? Idha, bhikkhave, sappuriso sakkaccam dānam deti, sahatthā dānam deti, cittikatvā dānam deti, anapaviṭṭham dānam deti, āgamanadiṭṭhiko dānam deti. Evaṃ kho, bhikkhave, sappuriso sappurisadānam deti.

“So, bhikkhave, sappuriso evaṃ saddhammasamannāgato, evaṃ sappurisabhatti, evaṃ sappurisacintī, evaṃ sappurisamantī, evaṃ sappurisavāco, evaṃ sappurisakammanto, evaṃ sappurisadiṭṭhi; evaṃ sappurisadānam datvā kāyassa bhedā param maraṇā yā sappurisānam gati tattha upapajjati. Kā ca, bhikkhave, sappurisānam gati? Devamahattatā vā manussamahattatā vā’”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Cūlapuṇṇamasuttaṃ niṭṭhitaṃ dasamaṃ.

Devadahavaggo niṭṭhito paṭhamo.

Tassuddānam –

Devadahaṃ pañcattayaṃ, kinti-sāma-sunakkhattaṃ;
Sappāya-gaṇa-gopaka-mahāpuṇṇacūlapuṇṇañcāti.

2. Anupadavaggo

1. Anupadasuttaṃ

93. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”’ti. “Bhadante”’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Paṇḍito, bhikkhave, sārīputto; mahāpañño, bhikkhave, sārīputto; puthupañño, bhikkhave, sārīputto; hāsapañño [hāsupañño (sī. pī.)], bhikkhave, sārīputto; javanapañño, bhikkhave, sārīputto; tikkhapañño, bhikkhave, sārīputto; nibbedhikapañño, bhikkhave, sārīputto; sārīputto, bhikkhave, aḍḍhamāsaṃ anupadadhammavipassanaṃ vipassati. Tatridaṃ, bhikkhave, sārīputtassa anupadadhammavipassanāya hoti.

94. “Idha, bhikkhave, sārīputto vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Ye ca paṭhame jhāne [paṭhamajjhāne (ka. sī. pī. ka.)] dhammā vitakko ca vicāro ca pīti ca sukhañca cित्tekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavatthitā hontī. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho [appaṭibandho (ka.)] vippamutto viṣaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra atthitvevassa [atthitevassa (sī. pī.)] hoti.

“Puna caparaṃ, bhikkhave, sārīputto vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ye ca dutiye jhāne dhammā – ajjhataṃ sampasādo ca pīti ca sukhañca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavattitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sārīputto pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavīhārī’ ti tatiyaṃ jhānaṃ upasampajja viharati. Ye ca tatiye jhāne dhammā – sukhañca sati ca sampajānañca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavattitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sārīputto sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ye ca catutthe jhāne dhammā – upekkhā adukkhamasukhā vedanā passaddhattā cetaso anābhogo satipārisuddhi cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavattitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ ti. So tesu dhammesu anupāyo anapāyāe anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sārīputto sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikāra ‘ananto ākaso’ ti ākāsānañcāyatanaṃ upasampajja viharati. Ye ca ākāsānañcāyatane dhammā – ākāsānañcāyatanaññā ca cittekaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavattitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sārīputto sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāna’nti viññānañcāyatanaṃ upasampajja viharati. Ye ca viññānañcāyatane dhammā – viññānañcāyatanaññā ca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavattitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sārīputto sabbaso viññānañcāyatanaṃ samatikkamma ‘natthi kiñcī’ ti ākiñcaññāyatanaṃ upasampajja viharati. Ye ca ākiñcaññāyatane dhammā – ākiñcaññāyatanaññā ca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro – tyāssa dhammā anupadavavattitā honti. Tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti. So evaṃ pajānāti – ‘evaṃ kirame dhammā ahutvā sambhonti,

hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra atthitvevassa hoti.

95. “Puna caparaṃ, bhikkhave, sārīputto sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. So tāya samāpattiyā sato vuṭṭhahati. So tāya samāpattiyā sato vuṭṭhahitvā ye dhammā [ye te dhammā (sī.)] atītā niruddhā vipariṇatā te dhamme samanupassati – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra atthitvevassa hoti.

96. “Puna caparaṃ, bhikkhave, sārīputto sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti. So tāya samāpattiyā sato vuṭṭhahati. So tāya samāpattiyā sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā te dhamme samanupassati – ‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamṃyutto vimariyādīkatena cetasā viharati. So ‘natthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra natthitvevassa hoti.

97. “Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya – ‘vasippatto pāramippatto ariyasmiṃ sīlasmīṃ, vasippatto pāramippatto ariyasmiṃ samādhismīṃ, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā’ti, sārīputtameva taṃ sammā vadamāno vadeyya – ‘vasippatto pāramippatto ariyasmiṃ sīlasmīṃ, vasippatto pāramippatto ariyasmiṃ samādhismīṃ, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā’ti. Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya – ‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmitto dhammadāyādo no āmisadāyādo’ti, sārīputtameva taṃ sammā vadamāno vadeyya – ‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmitto dhammadāyādo no āmisadāyādo’ti. Sārīputto, bhikkhave, tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavatteti’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Anupadasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Chabbisodhanasuttaṃ

98. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattṭhiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosun. Bhagavā etadavoca –

“Idha, bhikkhave, bhikkhu aññaṃ byākaroti – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmī’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā pañho pucchitabbo – ‘cattārome, āvuso, vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katame cattāro? Diṭṭhe diṭṭhavādītā, sute sutavādītā, mute mutavādītā, viññāte viññātavādītā – ime kho, āvuso, cattāro vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Kathaṃ jānato panāyasmato, kathaṃ passato imesu catūsu vohāresu anupādāya āsavehi cittaṃ vimutta’nti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘diṭṭhe kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto visamṃyutto vimariyādīkatena cetasā viharāmi. Sute kho ahaṃ, āvuso...pe... mute kho ahaṃ, āvuso... viññāte kho ahaṃ, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto visamṃyutto vimariyādīkatena cetasā viharāmi. Evaṃ kho me, āvuso, jānato evaṃ passato imesu catūsu vohāresu anupādāya āsavehi cittaṃ vimutta’nti. Tassa,

bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ. ‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttarim pañho pucchitabbo.

99. “Pañcime, āvuso, upādānakkhandhā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katame pañca? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, sañkhārupādānakkhandho, viññānupādānakkhandho – ime kho, āvuso, pañcupādānakkhandhā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Kathaṃ jānato panāyasmato, kathaṃ passato imesu pañcasu upādānakkhandhesu anupādāya āsavehi cittaṃ vimutta’nti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘rūpaṃ kho ahaṃ, āvuso, abalaṃ virāgunaṃ [virāgaṃ (sī. pī.), virāgutaṃ (tikā)] anassāsikanti viditvā ye rūpe upāyupādānā [upayupādānā (ka.)] cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Vedanaṃ kho ahaṃ, āvuso...pe... saññaṃ kho ahaṃ, āvuso... sañkhāre kho ahaṃ, āvuso... viññānaṃ kho ahaṃ, āvuso, abalaṃ virāgunaṃ anassāsikanti viditvā ye viññāṇe upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Evaṃ kho me, āvuso, jānato evaṃ passato imesu pañcasu upādānakkhandhesu anupādāya āsavehi cittaṃ vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ, anumoditabbaṃ. ‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttarim pañho pucchitabbo.

100. “Chayimā, āvuso, dhātuyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katamā cha? Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu – imā kho, āvuso, cha dhātuyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Kathaṃ jānato panāyasmato, kathaṃ passato imāsu chasu dhātūsu anupādāya āsavehi cittaṃ vimutta’nti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘pathavīdhātuṃ kho ahaṃ, āvuso, na attato upagacchim, na ca pathavīdhātunissitaṃ attānaṃ. Ye ca pathavīdhātunissitā upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Āpodhātuṃ kho ahaṃ, āvuso...pe... tejodhātuṃ kho ahaṃ, āvuso... vāyodhātuṃ kho ahaṃ, āvuso... ākāsadhātuṃ kho ahaṃ, āvuso... viññāṇadhātuṃ kho ahaṃ, āvuso, na attato upagacchim, na ca viññāṇadhātunissitaṃ attānaṃ. Ye ca viññāṇadhātunissitā upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Evaṃ kho me, āvuso, jānato, evaṃ passato imāsu chasu dhātūsu anupādāya āsavehi cittaṃ vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ, anumoditabbaṃ. ‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttarim pañho pucchitabbo.

101. “Cha kho panimāni, āvuso, ajjhattikabāhirāni [ajjhattikāni bāhirāni (syā. kaṃ. pī.)] āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni. Katamāni cha? Cakkhu ceva rūpā ca, sotañca saddā ca, ghānañca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca – imāni kho, āvuso, cha ajjhattikabāhirāni āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni. Kathaṃ jānato panāyasmato, kathaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimutta’nti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘cakkhusmiṃ, āvuso, rūpe cakkhuvīññāṇe cakkhuvīññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī [nandī (sī. syā. kaṃ. pī.)] yā taṇhā ye ca upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Sotasmim, āvuso, sadde sotaviññāṇe...pe... ghānasmim, āvuso, gandhe ghānaviññāṇe... jivhāya, āvuso, rase jivhāviññāṇe... kāyasmim, āvuso, phoṭṭhabbe kāyaviññāṇe... manasmim, āvuso, dhamme manoviññāṇe manoviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā taṇhā ye ca upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā

virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi. Evaṃ kho me, āvuso, jānato evaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ. ‘Sādhū’ ti bhāsitaṃ abhinanditvā anumoditvā uttarim paṇho pucchitabbo.

102. ““Kathaṃ jānato panāyasmato, kathaṃ passato imasmiñca saviññānake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā samūhatā’ ti [susamūhatāti (sī. syā. kaṃ. pī.)]? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘pubbe kho ahaṃ, āvuso, agāriyabhūto samāno aviddasu ahoṣim. Tassa me tathāgato vā tathāgatasāvako vā dhammaṃ desesi. Tāhaṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhim. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhim – sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitam brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’”nti.

“So kho ahaṃ, āvuso, aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātiparivaṭṭaṃ pahāya mahantaṃ vā nātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno paṇātipātaṃ pahāya paṇātipātā paṭivirato ahoṣim nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapaṇabhūtahitānukampī vihāsim. Adinnādānaṃ pahāya adinnādānā paṭivirato ahoṣim dinnādāyī dinnapāṭikankhī, athenena sucibhūtena attanā vihāsim. Abrahmacariyaṃ pahāya brahmacārī ahoṣim āracārī virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato ahoṣim saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato ahoṣim, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya; iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇim vācaṃ bhāsita ahoṣim. Pharusam vācaṃ pahāya pharusāya vācāya paṭivirato ahoṣim; yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpim vācaṃ bhāsita ahoṣim. Samphappalāpaṃ pahāya samphappalāpā paṭivirato ahoṣim; kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatim vācaṃ bhāsita ahoṣim kālena sāpadesaṃ pariyantavatiṃ atthasamhitam.

“So bījagāmahūtagāmasamārambhā paṭivirato ahoṣim, ekabhattiko ahoṣim rattūparato virato vikālabhojanā. Naccagītavādīvisūkadassanā paṭivirato ahoṣim. Mālāgandhaviḷepanadhāraṇamaṇḍanavibhūsanatthānā paṭivirato ahoṣim. Uccāsayanamahāsayanā paṭivirato ahoṣim. Jātarūparajatapaṭiggahaṇā paṭivirato ahoṣim, āmakadhaññapaṭiggahaṇā paṭivirato ahoṣim, āmakamaṃsapaṭiggahaṇā paṭivirato ahoṣim; itthikumārīkapaṭiggahaṇā paṭivirato ahoṣim, dāsīdāsapaṭiggahaṇā paṭivirato ahoṣim, ajeḷakapaṭiggahaṇā paṭivirato ahoṣim, kukkuṭasūkarapaṭiggahaṇā paṭivirato ahoṣim, hatthigavassavaḷavapaṭiggahaṇā paṭivirato ahoṣim, khattavatthupaṭiggahaṇā paṭivirato ahoṣim. Dūteyyapahiṇagamanānuyogā paṭivirato ahoṣim, kayavikkayā paṭivirato ahoṣim, tulākūṭakaṃsakūṭamānakūṭā paṭivirato ahoṣim, ukkoṭanavañcananīkatisāciyogā paṭivirato ahoṣim, chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato ahoṣim.

“So santuṭṭho ahoṣim kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva [yena yena ca (ka.)] pakkamim samādāyeva pakkamim. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti; evameva kho ahaṃ, āvuso; santuṭṭho ahoṣim kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamim samādāyeva pakkamim. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedesiṃ.

103. “So cakkhunā rūpaṃ disvā na nimittaggāhī ahoṣim nānubyañjanaggāhī; yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā

dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjīṃ; rakkhiṃ cakkhundriyaṃ, cakkhundriye saṃvaram āpajjīṃ. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya na nimittaggāhī ahoṣiṃ nānubyañjanaggāhī; yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjīṃ; rakkhiṃ manindriyaṃ, manindriye saṃvaram āpajjīṃ. So iminā ariyena indriyasamvarena samannāgato ajjhantaṃ abyāsekasukhaṃ paṭisaṃvedesiṃ.

“So abhikkante paṭikkante sampajānakārī ahoṣiṃ, ālokite vilokite sampajānakārī ahoṣiṃ, samiñjite pasārite sampajānakārī ahoṣiṃ, saṅghāṭipattacīvaradhāraṇe sampajānakārī ahoṣiṃ, asite pīte khāyite sāyite sampajānakārī ahoṣiṃ, uccārapassāvakamme sampajānakārī ahoṣiṃ, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī ahoṣiṃ.

“So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato,) [passa ma. ni. 1.296 cūlahatthipadopame] iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāññena samannāgato vivittaṃ senāsanam bhajīṃ araññaṃ rukkhamūlam pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhantaṃ piṇḍapātaṭṭhikanto nisīdiṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā.

“So abhijjhaṃ loke pahāya vigatābhijjhena cetasā vihāsiṃ, abhijjhāya cittaṃ parisodhesiṃ. Byāpādapadosaṃ pahāya abyāpannacitto vihāsiṃ sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodhesiṃ. Thinamiddhaṃ pahāya vigatathinamiddho vihāsiṃ ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodhesiṃ. Uddhaccakukkuccaṃ pahāya anuddhato vihāsiṃ ajjhantaṃ, vūpasantacitto, uddhaccakukkuccā cittaṃ parisodhesiṃ. Vicikicchaṃ pahāya tiṇṇavicikiccho vihāsiṃ akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodhesiṃ.

104. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsiṃ. Vitakkavicārānaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja vihāsiṃ.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāyā cittaṃ abhininnāmesim. So idaṃ dukkhanti yathābhūtaṃ abbhāññāsiṃ, ayaṃ dukkhasamudayoti yathābhūtaṃ abbhāññāsiṃ, ayaṃ dukkhanirodhoti yathābhūtaṃ abbhāññāsiṃ, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ abbhāññāsiṃ; ime āsavāti yathābhūtaṃ abbhāññāsiṃ, ayaṃ āsavasamudayoti yathābhūtaṃ abbhāññāsiṃ, ayaṃ āsavanirodhoti yathābhūtaṃ abbhāññāsiṃ, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ abbhāññāsiṃ. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha: vimuttasmiṃ vimuttamiti ñāṇaṃ ahoṣi. Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti abbhāññāsiṃ. Evaṃ kho me, āvuso, jānato evaṃ passato imasmiṃca saviññānake kāye bahiddhā ca sabbanimittesu ahaṃkāramamaṃkāramānānusayā samūhatā”ti. “Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ. ‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā evamassa vacanīyo – ‘lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ samanupassāmā”ti [passāmāti (sī.)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Chabbisodhanasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Sappurisasuttam

105. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”’ti. “Bhadante”’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “sappurisdhammañca vo, bhikkhave, desessāmi asappurisdhammañca. Tam suṇātha, sādhukaṃ manasi karotha; bhāsissāmi”’ti. “Evaṃ, bhante”’ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Katamo ca, bhikkhave, asappurisdhammo? Idha, bhikkhave, asappuriso uccākulā pabbajito hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi uccākulā pabbajito, ime panaññe bhikkhū na uccākulā pabbajitā’ti. So tāya uccākulīnatāya attānukkamseti, paraṃ vambheti. Ayam [ayampi (sī. pī.)], bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho uccākulīnatāya lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi uccākulā pabbajito hoti; so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso’ti. So paṭipadaṃyeva antaram karitvā tāya uccākulīnatāya nevattānukkamseti na paraṃ vambheti. Ayam, bhikkhave, sappurisdhammo.

“Puna caparam, bhikkhave, asappuriso mahākulā pabbajito hoti...pe... [yathā uccākulavāre tathā vitthāretabam] mahābhogakulā pabbajito hoti...pe... uḷārabhogakulā pabbajito hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi uḷārabhogakulā pabbajito, ime panaññe bhikkhū na uḷārabhogakulā pabbajitā’ti. So tāya uḷārabhogatāya attānukkamseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho uḷārabhogatāya lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi uḷārabhogakulā pabbajito hoti; so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso’ti. So paṭipadaṃyeva antaram karitvā tāya uḷārabhogatāya nevattānukkamseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

106. “Puna caparam, bhikkhave, asappuriso ñāto hoti yasassī. So iti paṭisañcikkhati – ‘ahaṃ khomhi ñāto yasassī, ime panaññe bhikkhū appaññatā appesakkhā’ti. So tena ñattena [ñātena (sī. ka.), ñātattena (syā. kam. pī.)] attānukkamseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho ñattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi ñāto hoti yasassī; so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso’ti. So paṭipadaṃyeva antaram karitvā tena ñattena nevattānukkamseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparam, bhikkhave, asappuriso lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ. So iti paṭisañcikkhati – ‘ahaṃ khomhi lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ, ime panaññe bhikkhū na lābhino cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna’nti. So tena lābhena attānukkamseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho lābhena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ; so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso’ti. So paṭipadaṃyeva antaram karitvā tena lābhena nevattānukkamseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparam, bhikkhave, asappuriso bahussuto hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi

bahussuto, ime panaññe bhikkhū na bahussutā'ti. So tena bāhusaccena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho bāhusaccena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi bahussuto hoti; so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso'ti. So paṭipadaṃyeva antaram karitvā tena bāhusaccena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparam, bhikkhave, asappuriso vinayadharo hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi vinayadharo, ime panaññe bhikkhū na vinayadharā'ti. So tena vinayadharattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho vinayadharattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi vinayadharo hoti; so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso'ti. So paṭipadaṃyeva antaram karitvā tena vinayadharattena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparam, bhikkhave, asappuriso dhammakathiko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi dhammakathiko, ime panaññe bhikkhū na dhammakathikā'ti. So tena dhammakathikattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho dhammakathikattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi dhammakathiko hoti; so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso'ti. So paṭipadaṃyeva antaram karitvā tena dhammakathikattena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisdhammo.

107. “Puna caparam, bhikkhave, asappuriso āraññiko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi āraññiko ime panaññe bhikkhū na āraññikā'ti. So tena āraññikattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho āraññikattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi āraññiko hoti; so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso'ti. So paṭipadaṃyeva antaram karitvā tena āraññikattena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparam, bhikkhave, asappuriso paṃsukūliko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi paṃsukūliko, ime panaññe bhikkhū na paṃsukūlikā'ti. So tena paṃsukūlikattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho paṃsukūlikattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi paṃsukūliko hoti; so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso'ti. So paṭipadaṃyeva antaram karitvā tena paṃsukūlikattena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparam, bhikkhave, asappuriso piṇḍapātiko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi piṇḍapātiko, ime panaññe bhikkhū na piṇḍapātikā'ti. So tena piṇḍapātikattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho piṇḍapātikattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi piṇḍapātiko hoti; so ca hoti dhammānudhammapaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsaṃso'ti. So paṭipadaṃyeva antaram karitvā tena piṇḍapātikattena nevattānukkamseti, na param vambheti.

Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso rukkhamūliko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi rukkhamūliko, ime panaññe bhikkhū na rukkhamūlikā’ti. So tena rukkhamūlikattena attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho rukkhamūlikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi rukkhamūliko hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puḷḷo, so tattha pāsāṃso’ti. So paṭipadaṃyeva antaraṃ karitvā tena rukkhamūlikattena nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso sosāniko hoti...pe... abbhokāsiko hoti... nesajjiko hoti... yathāsanthatiko hoti... ekāsaniko hoti. So iti paṭisañcikkhati – ‘ahaṃ khomhi ekāsaniko, ime panaññe bhikkhū na ekāsanikā’ti. So tena ekāsanikattena attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho ekāsanikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti. No cepi ekāsaniko hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puḷḷo, so tattha pāsāṃso’ti. So paṭipadaṃyeva antaraṃ karitvā tena ekāsanikattena nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

108. “Puna caparaṃ, bhikkhave, asappuriso vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi paṭhamajjhānasamāpattiyā lābhī, ime panaññe bhikkhū paṭhamajjhānasamāpattiyā na lābhino’ti. So tāya paṭhamajjhānasamāpattiyā attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘paṭhamajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayataññeva antaraṃ karitvā tāya paṭhamajjhānasamāpattiyā nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi catutthajjhānasamāpattiyā lābhī, ime panaññe bhikkhū catutthajjhānasamāpattiyā na lābhino’ti. So tāya catutthajjhānasamāpattiyā attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘catutthajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayataññeva antaraṃ karitvā tāya catutthajjhānasamāpattiyā nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāśānañcāyatanāṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi ākāśānañcāyatanasamāpattiyā lābhī, ime panaññe bhikkhū ākāśānañcāyatanasamāpattiyā na lābhino’ti. So tāya ākāśānañcāyatanasamāpattiyā attānukkaṃseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘ākāśānañcāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayataññeva antaraṃ karitvā tāya ākāśānañcāyatanasamāpattiyā nevattānukkaṃseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparaṃ, bhikkhave, asappuriso sabbaso ākāśānañcāyatanāṃ samatikkamma ‘anantaṃ

viññāṇa’nti viññāṇañcāyatanam upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi viññāṇañcāyatanasamāpattiyā lābhī, ime panaññe bhikkhū viññāṇañcāyatanasamāpattiyā na lābhino’ti. So tāya viññāṇañcāyatanasamāpattiyā attānukkamseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘viññāṇañcāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayatāññeva antaram karivā tāya viññāṇañcāyatanasamāpattiyā nevattānukkamseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparam, bhikkhave, asappuriso sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi ākiñcaññāyatanasamāpattiyā lābhī, ime panaññe bhikkhū ākiñcaññāyatanasamāpattiyā na lābhino’ti. So tāya ākiñcaññāyatanasamāpattiyā attānukkamseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘ākiñcaññāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayatāññeva antaram karivā tāya ākiñcaññāyatanasamāpattiyā nevattānukkamseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparam, bhikkhave, asappuriso sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṃ khomhi nevasaññānāsaññāyatanasamāpattiyā lābhī, ime panaññe bhikkhū nevasaññānāsaññāyatanasamāpattiyā na lābhino’ti. So tāya nevasaññānāsaññāyatanasamāpattiyā attānukkamseti, paraṃ vambheti. Ayampi, bhikkhave, asappurisdhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘nevasaññānāsaññāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṃ hoti aññathā’ti. So atammayatāññeva antaram karivā tāya nevasaññānāsaññāyatanasamāpattiyā nevattānukkamseti, na paraṃ vambheti. Ayampi, bhikkhave, sappurisdhammo.

“Puna caparam, bhikkhave, sappuriso sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. Paññāya cassa disvā āsavā [ekacce āsavā (ka.)] parikkhīṇā hontī. Ayaṃ [ayaṃ kho (syā. kaṃ.)], bhikkhave, bhikkhu na kiñci maññati, na kuhiñci maññati, na kenaci maññati’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Sappurisasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Sevittabbāsevitabbasuttaṃ

109. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “sevitabbāsevitabbaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi. Taṃ suñātha, sādhukaṃ manasi karotha; bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Kāyasamācāraṃpāhaṃ [pahaṃ (sabbattha)], bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāraṃ. Vacīsamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ vacīsamācāraṃ. Manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ manosamācāraṃ. Cittuppādaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ cittuppādaṃ. Saññāpaṭilābhaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ saññāpaṭilābhaṃ. Diṭṭhipaṭilābhaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ diṭṭhipaṭilābhaṃ. Attabhāvapaṭilābhaṃpāhaṃ,

bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ attabhāvapaṭilābha’nti.

Evam vutte āyasmā sārīputto bhagavantaṃ etadavoca – “imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi.

110. “Kāyasamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāra’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo kāyasamācāro na sevitabbo; yathārūpañca kho, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo kāyasamācāro sevitabbo.

111. “Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco pañātipātī hoti luddo lohitapāṇi hatappahate niviṭṭho adayāpanno pañabhūtesu; adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā taṃ adinnaṃ theyyasankhātāṃ ādātā hoti; kāmesumicchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhita dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhattāpi tathārūpāsu cārittaṃ āpajjitā hoti – evarūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco pañātipātāṃ pahāya pañātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapañabhūtahitānukampī viharati; adinnādānaṃ pahāya adinnādāna paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araññagataṃ vā taṃ nādinnaṃ theyyasankhātāṃ ādātā hoti; kāmesumicchācāraṃ pahāya kāmesumicchācāra paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhita dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhattāpi tathārūpāsu na cārittaṃ āpajjitā hoti – evarūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Kāyasamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāra’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

“Vacīsamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ vacīsamācāra’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo vacīsamācāro na sevitabbo; yathārūpañca kho, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo vacīsamācāro sevitabbo.

112. “Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco musāvādī hoti, sabhāgato [sabhaggato (bahūsu)] vā parisāgato [parisaggato (bahūsu)] vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti so ajānaṃ vā āha – ‘jānāmi’ti, jānaṃ vā āha – ‘na jānāmi’ti; apassaṃ vā āha – ‘passāmi’ti, passaṃ vā āha – ‘na passāmi’ti – iti [passa ma. ni. 1.440 sāleyyakasutte] attahetu vā parahetu vā āmisakiñcikkahetu [kiñcakkahetu (sī.)] vā sampajānamusā bhāsita hoti; piṣuṇavāco kho pana hoti, ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya – iti samaggānaṃ vā bhettā, bhinnānaṃ vā anuppadātā, vaggārāmo, vaggarato, vagganandī, vaggakaraṇiṃ vācaṃ bhāsita hoti; pharusavāco kho pana hoti, yā sā vācā kaṇḍakā kakkasā pharusā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsita hoti; samphappalāpī kho pana hoti akālavadī abhūtavadī anattavādī adhammavādī avinayavadī, anidhānavatiṃ vācaṃ bhāsita hoti akālena anapadesaṃ apariyantavatiṃ anattasamhitāṃ – evarūpaṃ, bhante, vacīsamācāraṃ sevato akusalā

dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathamrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato vā parisāgato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehi’ ti so ajānaṃ vā āha – ‘na jānāmi’ ti, jānaṃ vā āha – ‘jānāmi’ ti, apassaṃ vā āha – ‘na passāmi’ ti, passaṃ vā āha – ‘passāmi’ ti – iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsītā hoti; piṣuṇaṃ vācaṃ pahāya piṣuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya – iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti; pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti; samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavadī atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācaṃ bhāsītā hoti kālena sāpadesaṃ pariyaṇṭavatiṃ atthasaṃhitaṃ – evarūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Vacīsamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ vacīsamācāra’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

“Manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ manosamācāra’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo manosamācāro na sevitabbo; yathārūpañca kho, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo manosamācāro sevitabbo.

113. “Kathamrūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā hoti – ‘aho vata yaṃ parassa taṃ mamassā’ ti; byāpannacitto kho pana hoti paduṭṭhamanasaṅkappo – ‘ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesu’nti – evarūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathamrūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti – ‘aho vata yaṃ parassa taṃ mamassā’ ti; abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo – ‘ime sattā averā abyābajjhā [abyāpajjhā (sī. syā. kaṃ. pī. ka.)] anīghā sukhī attānaṃ parihaṇṭu’ ti – evarūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ manosamācāra’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

114. “Cittuppādaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ cittuppāda’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo cittuppādo na sevitabbo; yathārūpañca kho, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo cittuppādo sevitabbo.

“Kathamrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsahagatena cetasā viharati; byāpādaṃ hoti, byāpādasahagatena cetasā viharati; vihesavā hoti, vihesāsahagatena cetasā viharati – evarūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsahagatena cetasā viharati; abyāpādavā hoti, abyāpādasahagatena cetasā viharati; avihesavā hoti, avihesāsahagatena cetasā viharati – evarūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Cittuppādampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ cittuppāda’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

115. “Saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ saññāpaṭilābha’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo saññāpaṭilābho na sevitabbo; yathārūpañca kho, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo saññāpaṭilābho sevitabbo.

“Kathaṃrūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsahagatāya saññāya viharati; byāpādavā hoti, byāpādasahagatāya saññāya viharati; vihesavā hoti, vihesāsahagatāya saññāya viharati – evarūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsahagatāya saññāya viharati; abyāpādavā hoti, abyāpādasahagatāya saññāya viharati; avihesavā hoti, avihesāsahagatāya saññāya viharati – evarūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ saññāpaṭilābha’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

116. “Diṭṭhipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ diṭṭhipaṭilābha’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo diṭṭhipaṭilābho na sevitabbo; yathārūpañca kho, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti – evarūpo diṭṭhipaṭilābho sevitabbo.

“Kathaṃrūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco evaṃdiṭṭhiko hoti – ‘natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutam, natthi sukataḍḍakkaṇaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti – evarūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco evaṃdiṭṭhiko hoti – ‘atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutam, atthi sukataḍḍakkaṇaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti – evarūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Diṭṭhipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ diṭṭhipaṭilābha’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

117. “Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ attabhāvapaṭilābha’nti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti – evarūpo attabhāvapaṭilābho na sevitabbo; yathārūpañca kho, bhante,

attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti – evarūpo attabhāvapaṭilābho sevitabbo.

“Kathaṃrūpaṃ, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Sabyābajjhaṃ [sabyāpajjhaṃ (sī. syā. kaṃ. pī. ka.)], bhante, attabhāvapaṭilābhaṃ abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; abyābajjhaṃ, bhante, attabhāvapaṭilābhaṃ abhinibbattayato pariniṭṭhitabhāvāya akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ attabhāvapaṭilābha’nti – iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

“Imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi”ti.

118. “Sādhu sādhu, sārīputta! Sādhu kho tvaṃ, sārīputta, imassa mayā saṃkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāsi.

“Kāyasamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāra’nti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo kāyasamācāro na sevitabbo; yathārūpañca kho, sārīputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti – evarūpo kāyasamācāro sevitabbo.

“Kathaṃrūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, sārīputta, ekacco paṇātipātī hoti luddo lohitapāṇi hatappahate niviṭṭho adayāpanno paṇabhūtesu; adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti; kāmesumicchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saporidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu cārittaṃ āpajjitā hoti – evarūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṃrūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, sārīputta, ekacco paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapaṇābhūtahitānukampī viharati; adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ nādinnaṃ theyyasaṅkhātaṃ ādātā hoti; kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saporidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu na cārittaṃ āpajjitā hoti – evarūpaṃ, sārīputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Kāyasamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ kāyasamācāra’nti – iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

“Vacīsamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi ...pe... manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi...pe... cittuppādāpāhaṃ, bhikkhave, duvidhena vadāmi...pe... saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi...pe... diṭṭhipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi...pe....

“Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṃ attabhāvapaṭilābha’nti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sārīputta, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā

parihāyanti evarūpo attabhāvapaṭilābho na sevitabbo; yathārūpaṅka kho, sārīputta, attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti – evarūpo attabhāvapaṭilābho sevitabbo.

“Kathamrūpaṃ, sārīputta, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Sabyābajjhaṃ, sārīputta, attabhāvapaṭilābhaṃ abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; abyābajjhaṃ, sārīputta, attabhāvapaṭilābhaṃ abhinibbattayato pariniṭṭhitabhāvāya akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Attabhāvapaṭilābhaṃpāhaṃ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; taṅca aññamaññaṃ attabhāvapaṭilābha’nti – iti yaṃ taṃ vuttaṃ mayā idametam paṭicca vuttaṃ. Imassa kho, sārīputta, mayā saṃkhittena bhāsītassa evaṃ vitthārena attho daṭṭhabbo.

119. “Cakkhaviññeyyaṃ rūpaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; sotaviññeyyaṃ saddaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; ghānaviññeyyaṃ gandhaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; jivhāviññeyyaṃ rasaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; kāyaviññeyyaṃ phoṭṭhabbaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; manoviññeyyaṃ dhammaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi”ti.

Evaṃ vutte, āyasmā sārīputto bhagavantaṃ etadavoca – “imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi. ‘Cakkhaviññeyyaṃ rūpaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, cakkhaviññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cakkhaviññeyyaṃ rūpaṃ na sevitabbaṃ; yathārūpaṅka kho, bhante, cakkhaviññeyyaṃ rūpaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cakkhaviññeyyaṃ rūpaṃ sevitabbaṃ. ‘Cakkhaviññeyyaṃ rūpaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

“Sotaviññeyyaṃ saddaṃpāhaṃ, sārīputta...pe... evarūpo sotaviññeyyo saddo na sevitabbo... evarūpo sotaviññeyyo saddo sevitabbo... evarūpo ghānaviññeyyo gandho na sevitabbo... evarūpo ghānaviññeyyo gandho sevitabbo... evarūpo jivhāviññeyyo raso na sevitabbo... evarūpo jivhāviññeyyo raso sevitabbo... kāyaviññeyyaṃ phoṭṭhabbaṃpāhaṃ, sārīputta ... evarūpo kāyaviññeyyo phoṭṭhabbo na sevitabbo... evarūpo kāyaviññeyyo phoṭṭhabbo sevitabbo.

“Manoviññeyyaṃ dhammaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo manoviññeyyo dhammo na sevitabbo; yathārūpaṅka kho, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo manoviññeyyo dhammo sevitabbo. ‘Manoviññeyyaṃ dhammaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ. Imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi”ti.

120. “Sādhu sādhu, sārīputta! Sādhu kho tvaṃ, sārīputta, imassa mayā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāsi. ‘Cakkhaviññeyyaṃ rūpaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi’ti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sārīputta, cakkhaviññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cakkhaviññeyyaṃ rūpaṃ na sevitabbaṃ; yathārūpaṅka kho, sārīputta, cakkhaviññeyyaṃ rūpaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti

evarūpaṃ cakkhuviññeyyaṃ rūpaṃ sevitabbaṃ. ‘Cakkhuviññeyyaṃ rūpaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ ti – iti yaṃ taṃ vuttaṃ mayā idametam paṭicca vuttaṃ.

“Sotaviññeyyaṃ saddaṃpāhaṃ, sārīputta...pe... evarūpo sotaviññeyyo saddo na sevitabbo... evarūpo sotaviññeyyo saddo sevitabbo... evarūpo ghānaviññeyyo gandho na sevitabbo... evarūpo ghānaviññeyyo gandho sevitabbo... evarūpo jivhāviññeyyo raso na sevitabbo... evarūpo jivhāviññeyyo raso sevitabbo... evarūpo kāyaviññeyyo phoṭṭhabbo na sevitabbo... evarūpo kāyaviññeyyo phoṭṭhabbo sevitabbo.

“Manoviññeyyaṃ dhammaṃpāhaṃ, sārīputta...pe... evarūpo manoviññeyyo dhammo na sevitabbo... evarūpo manoviññeyyo dhammo sevitabbo. ‘Manoviññeyyaṃ dhammaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ ti – iti yaṃ taṃ vuttaṃ mayā idametam paṭicca vuttaṃ. Imassa kho, sārīputta, mayā saṃkhittena bhāsītassa evaṃ vitthārena atthaṃ daṭṭhabbo.

121. “Cīvaraṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampi...pe... piṇḍapātāṃpāhaṃ, sārīputta... senāsaṃpāhaṃ, sārīputta... gāmaṃpāhaṃ, sārīputta... nigamaṃpāhaṃ, sārīputta... nagaraṃpāhaṃ, sārīputta... janapadaṃpāhaṃ, sārīputta... puggalaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ ti.

Evaṃ vutte, āyasmā sārīputto bhagavantaṃ etadavoca – “imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi. ‘Cīvaraṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ ti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cīvaraṃ na sevitabbaṃ; yathārūpaṃ kho, bhante, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cīvaraṃ sevitabbaṃ. ‘Cīvaraṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ ti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

“Piṇḍapātāṃpāhaṃ, sārīputta...pe... evarūpo piṇḍapāto na sevitabbo... evarūpo piṇḍapāto sevitabbo... senāsaṃpāhaṃ, sārīputta...pe... evarūpaṃ senāsaṃ na sevitabbaṃ... evarūpaṃ senāsaṃ sevitabbaṃ... gāmaṃpāhaṃ, sārīputta ...pe... evarūpo gāmo na sevitabbo... evarūpo gāmo sevitabbo... evarūpo nigamo na sevitabbo... evarūpo nigamo sevitabbo... evarūpaṃ nagaraṃ na sevitabbaṃ... evarūpaṃ nagaraṃ sevitabbaṃ... evarūpo janapado na sevitabbo... evarūpo janapado sevitabbo.

“Puggalaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ ti – iti kho panetaṃ vuttaṃ bhagavatā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, bhante, puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo puggalo na sevitabbo; yathārūpaṃ kho, bhante, puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo puggalo sevitabbo. ‘Puggalaṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ ti – iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttanti. Imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi’ ti.

122. “Sādhu sādhu, sārīputta! Sādhu kho tvaṃ, sārīputta, imassa mayā saṃkhittena bhāsītassa, vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāsi. ‘Cīvaraṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ ti – iti kho panetaṃ vuttaṃ mayā. Kiñcetaṃ paṭicca vuttaṃ? Yathārūpaṃ, sārīputta, cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cīvaraṃ na sevitabbaṃ; yathārūpaṃ kho, sārīputta, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cīvaraṃ sevitabbaṃ. ‘Cīvaraṃpāhaṃ, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ ti – iti yaṃ taṃ vuttaṃ mayā idametam paṭicca

vuttam. (Yathā paṭhamam tathā vitthāretabbam) evarūpo piṇḍapāto... evarūpaṃ senāsanam... evarūpo gāmo... evarūpo nigamo... evarūpaṃ nagaram... evarūpo janapado.

“Puggalampāham, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetaṃ vuttam mayā. Kiñcetaṃ paṭicca vuttam? Yathārūpaṃ, sārīputta, puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo puggalo na sevitabbo; yathārūpaṃ kho, sārīputta, puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo puggalo sevitabbo. ‘Puggalampāham, sārīputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṃ taṃ vuttam mayā idametaṃ paṭicca vuttam. Imassa kho, sārīputta, mayā saṃkhittena bhāsītassa evaṃ vitthārena attho daṭṭhabbo.

123. “Sabbepi ce, sārīputta, khattiyā imassa mayā saṃkhittena bhāsītassa evaṃ vitthārena attham ājāneyyūṃ, sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbepi ce, sārīputta, brāhmaṇā...pe... sabbepi ce, sārīputta, vessā... sabbepi ce, sārīputta, suddā imassa mayā saṃkhittena bhāsītassa evaṃ vitthārena attham ājāneyyūṃ, sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevakopi ce, sārīputta, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imassa mayā saṃkhittena bhāsītassa evaṃ vitthārena attham ājāneyya, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya’”ti.

Idamavoca bhagavā. Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Sevitabbāsevitabbasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Bahudhātukasuttaṃ

124. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”’ti. “Bhadante”’ti te bhikkhū bhagavato paccassosūṃ. Bhagavā etadavoca –

“Yāni kānici, bhikkhave, bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no paṇḍitato; ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato; ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato. Seyyathāpi, bhikkhave, naḷāgārā vā tiṇāgārā vā aggi mutto [aggimukko (sī. pī.)] kūṭāgārāni dahati ullittāvalittāni nivātāni phusitaggaḷāni pihitavātapānāni; evameva kho, bhikkhave, yāni kānici bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no paṇḍitato; ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato; ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato. Iti kho, bhikkhave, sappātibhayo bālo, appātibhayo paṇḍito; saupaddavo bālo, anupaddavo paṇḍito; saupasaggo bālo, anupasaggo paṇḍito. Natthi, bhikkhave, paṇḍitato bhayaṃ, natthi paṇḍitato upaddavo, natthi paṇḍitato upasaggo. Tasmātiha, bhikkhave, ‘paṇḍitā bhavissāma vīmaṃsakā’”ti – evaṃhi vo, bhikkhave, sikkhitabba”’nti.

Evaṃ vutte, āyasmā ānando bhagavantam etadavoca – “kittāvatā nu kho, bhante, paṇḍito bhikkhu ‘vīmaṃsako’”ti alam vacanāyā”’ti? “Yato kho, ānanda, bhikkhu dhātukusalo ca hoti, āyatanakusalo ca hoti, paṭiccasamuppādakusalo ca hoti, ṭhānāṭhānakusalo ca hoti – ettāvatā kho, ānanda, paṇḍito bhikkhu ‘vīmaṃsako’”ti alam vacanāyā”’ti.

125. “Kittāvatā pana, bhante, ‘dhātukusalo bhikkhū’”ti alam vacanāyā”’ti? “Aṭṭhārasa kho imā, ānanda, dhātuyo – cakkhadhātu, rūpadhātu, cakkhaviññādhātu; sotadhātu, saddadhātu, sotaviññādhātu; ghānadhātu, gandhadhātu, ghānaviññādhātu; jivhādhātu, rasadhātu, jivhāviññādhātu; kāyadhātu, phoṭṭhabbhadhātu, kāyaviññādhātu; manodhātu, dhammadhātu, manoviññādhātu. Imā kho, ānanda, aṭṭhārasa dhātuyo yato jānāti passati – ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’”ti alam vacanāyā”’ti.

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ ti alaṃ vacanāyā’ ti? “Siyā, ānanda. Chayimā, ānanda, dhātuyo – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññādhātu. Imā kho, ānanda, cha dhātuyo yato jānāti passati – ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ ti alaṃ vacanāyā’ ti.

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ ti alaṃ vacanāyā’ ti? “Siyā, ānanda. Chayimā, ānanda, dhātuyo – sukhadhātu, dukkhadhātu, somanassadhātu, domanassadhātu, upekkhādhātu, avijjādhātu. Imā kho, ānanda, cha dhātuyo yato jānāti passati – ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ ti alaṃ vacanāyā’ ti.

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ ti alaṃ vacanāyā’ ti? “Siyā, ānanda. Chayimā, ānanda, dhātuyo – kāmādhātu, nekkhammādhātu, byāpādhātu, abyāpādhātu, vihiṃsādhātu, avihimsādhātu. Imā kho, ānanda, cha dhātuyo yato jānāti passati – ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ ti alaṃ vacanāyā’ ti.

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ ti alaṃ vacanāyā’ ti? “Siyā, ānanda. Tisso imā, ānanda, dhātuyo – kāmādhātu, rūpadhātu, arūpadhātu. Imā kho, ānanda, tisso dhātuyo yato jānāti passati – ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ ti alaṃ vacanāyā’ ti.

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ ti alaṃ vacanāyā’ ti? “Siyā, ānanda. Dve imā, ānanda, dhātuyo – saṅkhatādhātu, asaṅkhatādhātu. Imā kho, ānanda, dve dhātuyo yato jānāti passati – ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ ti alaṃ vacanāyā’ ti.

126. “Kittāvatā pana, bhante, ‘āyatanakusalo bhikkhū’ ti alaṃ vacanāyā’ ti? “Cha kho panimāni, ānanda, ajjhātikabāhirāni āyatanāni – cakkhuceva rūpā ca sotañca saddā ca ghānañca gandhā ca jivhā ca rasā ca kāyo ca phoṭṭhabbā ca mano ca dhammā ca. Imāni kho, ānanda, cha ajjhātikabāhirāni āyatanāni yato jānāti passati – ettāvatā kho, ānanda, ‘āyatanakusalo bhikkhū’ ti alaṃ vacanāyā’ ti.

“Kittāvatā pana, bhante, ‘paṭicasamuppādakusalo bhikkhū’ ti alaṃ vacanāyā’ ti? “Idhānanda, bhikkhu evaṃ pajānāti – ‘imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ – avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanāṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassūpāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāyatveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti’. Ettāvatā kho, ānanda, ‘paṭicasamuppādakusalo bhikkhū’ ti alaṃ vacanāyā’ ti.

127. “Kittāvatā pana, bhante, ‘ṭhānāṭhānakusalo bhikkhū’ ti alaṃ vacanāyā’ ti? “Idhānanda, bhikkhu ‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci [kiñci (syā. kaṃ. ka.)] saṅkhāraṃ niccato upagaccheyya, netāṃ ṭhānaṃ vijjati’ ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ niccato upagaccheyya, ṭhānametaṃ vijjati’ ti pajānāti; ‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ sukhatō upagaccheyya, netāṃ ṭhānaṃ vijjati’ ti pajānāti; ‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ sukhatō upagaccheyya, ṭhānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammaṃ attato upagaccheyya, netāṃ ṭhānaṃ vijjati’ ti pajānāti, ‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci dhammaṃ attato upagaccheyya, ṭhānametaṃ vijjati’ ti pajānāti.

128. “‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo mātaraṃ jīvitā voroṇeyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ puthujjano mātaraṃ jīvitā voroṇeyya, thānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo pitaraṃ jīvitā voroṇeyya...pe... arahantaṃ jīvitā voroṇeyya, thānametaṃ vijjati’ ti pajānāti; ‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo duṭṭhacitto tathāgatassa lohitaṃ uppādeyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ puthujjano duṭṭhacitto tathāgatassa lohitaṃ uppādeyya, thānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo saṅghaṃ bhindeyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ puthujjano saṅghaṃ bhindeyya, thānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo aññaṃ satthāraṃ uddiseyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ puthujjano aññaṃ satthāraṃ uddiseyya, thānametaṃ vijjati’ ti pajānāti.

129. “‘Aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyūṃ, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko arahantaṃ sammāsambuddho uppajjeyya, thānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattino apubbaṃ acarimaṃ uppajjeyyūṃ, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko rājā cakkavattī uppajjeyya, thānametaṃ vijjati’ ti pajānāti.

130. “‘Aṭṭhānametaṃ anavakāso yaṃ itthī arahantaṃ assa sammāsambuddho, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ puriso arahantaṃ assa sammāsambuddho, thānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ itthī rājā assa cakkavattī, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ puriso rājā assa cakkavattī, thānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ itthī sakkattaṃ kareyya ... mārattaṃ kareyya... brahmattaṃ kareyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ puriso sakkattaṃ kareyya... mārattaṃ kareyya... brahmattaṃ kareyya, thānametaṃ vijjati’ ti pajānāti.

131. “‘Aṭṭhānametaṃ anavakāso yaṃ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, thānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ vacīduccaritassa...pe... yaṃ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ vacīduccaritassa...pe... yaṃ manoduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, thānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ kāyasucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, thānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ vacīsucaritassa...pe... yaṃ manosucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ vacīsucaritassa...pe... yaṃ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, thānametaṃ vijjati’ ti pajānāti.

“‘Aṭṭhānametaṃ anavakāso yaṃ kāyaduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjeyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ kāyaduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, thānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ vacīduccaritasamaṅgī...pe... yaṃ manoduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjeyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ vacīduccaritasamaṅgī...pe... yaṃ manoduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, thānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ kāyasucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netam thānaṃ vijjati’ ti pajānāti; ‘thānañca kho etaṃ vijjati yaṃ kāyasucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ

saggaṃ lokaṃ upapajjeyya, t̄hānametaṃ vijjati’ ti pajānāti. ‘Aṭṭhānametaṃ anavakāso yaṃ vacīsucaritasamaṅgī...pe... yaṃ manosucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netam̄ t̄hānam̄ vijjati’ ti pajānāti; ‘t̄hānañca kho etaṃ vijjati yaṃ vacīsucaritasamaṅgī...pe... yaṃ manosucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya, t̄hānametaṃ vijjati’ ti pajānāti. Ettāvataṃ kho, ānanda, ‘t̄hānāṭṭhānakusalo bhikkhū’ ti alaṃ vacanāyā’ ti.

132. Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca – ‘acchariyaṃ, bhante, abbhutaṃ, bhante! Konāmo ayaṃ, bhante, dhammapariyāyo’ ti? ‘Tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ ‘bahudhātuko’ tipi naṃ dhārehi, ‘catuparivaṭṭo’ tipi naṃ dhārehi, ‘dhammādāso’ tipi naṃ dhārehi, ‘amatadundubhī’ tipi [dudrabhītipi (ka.)] naṃ dhārehi, ‘anuttaro saṅgāmaṃvijayo’ tipi naṃ dhārehi’ ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Bahudhātukasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Isigilisuttaṃ

133. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati isigilismiṃ pabbate. Tatra kho bhagavā bhikkhū āmantesi – ‘bhikkhavo’ ti. ‘Bhadante’ ti te bhikkhū bhagavato paccassosum̄. Bhagavā etadavoca –

‘Passatha no tumhe, bhikkhave, etaṃ vebhāraṃ pabbata’ nti? ‘Evaṃ, bhante’. ‘Etassapi kho, bhikkhave, vebhārassa pabbatassa aññāva samaññā ahoṣi aññā paññatti’.

‘Passatha no tumhe, bhikkhave, etaṃ paṇḍavaṃ pabbata’ nti? ‘Evaṃ, bhante’. ‘Etassapi kho, bhikkhave, paṇḍavassa pabbatassa aññāva samaññā ahoṣi aññā paññatti’.

‘Passatha no tumhe, bhikkhave, etaṃ vepullaṃ pabbata’ nti? ‘Evaṃ, bhante’. ‘Etassapi kho, bhikkhave, vepullassa pabbatassa aññāva samaññā ahoṣi aññā paññatti’.

‘Passatha no tumhe, bhikkhave, etaṃ gijjhakūṭaṃ pabbata’ nti? ‘Evaṃ, bhante’. ‘Etassapi kho, bhikkhave, gijjhakūṭassa pabbatassa aññāva samaññā ahoṣi aññā paññatti’.

‘Passatha no tumhe, bhikkhave, imaṃ isigiliṃ pabbata’ nti? ‘Evaṃ, bhante’. ‘Imassa kho pana, bhikkhave, isigilissa pabbatassa esāva samaññā ahoṣi esā paññatti’.

‘Bhūtapubbaṃ, bhikkhave, pañca paccekabuddhasatāni imasmiṃ isigilismiṃ pabbate ciranivāsino ahesum̄. Te imaṃ pabbataṃ pavisaṅgā dissanti, pavitṭhā na dissanti. Tameṇaṃ manussā disvā evamāhaṃsu – ‘ayaṃ pabbato ime isi [isayo (ka.)] gilati’ ti; ‘isigili isigili’ tveva samaññā udapādi. Ācikkhissāmi [acikkhissāmi vo (ka.)], bhikkhave, paccekabuddhānaṃ nāmāni; kittayissāmi, bhikkhave, paccekabuddhānaṃ nāmāni; desessāmi, bhikkhave, paccekabuddhānaṃ nāmāni. Taṃ suṇātha, sādhukaṃ manasi karoṭha; bhāsissāmi’ ti. ‘Evaṃ, bhante’ ti kho te bhikkhū bhagavato paccassosum̄. Bhagavā etadavoca –

134. ‘Ariṭṭho nāma, bhikkhave, paccekasambuddho [paccekabuddho (ka. sī. pī.)] imasmiṃ isigilismiṃ pabbate ciranivāsī ahoṣi; upariṭṭho nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahoṣi; tagarasikhī [taggarasikhī (ka.)] nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahoṣi; yasassī nāma, bhikkhave, paccekasambuddho imasmiṃ isigilismiṃ pabbate ciranivāsī ahoṣi; sudassano nāma, bhikkhave,

paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; piyadassī nāma, bhikkhave,
 paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; gandhāro nāma, bhikkhave,
 paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; piṇḍolo nāma, bhikkhave,
 paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; upāsabho nāma, bhikkhave,
 paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; nīto nāma, bhikkhave,
 paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; tatho nāma, bhikkhave,
 paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi, sutavā nāma, bhikkhave,
 paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi; bhāvitatto nāma, bhikkhave,
 paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahoṣi.

135. “Ye sattasārā anīghā nirāsā,
 Paccekamevajjhagamamsu bodhim [\[paccekamevajjhagamum subodhim \(sī. syā. kaṃ. pī.\)\]](#);
 Tesam visallāna naruttamānaṃ,
 Nāmāni me kittayato suṇātha.

“Ariṭṭho upariṭṭho tagarasikhī yasassī,
 Sudassano piyadassī ca susambuddho [\[buddho \(sī. syā. kaṃ. pī.\)\]](#);
 Gandhāro piṇḍolo upāsabho ca,
 Nīto tatho sutavā bhāvitatto.

“Sumbho subho matulo [\[methulo \(sī. syā. kaṃ. pī.\)\]](#) aṭṭhamo ca,
 Athassumegho [\[aṭṭhasumedho \(ka.\)\]](#) anīgho sudāṭho;
 Paccekabuddhā bhavanettikhīṇā,
 Hiṅgū ca hiṅgo ca mahānubhāvā.

“Dve jālino munino aṭṭhako ca,
 Atha kosallo buddho atho subāhu;
 Upanemiso nemiso santacitto,
 Sacco tatho virajo paṇḍito ca.

“Kālūpakālā vijito jito ca,
 Aṅgo ca paṅgo ca guttijito ca;
 Passi jahī upadhidukkhamūlaṃ [\[passī jahī upadhim dukkhamūlaṃ \(sī. syā. kaṃ. pī.\)\]](#),
 Aparājito mārabalaṃ ajesi.

“Sathā pavattā sarabhaṅgo lomahaṃso,
 Uccaṅgamāyo asito anāsavo;
 Manomayo mānacchido ca bandhumā,
 Tadādhimutto vimalo ca ketumā.

“Ketumbharāgo ca mātaṅgo ariyo,
 Athaccuto accutagāmyāmakō;
 Sumaṅgalo dabbilo supatiṭṭhito,
 Asayho khemābhirato ca sorato.

“Durannayo saṅgho athopi ujjayo,
 Aparo muni sayho anomanikkamo;
 Ānando nando upanando dvādasa,
 Bhāradvājo antimadehadhārī [\[antimadehadhārī \(sī.\)\]](#).

“Bodhi mahānāmo athopi uttaro,

Kesī sikhī sundaro dvārabhājo;
Tissūpatissā bhavabandhanacchidā,
Upasikhi taṅhacchido ca sikhari [upasīdarī taṅhacchido ca sīdarī (sī. syā. kaṃ. pī.)].

“Buddho ahu maṅgalo vītarāgo,
Usabhacchidā jāliniṃ dukkhamūlaṃ;
Santaṃ padaṃ ajjhagamopaniṭo,
Uposatho sundaro saccaṇāmo.

“Jeto jayanto padumo uppalo ca,
Padumuttaro rakkhito pabbato ca;
Mānathaddho sobhito vītarāgo,
Kaṇho ca buddho suvimuttacitto.

“Ete ca aññe ca mahānubhāvā,
Paccekabuddhā bhavanettikhīṇā;
Te sabbasaṅgātigate mahesī,
Parinibbute vandatha appameyye”ti.

Isigilisuttaṃ niṭṭhitam chaṭṭham.

7. Mahācattārīsakasuttaṃ

136. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “ariyaṃ vo, bhikkhave, sammāsamādhiṃ desessāmi saupanisaṃ saparikkhāraṃ. Taṃ suṇātha, sādhucaṃ manasi karotha; bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Katamo ca, bhikkhave, ariyo sammāsamādhi saupaniso saparikkhāro? Seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati; yā kho, bhikkhave, imehi sattahaṅgehi cittassa ekaggatā parikkhatā – ayaṃ vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi, saparikkhāro itipi. Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchādiṭṭhiṃ ‘micchādiṭṭhi’ti pajānāti, sammādiṭṭhiṃ ‘sammādiṭṭhi’ti pajānāti – sāssa hoti sammādiṭṭhi.

“Katamā ca, bhikkhave, micchādiṭṭhi? ‘Natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti – ayaṃ, bhikkhave, micchādiṭṭhi.

“Katamā ca, bhikkhave, sammādiṭṭhi? Sammādiṭṭhipahaṃ [sammādiṭṭhimahaṃ (ka.) evaṃ sammāsaṅkappamphamkyādīsūpi], bhikkhave, dvāyaṃ [dvayaṃ (sī. syā. kaṃ. pī.)] ṭīkā oloketabbā vadāmi – atthi, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā; atthi, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā? ‘Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti – ayaṃ, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā.

“Katamā ca, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā? Yā kho, bhikkhave,

ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ [maggaṅgā (sī. pī.)] – ayaṃ vuccati, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. So micchādiṭṭhiyā pahānāya vāyamati, sammādiṭṭhiyā, upasampadāya, svāssa [svāyaṃ (ka.)] hoti sammāvāyāmo. So sato micchādiṭṭhiṃ pajahati, sato sammādiṭṭhiṃ upasampajja viharati, sāssa [sāyaṃ (ka.)] hoti sammāsati. Itiyime [itime (sī.), itissime (syā. kaṃ. pī.)] tayo dhammā sammādiṭṭhiṃ anuparidhāvanti anuparivattanti, seyyathidaṃ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

137. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāsāṅkappaṃ ‘micchāsāṅkappo’ ti pajānāti, sammāsāṅkappaṃ ‘sammāsāṅkappo’ ti pajānāti, sāssa hoti sammādiṭṭhi.

“Katamo ca, bhikkhave, micchāsāṅkappo? Kāmasāṅkappo, byāpādasāṅkappo, vihiṃsāsāṅkappo – ayaṃ, bhikkhave, micchāsāṅkappo.

“Katamo ca, bhikkhave, sammāsāṅkappo? Sammāsāṅkappapaṃhaṃ, bhikkhave, dvāyaṃ vadāmi – atthi, bhikkhave, sammāsāṅkappo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāsāṅkappo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammāsāṅkappo sāsavo puññabhāgiyo upadhivepakko? Nekkhammasāṅkappo, abyāpādasāṅkappo, avihiṃsāsāṅkappo – ‘ayaṃ, bhikkhave, sammāsāṅkappo sāsavo puññabhāgiyo upadhivepakko’”.

“Katamo ca, bhikkhave, sammāsāṅkappo ariyo anāsavo lokuttaro maggaṅgo? Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā vacīsaṅkhāro – ayaṃ, bhikkhave, sammāsāṅkappo ariyo anāsavo lokuttaro maggaṅgo. So micchāsāṅkappassa pahānāya vāyamati, sammāsāṅkappassa upasampadāya, svāssa hoti sammāvāyāmo. So sato micchāsāṅkappaṃ pajahati, sato sammāsāṅkappaṃ upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāsāṅkappaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

138. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāvācaṃ ‘micchāvācā’ ti pajānāti, sammāvācaṃ ‘sammāvācā’ ti pajānāti; sāssa hoti sammādiṭṭhi. Katamā ca, bhikkhave, micchāvācā? Musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo – ayaṃ, bhikkhave, micchāvācā. Katamā ca, bhikkhave, sammāvācā? Sammāvācappaṃhaṃ, bhikkhave, dvāyaṃ vadāmi – atthi, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā; atthi, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā? Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī – ayaṃ, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā. Katamā ca, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī – ayaṃ, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. So micchāvācāya pahānāya vāyamati, sammāvācāya upasampadāya; svāssa hoti sammāvāyāmo. So sato micchāvācaṃ pajahati, sato sammāvācaṃ upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāvācaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

139. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchākammantaṃ ‘micchākammanto’ ti pajānāti, sammākammantaṃ ‘sammākammanto’ ti pajānāti; sāssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchākammanto? Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro – ayaṃ, bhikkhave, micchākammanto. Katamo ca, bhikkhave, sammākammanto? Sammākammantaṃpaṃhaṃ, bhikkhave, dvāyaṃ vadāmi – atthi, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammākammanto

ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī – ayaṃ, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato tīhi kāyaduccaritehi ārati virati paṭivirati veramaṇī – ayaṃ, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo. So micchākammantassa pahānāya vāyamati, sammākammantassa upasampadāya; svāssa hoti sammāvāyāmo. So sato micchākammantaṃ pajahati, sato sammākammantaṃ upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammākammantaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

140. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāājīvaṃ ‘micchāājīvo’ti pajānāti, sammāājīvaṃ ‘sammāājīvo’ti pajānāti; sāssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchāājīvo? Kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṃ nijigīsanatā [nijigim sanatā (sī. syā. kaṃ. pī.)] – ayaṃ, bhikkhave, micchāājīvo. Katamo ca, bhikkhave, sammāājīvo? Sammāājīvaṃpahaṃ, bhikkhave, dvāyaṃ vadāmi – atthi, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko? Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti – ayaṃ, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato micchāājīvā ārati virati paṭivirati veramaṇī – ayaṃ, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo. So micchāājīvassa pahānāya vāyamati, sammāājīvassa upasampadāya; svāssa hoti sammāvāyāmo. So sato micchāājīvaṃ pajahati, sato sammāājīvaṃ upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāājīvaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

141. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Sammādiṭṭhissa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatisa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṃ pahoti, sammāñāṇassa sammāvimutti pahoti. Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekkho [aṭṭhaṅgasamannāgatā sekhā paṭipadā (sī.), aṭṭhaṅgasamannāgato sekho paṭipado (pī. ka.) () natthi sī. syā. kaṃ. pī. potthakesu], dasaṅgasamannāgato arahā hoti. (Tatrapī sammāñāṇena aneke pāpakā akusalā dhammā vigatā bhāvanāpāripūriṃ gacchanti).

142. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Sammādiṭṭhissa, bhikkhave, micchādiṭṭhi nijjiṇṇā hoti. Ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammādiṭṭhipaccayā aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjiṇṇo hoti... pe... sammāvācassa, bhikkhave, micchāvācā nijjiṇṇā hoti... sammākammantassa, bhikkhave, micchākammanto nijjiṇṇo hoti... sammāājīvassa, bhikkhave, micchāājīvo nijjiṇṇo hoti... sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjiṇṇo hoti... sammāsatisa, bhikkhave, micchāsati nijjiṇṇā hoti... sammāsamādhissa, bhikkhave, micchāsamādhi nijjiṇṇo hoti... sammāñāṇassa, bhikkhave, micchāñāṇaṃ nijjiṇṇaṃ hoti... sammāvimuttassa, bhikkhave, micchāvimutti nijjiṇṇā hoti. Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

“Iti kho, bhikkhave, vīsati kusalapakkhā, vīsati akusalapakkhā – mahācattārīsako dhammapariyāyo pavattito appaṭivattīyo samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

143. “Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ paṭikkositabbaṃ maññeyya tassa diṭṭheva dhamme dasasahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti – sammādiṭṭhiṃ ce bhavaṃ garahati, ye ca micchādiṭṭhī samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsamsā; sammāsaṅkappaṃ ce bhavaṃ garahati, ye ca micchāsaṅkappā samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsamsā; sammāvācaṃ ce bhavaṃ garahati...pe... sammākammantaṃ ce bhavaṃ garahati... sammāājīvaṃ ce bhavaṃ garahati... sammāvāyāmaṃ ce bhavaṃ garahati... sammāsatiṃ ce bhavaṃ garahati... sammāsamādhiṃ ce bhavaṃ garahati... sammāñāṇaṃ ce bhavaṃ garahati ... sammāvimuttiṃ ce bhavaṃ garahati, ye ca micchāvimuttī samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsamsā. Yo koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ paṭikkositabbaṃ maññeyya tassa diṭṭheva dhamme ime dasasahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti. Yepi te, bhikkhave, ahesuṃ okkalā vassabhaññā [vayabhiññā (ka.) saṃ. ni. 3.62; a. ni. 4.30 passitabbaṃ] ahētu vādā akiriyavādā natthikavādā tepi mahācattārīsakaṃ dhammapariyāyaṃ na garahitabbaṃ napaṭikkositabbaṃ amaññiṃsu [maññeyyū (ka.)]. Taṃ kissa hetu? Nindābyāro saupārambhahayā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Mahācattārīsakasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Ānāpānassatisuttaṃ

144. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ – āyasmatā ca sārīputtena āyasmatā ca mahāmoggallānena [mahāmoggallānena (ka.)] āyasmatā ca mahākassapena āyasmatā ca mahākaccāyanena āyasmatā ca mahākoṭṭhikena āyasmatā ca mahākappinena āyasmatā ca mahācundena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

Tena kho pana samayena therā bhikkhū nave bhikkhū o vadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū o vadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū o vadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū o vadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū o vadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsīyamānā ulāraṃ pubbenāparaṃ visesaṃ jānanti [pajānanti (syā. kaṃ.), sañjānanti (ka.)].

145. Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṅhībhūtaṃ tuṅhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi – “āraddhosmi, bhikkhave, imāya paṭipadāya; āraddhacittosmi, bhikkhave, imāya paṭipadāya. Tasmātiha, bhikkhave, bhiyyosomattāya vīriyaṃ ārabhatha appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idhevāhaṃ sāvatthiyaṃ komudiṃ cātumāsiniṃ āgamaṃsāmi”ti. Assosuṃ kho jānapadā bhikkhū – “bhagavā kira tattheva sāvatthiyaṃ komudiṃ cātumāsiniṃ āgamaṃsati”ti. Te jānapadā bhikkhū sāvatthiṃ [sāvatthiyaṃ (syā. kaṃ. pī. ka.)] osaranti bhagavantaṃ dassanāya. Te ca kho therā bhikkhū bhiyyosomattāya nave bhikkhū o vadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū o vadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū o vadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū o vadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū o vadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsīyamānā ulāraṃ pubbenāparaṃ visesaṃ jānanti.

146. Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṅhībhūtaṃ tuṅhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi – “apalāpāyaṃ, bhikkhave, parisā; nīppalāpāyaṃ, bhikkhave, parisā; suddhā sāre [suddhasāre patiṭṭhitā (syā. kaṃ. pī.)] patiṭṭhitā. Tathārūpo

ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpāya parisāya appaṃ dinnāṃ bahu hoti, bahu dinnāṃ bahutaraṃ. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpā parisā dullabhā dassanāya lokassa. Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā yathārūpaṃ parisāṃ alaṃ yojanagaṇanāni dassanāya gantuṃ puṭosenāpi” [puṭosenāpi, tathārūpo ayaṃ bhikkhave bhikkhusaṅgho, tathārūpā ayaṃ parisā (sī. pī. ka.)].

147. “Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamaṃyojanā sammadaññāvimuttā – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva [sakim deva (ka.)] imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

“Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ sammappadhānānaṃ bhāvanānuyogamanuyuttā viharanti...pe... catunnaṃ iddhipādānaṃ... pañcannaṃ indriyānaṃ... pañcannaṃ balānaṃ... sattannaṃ bojjaṅgānaṃ... ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe mettābhāvanānuyogamanuyuttā viharanti... karuṇābhāvanānuyogamanuyuttā viharanti... muditābhāvanānuyogamanuyuttā viharanti... upekkhābhāvanānuyogamanuyuttā viharanti... asubhabhāvanānuyogamanuyuttā viharanti... aniccaaññābhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ānāpānassatibhāvanānuyogamanuyuttā viharanti. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjaṅge paripūrenti. Satta bojjaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.

148. “Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisamsā? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgaragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā. So satova assasati satova [sato (sī. syā. kaṃ. pī.)] passasati.

“Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ ti pajānāti; rassaṃ vā assasanto ‘rassaṃ assasāmī’ ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ ti pajānāti; ‘sabbakāyapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘passambhayaṃ kāyasāṅkhāraṃ assasissāmī’ ti sikkhati, ‘passambhayaṃ kāyasāṅkhāraṃ passasissāmī’ ti sikkhati.

“Pīṭipaṭisaṃvedī assasissāmī’ ti sikkhati, ‘pīṭipaṭisaṃvedī passasissāmī’ ti sikkhati; ‘sukhapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘cittasāṅkhārapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘cittasāṅkhārapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘passambhayaṃ cittasāṅkhāraṃ assasissāmī’ ti sikkhati, ‘passambhayaṃ cittasāṅkhāraṃ passasissāmī’ ti

sikkhati.

“‘Cittapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘abhippamodayaṃ cittaṃ assasissāmī’ ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ ti sikkhati; ‘samādahaṃ cittaṃ assasissāmī’ ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ ti sikkhati; ‘vimocayaṃ cittaṃ assasissāmī’ ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ ti sikkhati.

“‘Aniccānupassī assasissāmī’ ti sikkhati, ‘aniccānupassī passasissāmī’ ti sikkhati; ‘virāgānupassī assasissāmī’ ti sikkhati, ‘virāgānupassī passasissāmī’ ti sikkhati; ‘nirodhānupassī assasissāmī’ ti sikkhati, ‘nirodhānupassī passasissāmī’ ti sikkhati; ‘paṭinissaggānupassī assasissāmī’ ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ ti sikkhati. Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulikatā mahapphalā hoti mahānisamsā.

149. “Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulikatā cattāro satipaṭṭhāne paripūreti? Yasmiṃ samaye, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ ti pajānāti; rassaṃ vā assasanto ‘rassaṃ assasāmī’ ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ ti pajānāti; ‘sabbakāyapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ ti sikkhati; kāye kāyānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Kāyesu kāyāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ – assāsapassāsā. Tasmātiha, bhikkhave, kāye kāyānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

“Yasmiṃ samaye, bhikkhave, bhikkhu ‘pītipaṭisaṃvedī assasissāmī’ ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ ti sikkhati; ‘sukhapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ ti sikkhati; vedanāsu vedanānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ – assāsapassāsānaṃ sādhukaṃ manasikāraṃ. Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

“Yasmiṃ samaye, bhikkhave, bhikkhu ‘cittapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘abhippamodayaṃ cittaṃ assasissāmī’ ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ ti sikkhati; ‘samādahaṃ cittaṃ assasissāmī’ ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ ti sikkhati; ‘vimocayaṃ cittaṃ assasissāmī’ ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ ti sikkhati; citte cittānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṃ vadāmi. Tasmātiha, bhikkhave, citte cittānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

“Yasmiṃ samaye, bhikkhave, bhikkhu ‘aniccānupassī assasissāmī’ ti sikkhati, ‘aniccānupassī passasissāmī’ ti sikkhati; ‘virāgānupassī assasissāmī’ ti sikkhati, ‘virāgānupassī passasissāmī’ ti sikkhati; ‘nirodhānupassī assasissāmī’ ti sikkhati, ‘nirodhānupassī passasissāmī’ ti sikkhati; ‘paṭinissaggānupassī assasissāmī’ ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ ti sikkhati; dhammesu dhammānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. So yaṃ taṃ abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti. Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

“Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti.

150. “Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti? Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmīṃ samaye sati hoti asammuttā [\[appammuttā \(syā. kaṃ.\)\]](#). Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuttā, satisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti. Satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati [\[pavicarati \(sī. syā. kaṃ. pī.\)\]](#) parivīmaṃsaṃ āpajjati. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ. Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Āraddhavīriyassa uppajjati pīti nirāmisā. Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Passaddhakāyassa sukhino cittaṃ samādhīyati. Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

151. “Yasmiṃ samaye, bhikkhave, bhikkhu vedanāsu...pe... citte... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmīṃ samaye sati hoti asammuttā. Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuttā, satisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ

samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradhamaṃ hoti vīriyaṃ asallīnaṃ. Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āradhamaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āradhomaṃ hoti, vīriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Āradhavīriyassa uppajjati pīti nirāmisā. Yasmiṃ samaye, bhikkhave, bhikkhuno āradhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhomaṃ hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Pīṭimanassa kāyopi passambhati, cittampi passambhati. Yasmiṃ samaye, bhikkhave, bhikkhuno pīṭimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhomaṃ hoti, passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Passaddhakāyassa sukhino cittaṃ samādhīyati. Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhomaṃ hoti, samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti. Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āradhomaṃ hoti, upekkhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. Evaṃ bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṃ bahulīkatā satta sambojjhaṅge paripūrenti.

152. “Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti? Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti...pe... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrenti”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Ānāpānassatisuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Kāyagatāsatisuttaṃ

153. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattīyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātaṭṭhānānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – “acchariyaṃ, āvuso, abbhutaṃ, āvuso! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsati [kāyagatā sati (syā. kaṃ. pī.)] bhāvitā bahulīkatā mahapphalā vuttā mahānisamsā”ti. Ayañca hidaṃ tesāṃ bhikkhūnaṃ antarākathā vipakatā hoti, atha kho bhagavā sāyanhasamayā paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vipakatā”ti? “Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapātaṭṭhānānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ

ayamantarākathā udapādi – ‘acchariyaṃ, āvuso, abbhutaṃ, āvuso! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisamsā’ ti. Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto’ ti.

154. “Kathaṃ bhāvitā ca, bhikkhave, kāyagatāsati kathaṃ bahulikatā mahapphalā hoti mahānisamsā? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā. So satova assasati satova passasati; dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ ti pajānāti; rassaṃ vā assasanto ‘rassaṃ assasāmī’ ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ ti pajānāti; ‘sabbakāyapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ ti sikkhati; ‘passambhayaṃ kāyasāṅkhāraṃ assasissāmī’ ti sikkhati, ‘passambhayaṃ kāyasāṅkhāraṃ passasissāmī’ ti sikkhati. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā [gehasitā (ṭīkā)] sarasaṅkappā te pahīyanti. Tesāṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti [ekodī hoti (sī.), ekodibhoti (syā. kaṃ.)] samādhiyati. Evaṃ, bhikkhave, bhikkhu kāyagatāsatiṃ [kāyagataṃ satim (syā. kaṃ. pī.)] bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ ti pajānāti, ṭhito vā ‘ṭhitomhī’ ti pajānāti, nisinno vā ‘nisinnomhī’ ti pajānāti, sayāno vā ‘sayānomhī’ ti pajānāti. Yathā yathā vā panassa kāyo pañihito hoti, tathā tathā naṃ pajānāti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesāṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesāṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṅgaṃ pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru [nahāru (sī. syā. kaṃ. pī.)] aṭṭhi aṭṭhimiñjaṃ vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta’ nti.

“Seyyathāpi, bhikkhave, ubhatomukhā putoli [mūtoḷī (sī. syā. kaṃ. pī.)] pūrā nānāvihitassa dhañṇassa, seyyathidaṃ – sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ, tamenāṃ cakkhumā puriso muñcitvā paccavekkheyya – ‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ ti; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyaṅgaṃ pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta’ nti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesāṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpañihitaṃ dhātuso paccavekkhati – ‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu’ ti.

“Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe [cātumahāpathe (sī. syā. kaṃ. pī.)] bilaso vibhajitvā [paṭivibhajitvā (sī. syā. kaṃ. pī.)] nisinno assa;

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati – ‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

‘Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya [sīvathikāya (sī. syā. kaṃ. pī.)] chaḍḍitam ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipubbakajātam. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti [etaṃ anatītoti (sī.)]. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

‘Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitam kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byaggehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ sigālehi vā [gijjhehi vā khajjamānaṃ suvānehi vā khajjamānaṃ sigālehi vā (sī. syā. kaṃ. pī.)] khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

‘Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitam aṭṭhikasaṅkhalikam samaṃsalohitam nhārusambandham...pe... aṭṭhikasaṅkhalikam nimmaṃsalohitamakkhitaṃ nhārusambandham...pe... aṭṭhikasaṅkhalikam apagatamaṃsalohitam nhārusambandham...pe... aṭṭhikāni apagatasambandhāni [apagatanahārusambandhāni (syā. kaṃ.)] disāvidisāvikkhittāni [disāvidisāsu vikkhittāni (sī. pī.)] aññena hatthaṭṭhikam aññena pādaṭṭhikam aññena goppakaṭṭhikam [aññena goppakaṭṭhikanti idaṃ sī. syā. kaṃ. pī. potthakesu natthi] aññena jaṅghaṭṭhikam aññena ūruṭṭhikam aññena kaṭiṭṭhikam [aññena kaṭaṭṭhikam aññena piṭṭhikaṇḍakam aññena sīsakaṭāham (sī. syā. kaṃ. pī.)] aññena phāsukaṭṭhikam aññena piṭṭhiṭṭhikam aññena khandhaṭṭhikam aññena gīvaṭṭhikam aññena hanukaṭṭhikam aññena dantaṭṭhikam aññena sīsakaṭāham [aññena kaṭaṭṭhikam aññena piṭṭhikaṇḍakam aññena sīsakaṭāham (sī. syā. kaṃ. pī.)]. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

‘Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitam – aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni [saṅkhavaṇṇūpanibhāni (sī. syā. kaṃ. pī.)] ...pe... aṭṭhikāni puñjakitāni terovassikāni...pe... aṭṭhikāni pūṭini cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

155. ‘Puna caparaṃ, bhikkhave, bhikkhu viviceva kāmehi...pe... paṭhamam jhānaṃ upasampajja viharati. So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti. Seyyathāpi, bhikkhave, dakkho nhāpako [nahāpako (sī. syā. kaṃ. pī.)] vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni [nahānīyacuṇṇāni (sī. syā. kaṃ. pī.)] ākiritvā udakena paripphosakam paripphosakam sanneyya, sāyaṃ nhānīyapiṇḍi [sāssa nahānīyapiṇḍi (sī. syā. kaṃ. pī.)] snehānugatā snehaparetā santarabāhirā phuṭā snehena na ca pagghariṇī; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

‘Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti

parippharati; nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako [ubbhītodako (syā. kaṃ. ka.)]. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ na pacchimāya disāya udakassa āyamukhaṃ na uttarāya disāya udakassa āyamukhaṃ na dakkhiṇāya disāya udakassa āyamukhaṃ; devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā...pe... tatiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, uppalinīyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni [abhisandāni parisandāni (ka.)] paripūrāni paripphuṭāni, nāssa [na nesam (?)] kiñci sabbāvataṃ uppālānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭaṃ hoti. Tassa evaṃ appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

“Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā...pe... catutthaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasankappā te pahiyanti. Tesam pahānā ajjhattameva cittaṃ santiṭṭhati, sannisīdati ekodi hoti samādhīyati. Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti.

156. “Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa [antogadhā tassa (sī. pī.)] kusalā dhammā ye keci vijjābhāgiyā. Seyyathāpi, bhikkhave, yassa kassaci mahāsamuddo cetasā phuṭo, antogadhāvāssa kunnadiyo yā kāci samuddaṅgamā; evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā.

“Yassa kassaci, bhikkhave, kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ [āramaṇaṃ (?)]. Seyyathāpi, bhikkhave, puriso garukaṃ silāguḷaṃ allamattikāpuñje pakkhipēyya. Taṃ kiṃ maññatha, bhikkhave, api nu taṃ garukaṃ silāguḷaṃ allamattikāpuñje labhetha otāra’nti? “Evaṃ, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ. Seyyathāpi, bhikkhave, sukkaṃ kaṭṭhaṃ koḷāpaṃ [koḷāpaṃ ārakā thale nikkhittaṃ (ka.)]; atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmī’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimanthento [abhimanthento (syā. kaṃ. pī. ka.)] aggim abhinibbatteyya, tejo pātukareyyā’ti? “Evaṃ, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ. Seyyathāpi, bhikkhave, udakamaṇiko ritto tuccho ādhāre ṭhapito; atha puriso āgaccheyya udakabhāraṃ ādāya. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso labhetha udakassa nikkhepana’nti? “Evaṃ, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ”.

157. “Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. Seyyathāpi, bhikkhave, puriso lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake pakkhipeyya. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso taṃ lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake labhetha otāra’nti? “No hetam, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. Seyyathāpi, bhikkhave, allam kattham sasneham [sasneham ārakā udakā thale nikkhittam (ka.)]; atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso amuṃ allam kattham sasneham uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā’ti? “No hetam, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ. Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito; atha puriso āgaccheyya udakabhāraṃ ādāya. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso labhetha udakassa nikkhepana’nti? “No hetam, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ”.

158. “Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, ta tatre sakkhibhabbatam pāpuṇāti sati satiāyatane. Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito. Tameṇaṃ balavā puriso yato yato āviñcheyya, āgaccheyya udaka’nti? “Evam, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā so, yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbatam pāpuṇāti sati satiāyatane. Seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharāṇi [pokkharāṇi (sī.)] assa āḷibandhā pūrā udakassa samatittikā kākapeyyā. Tameṇaṃ balavā puriso yato yato āḷiṃ muñceyya āgaccheyya udaka’nti? “Evam, bhante”. “Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbatam pāpuṇāti sati satiāyatane. Seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo [obhastapatodo (ka.), ubhantarapaṭodo (syā. kaṃ.)] ava + dhamsu + ta = odhastā-itipadavibhāgo]; tameṇaṃ dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyyāpi paccāsāreyyāpi; evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibhabbatam pāpuṇāti sati satiāyatane”.

159. “Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya dasānisamsā pāṭikānkā. Aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ abhibhuyya viharati.

“Bhayabheravasaho hoti, na ca taṃ bhayabheravaṃ sahati, uppannaṃ bhayabheravaṃ abhibhuyya viharati.

“Khamo hoti sītassa uñhassa jighacchāya pipāsāya ḍaṃsamakasaṃvātātapasaṃsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tībānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti.

“Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasīralābhī.

“So anekavihitam iddhiṃ vidham paccānubhoti. Ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti, āvibhāvaṃ...pe... yāva brahmalokāpi kāyena vasaṃ vatteti.

“Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca, ye dūre santike ca...pe....

“Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānāti, vītarāgaṃ vā cittaṃ...pe... sadosaṃ vā cittaṃ... vītadosaṃ vā cittaṃ... samohaṃ vā cittaṃ... vītamohaṃ vā cittaṃ... saṃkhittaṃ vā cittaṃ... vikkhittaṃ vā cittaṃ... mahaggataṃ vā cittaṃ... amahaggataṃ vā cittaṃ... sauttaraṃ vā cittaṃ... anuttaraṃ vā cittaṃ... samāhitaṃ vā cittaṃ... asamāhitaṃ vā cittaṃ... vimuttaṃ vā cittaṃ... avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānāti.

“So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

“Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

“Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati.

“Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricītāya susamāraddhāya ime dasānisamsā pāṭikaṅkhā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kāyagatāsatisuttaṃ niṭṭhitaṃ navamaṃ.

10. Saṅkhārupapattisuttaṃ

160. Evaṃ me sutamaṃ – ekaṃ samayaṃ bhagavā sāvattihyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosumaṃ. Bhagavā etadavoca – “saṅkhārupapattiṃ [saṅkhārūpapattiṃ (syā. kaṃ.), saṅkhārupattiṃ (sī. pī.)] vo, bhikkhave, desessāmi, taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosumaṃ. Bhagavā etadavoca –

161. “Idha, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ [khattiyamahāsālānaṃ vā (syā. kaṃ. pī.)] saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā [vihāro (sī. pī.)] ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā [tatrūpapattiyā (syā. kaṃ.), tatrūppattiyā (sī. pī.)] saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

162. “Puna capamaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā brāhmaṇamahāsālānaṃ...pe... gahapatimahāsālānaṃ [brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā (syā. kaṃ. pī.)] saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

163. “Puna capamaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa sutamaṃ hoti –

‘cātumahārājikā [cātummahārājikā (sī. syā. kaṃ. pī.)] devā dīghāyukā vaṇṇavanto sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

164. ‘Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa sutāṃ hoti – tāvatimsā devā...pe... yāmā devā... tusitā devā... nimmānaratī devā... paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

165. ‘Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa sutāṃ hoti – ‘sahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti. Sahasso, bhikkhave, brahmā saḥassilokadhātuṃ [sahassiṃ lokadhātuṃ (sī.)] pharivā adhimuccivā [adhimuñcivā (ka.)] viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso ekaṃ āmaṇḍaṃ hatthe karivā paccavekkheyya; evameva kho, bhikkhave, saḥasso brahmā saḥassilokadhātuṃ pharivā adhimuccivā viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā saḥassassa brahmuno saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

166. ‘Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena... cāgena... paññāya samannāgato hoti. Tassa sutāṃ hoti – dvisahasso brahmā...pe... tisahasso brahmā... catusahasso brahmā... pañcasahasso brahmā dīghāyuko vaṇṇavā sukhabahuloti. Pañcasahasso, bhikkhave, brahmā pañcasahassilokadhātuṃ pharivā adhimuccivā viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso pañca āmaṇḍāni hatthe karivā paccavekkheyya; evameva kho, bhikkhave, pañcasahasso brahmā pañcasahassilokadhātuṃ pharivā adhimuccivā viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā pañcasahassassa brahmuno saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

167. ‘Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena... cāgena... paññāya samannāgato hoti. Tassa sutāṃ hoti – ‘dasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti. Dasahasso, bhikkhave, brahmā dasahassilokadhātuṃ pharivā adhimuccivā viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Seyyathāpi, bhikkhave, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca [bhāsati ca tapati ca (sī. syā. kaṃ. pī.)] virocati ca; evameva kho, bhikkhave, dasahasso brahmā dasahassilokadhātuṃ pharivā adhimuccivā viharati. Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā dasahassassa brahmuno saḥabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

168. ‘Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena...

paññāya samannāgato hoti. Tassa sutam hoti – ‘satasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti. Satasahasso, bhikkhave, brahmā satasahassilokadhātuṃ pharitvā adhimuccitvā viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, nikkham jambonadaṃ [nekkham (sī. syā. kaṃ. pī.)] dakkhakammāraputtaukkāmukhasukusalasampahaṭṭhaṃ paṇḍukambale nikkhattaṃ bhāsate ca tapate ca virocate ca; evameva kho, bhikkhave, satasahasso brahmā satasahassilokadhātuṃ pharitvā adhimuccitvā viharati. Yepi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā satasahassassa brahmuno sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupalattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā saṃvattati.

169. ‘Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ābhā devā...pe... parittābhā devā... appamāṇābhā devā... ābhassarā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā ābhassarānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupalattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā saṃvattati.

170. ‘Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – parittasubhā devā...pe... appamāṇasubhā devā... subhakiṇhā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā subhakiṇhānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupalattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā saṃvattati.

171. ‘Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – vehapphalā devā...pe... avihā devā... atappā devā... sudassā devā... sudassī devā... akaniṭṭhā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā akaniṭṭhānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupalattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā saṃvattati.

172. ‘Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ‘ākāsānañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā ākāsānañcāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupalattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā saṃvattati.

173. ‘Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ‘viññānañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulā’ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā viññānañcāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupalattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā saṃvattati.

174. ‘Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ākiñcaññāyatanūpagā devā...pe... nevasaññānañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulāti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā nevasaññānañcāyatanūpagānaṃ devānaṃ sahabyataṃ

upapajjeyya’nti. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvītā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

175. “Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena... sutena... cāgena... paññāya samannāgato hoti. Tassa evaṃ hoti – ‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya’nti. So āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ayaṃ, bhikkhave, bhikkhu na katthaci upapajjati’ ti [na katthaci upapajjati, na kuhiñci upapajjati (sī. pī.), na katthaci upapajjati, na kuhiñci upasampajja viharatīti. (ka.)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Saṅkhārupapattisuttaṃ niṭṭhitaṃ dasamaṃ.

Anupadavaggo niṭṭhito dutiyo.

Tassuddānaṃ –

Anupāda-sodhana-porisadhammo, sevitaḥḥa-bahudhātu-vibhatti;
Buddhassa kittināma-cattārīsena, ānāpāno kāyagato upapatti [ito paraṃ syā. kaṃ. ka.
potthakesu evampi dissati —ṣcandake vimale parisuddhe,
puññasammodinirodhaattano;ṣdandhā bahujanasevitaṃ dhammavaraṃ, yaṃ anupadaṃ
vaggavaraṃ dutiyāti].

3. Suññatavaggo

1. Cūlasuññatasuttaṃ

176. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā ānando bhagavantaṃ etadavoca – “ekamidaṃ, bhante, samayaṃ bhagavā sakkesu viharati nagarakaṃ nāma sakyānaṃ nigamo. Tattha me, bhante, bhagavato sammukhā suttaṃ, sammukhā paṭiggahitaṃ – ‘suññatāvihārenāhaṃ, ānanda, etarahi bahulaṃ viharāmi’ ti. Kacci metaṃ, bhante, sussaṃ sugghaṃ sumanasikataṃ sūpadhārita’nti? “Taggha te etaṃ, ānanda, sussaṃ sugghaṃ sumanasikataṃ sūpadhāritaṃ. Pubbepāhaṃ [pubbecāhaṃ (sī. syā. kaṃ. pī.)], ānanda, etarahipi [etarahica (sabbattha)] suññatāvihārena bahulaṃ viharāmi. Seyyathāpi, ānanda, ayaṃ migāramātupāsādo suñño hatthigavassavaḷavana, suñño jātarūparajātana, suñño itthipurisasaṇṇipātana atthi cevidaṃ asuññataṃ yadidaṃ – bhikkhusaṅghaṃ paṭicca ekattaṃ; evameva kho, ānanda, bhikkhu amanasikarivā gāmasaṅghaṃ, amanasikarivā manussasaṅghaṃ, araṅghasaṅghaṃ paṭicca manasi karoti ekattaṃ. Tassa araṅghasaṅghāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ye assu darathā gāmasaṅghaṃ paṭicca tedha na santi, ye assu darathā manussasaṅghaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – araṅghasaṅghaṃ paṭicca ekatta’nti. So ‘suññamidaṃ saññāgataṃ gāmasaṅghāya’ ti pajānāti, ‘suññamidaṃ saññāgataṃ manussasaṅghāya’ ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – araṅghasaṅghaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’ ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

177. “Puna caparaṃ, ānanda, bhikkhu amanasikarivā manussasaṅghaṃ, amanasikarivā

araññasaññaṃ, pathavīsaññaṃ paṭicca manasi karoti ekattaṃ. Tassa pathavīsaññāya cittaṃ pakkhandati pasīdati santiṭṭhāti adhimuccati. Seyyathāpi, ānanda, āsabhacammaṃ saṅkusatena suvihataṃ vigatavalikaṃ; evameva kho, ānanda, bhikkhu yaṃ imissā pathaviyā ukkūlavikkūlaṃ nadīviduggaṃ khāṇukaṅṭakattāhānaṃ pabbatavisamaṃ taṃ sabbaṃ [sabbam (ka.)] amanasikarivā pathavīsaññaṃ paṭicca manasi karoti ekattaṃ. Tassa pathavīsaññāya cittaṃ pakkhandati pasīdati santiṭṭhāti adhimuccati. So evaṃ pajānāti – ‘ye assu darathā manussasaññaṃ paṭicca tedha na santi, ye assu darathā araññasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – pathavīsaññaṃ paṭicca ekatta’nti. So ‘suññaṃidaṃ saññāgataṃ manussasaññāyā’ti pajānāti, ‘suññaṃidaṃ saññāgataṃ araññasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – pathavīsaññaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

178. ‘Puna caparaṃ, ānanda, bhikkhu amanasikarivā araññasaññaṃ, amanasikarivā pathavīsaññaṃ, ākāśānañcāyatanaññaṃ paṭicca manasi karoti ekattaṃ. Tassa ākāśānañcāyatanaññāya cittaṃ pakkhandati pasīdati santiṭṭhāti adhimuccati. So evaṃ pajānāti – ‘ye assu darathā araññasaññaṃ paṭicca tedha na santi, ye assu darathā pathavīsaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – ākāśānañcāyatanaññaṃ paṭicca ekatta’nti. So ‘suññaṃidaṃ saññāgataṃ araññasaññāyā’ti pajānāti, ‘suññaṃidaṃ saññāgataṃ pathavīsaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – ākāśānañcāyatanaññaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

179. ‘Puna caparaṃ, ānanda, bhikkhu amanasikarivā pathavīsaññaṃ, amanasikarivā ākāśānañcāyatanaññaṃ, viññānañcāyatanaññaṃ paṭicca manasi karoti ekattaṃ. Tassa viññānañcāyatanaññāya cittaṃ pakkhandati pasīdati santiṭṭhāti adhimuccati. So evaṃ pajānāti – ‘ye assu darathā pathavīsaññaṃ paṭicca tedha na santi, ye assu darathā ākāśānañcāyatanaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – viññānañcāyatanaññaṃ paṭicca ekatta’nti. So ‘suññaṃidaṃ saññāgataṃ pathavīsaññāyā’ti pajānāti, ‘suññaṃidaṃ saññāgataṃ ākāśānañcāyatanaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – viññānañcāyatanaññaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

180. ‘Puna caparaṃ, ānanda, bhikkhu amanasikarivā ākāśānañcāyatanaññaṃ, amanasikarivā viññānañcāyatanaññaṃ, ākiñcaññāyatanaññaṃ paṭicca manasi karoti ekattaṃ. Tassa ākiñcaññāyatanaññāya cittaṃ pakkhandati pasīdati santiṭṭhāti adhimuccati. So evaṃ pajānāti – ‘ye assu darathā ākāśānañcāyatanaññaṃ paṭicca tedha na santi, ye assu darathā viññānañcāyatanaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – ākiñcaññāyatanaññaṃ paṭicca ekatta’nti. So ‘suññaṃidaṃ saññāgataṃ ākāśānañcāyatanaññāyā’ti pajānāti, ‘suññaṃidaṃ saññāgataṃ viññānañcāyatanaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ – ākiñcaññāyatanaññaṃ paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

181. ‘Puna caparaṃ, ānanda bhikkhu amanasikarivā viññānañcāyatanaññaṃ, amanasikarivā ākiñcaññāyatanaññaṃ, nevasaññānāsaññāyatanaññaṃ paṭicca manasi karoti ekattaṃ. Tassa nevasaññānāsaññāyatanaññāya cittaṃ pakkhandati pasīdati santiṭṭhāti adhimuccati. So evaṃ pajānāti – ‘ye assu darathā viññānañcāyatanaññaṃ paṭicca tedha na santi, ye assu darathā ākiñcaññāyatanaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – nevasaññānāsaññāyatanaññaṃ paṭicca ekatta’nti. So ‘suññaṃidaṃ saññāgataṃ

viññāṇaṇcāyatanaṣaṇṇāyā'ti pajānāti, 'suññamidaṃ saññāgataṃ ākiñcaññāyatanaṣaṇṇāyā'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ – nevaṣaṇṇānāsaṇṇāyatanasaṇṇaṃ paṭicca ekatta'nti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthi'ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallathā parisuddhā suññatāvakkanti bhavati.

182. ‘‘Puna caparaṃ, ānanda, bhikkhu amanasikarivā ākiñcaññāyatanaṣaṇṇaṃ, amanasikarivā nevaṣaṇṇānāsaṇṇāyatanasaṇṇaṃ, animittaṃ cetosamādhim paṭicca manasi karoti ekattaṃ. Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ye assu darathā ākiñcaññāyatanaṣaṇṇaṃ paṭicca tedha na santi, ye assu darathā nevaṣaṇṇānāsaṇṇāyatanasaṇṇaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanaṃ jīvitapaccayā'ti. So ‘suññamidaṃ saññāgataṃ ākiñcaññāyatanaṣaṇṇāyā'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanaṃ jīvitapaccayā'ti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthi'ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallathā parisuddhā suññatāvakkanti bhavati.

183. ‘‘Puna caparaṃ, ānanda, bhikkhu amanasikarivā ākiñcaññāyatanaṣaṇṇaṃ, amanasikarivā nevaṣaṇṇānāsaṇṇāyatanasaṇṇaṃ, animittaṃ cetosamādhim paṭicca manasi karoti ekattaṃ. Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti – ‘ayampi kho animitto cetosamādhim abhisankhato abhisāncetayito’. ‘Yaṃ kho pana kiñci abhisankhataṃ abhisāncetayitaṃ tadaniccaṃ nirodhadhamma'nti pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmim vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti. So evaṃ pajānāti – ‘ye assu darathā kāmāsavaṃ paṭicca tedha na santi, ye assu darathā bhavāsavaṃ paṭicca tedha na santi, ye assu darathā avijjāsavaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanaṃ jīvitapaccayā'ti. So ‘suññamidaṃ saññāgataṃ kāmāsavenā'ti pajānāti, 'suññamidaṃ saññāgataṃ bhavāsavenā'ti pajānāti, 'suññamidaṃ saññāgataṃ avijjāsavenā'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ – imameva kāyaṃ paṭicca saḷāyatanaṃ jīvitapaccayā'ti. Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthi'ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallathā parisuddhā paramānuttarā suññatāvakkanti bhavati.

184. ‘‘Yepi hi keci, ānanda, atītamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharimsu, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharimsu. Yepi [ye (sī. pī.)] hi keci, ānanda, anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti. Yepi [ye (sī. pī.)] hi keci, ānanda, etarahi samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti. Tasmātiha, ānanda, 'parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissāmā'ti [viharissāmīti (pī. ka.)] – evañhi vo [te (ka.)], ānanda, sikkhitabba'nti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Cūlasuññatasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Mahāsuññatasuttaṃ

185. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmim nigrodhārāme. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthum piṇḍāya pāvisi.

Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭikkanto yena kāḷakhemakassa sakkassa vihāro tenupasaṅkami divāvihārāya. Tena kho pana samayena kāḷakhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni honti. Addasā kho bhagavā kāḷakhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni. Disvāna bhagavato etadahosi – “sambahulāni kho kāḷakhemakassa sakkassa vihāre senāsanāni paññattāni. Sambahulā nu kho idha bhikkhū viharantī”’ti.

186. Tena kho pana samayena āyasmā ānando sambahulehi bhikkhūhi saddhiṃ ghaṭṭāya sakkassa vihāre cīvarakammaṃ karoti. Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena ghaṭṭāya sakkassa vihāro tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “sambahulāni kho, ānanda, kāḷakhemakassa sakkassa vihāre senāsanāni paññattāni. Sambahulā nu kho ettha bhikkhū viharantī”’ti? “Sambahulāni, bhante, kāḷakhemakassa sakkassa vihāre senāsanāni paññattāni. Sambahulā bhikkhū ettha viharanti. Cīvarakārasamayo no, bhante, vattatī”’ti.

“Na kho, ānanda, bhikkhu sobhati saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito. So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito yaṃ taṃ nekkhammasukham pavivekasukham upasamasukham sambodhisukham [sambodhasukham (sī. pī.), sambodhasukham cittekaggatāsukham (ka.) upari araṇavibhaṅgasutte pana sambodhisukhantveva dissati] tassa sukhasa nikāmalābhī bhavissati akicchalābhī akasiralābhīti – netam thānam vijjati. Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati tassetam bhikkhuno pāṭikaṅkham yaṃ taṃ nekkhammasukham pavivekasukham upasamasukham sambodhisukham tassa sukhasa nikāmalābhī bhavissati akicchalābhī akasiralābhīti – thānametaṃ vijjati.

“So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito sāmāyikaṃ vā kantaṃ cetovimuttiṃ upasampajja viharissati asāmāyikaṃ vā akuppanti – netam thānam vijjati. Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati tassetam bhikkhuno pāṭikaṅkham sāmāyikaṃ vā kantaṃ cetovimuttiṃ upasampajja viharissati asāmāyikaṃ vā akuppanti – thānametaṃ vijjati.

“Nāham, ānanda, ekaṃ rūpampi [ekarūpampi (sī.)] samanupassāmi yattha rattassa yathābhiratassa rūpassa vipariṇāmaññathābhāvā na uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā.

187. “Ayaṃ kho panānanda, vihāro tathāgatena abhisambuddho yadidaṃ – sabbanimittānaṃ amanasikārā ajjhattaṃ suññataṃ upasampajja viharitaṃ [viharataṃ (ka. sī.), viharati (syā. kaṃ. ka.)]. Tatra ce, ānanda, tathāgataṃ iminā vihārena viharantaṃ bhavanti [bhagavantaṃ (sī. syā. kaṃ. ka.)] upasaṅkamtāro bhikkhū bhikkhuniyo upāsakā upāsikāyo rājāno rājamahāmatā titthiyā titthiyasāvakā. Tatrānanda, tathāgato vivekaninneneva cittaena vivekapoṇena vivekapabbhārena vūpakaṭṭhena nekkhammābhiratena byantībhūtena sabbaso āsavaṭṭhānīyehi dhammehi aññadatthu uyyojanikaṭṭhānaṃ yuttamaṃyeva kathaṃ kattā hoti. Tasmātihānanda, bhikkhu cepi ākaṅkheyya – ‘ajjhattaṃ suññataṃ upasampajja vihareyya’nti, tenānanda, bhikkhunā ajjhattameva cittaṃ saṅghapetabbaṃ sannisādetabbaṃ ekodi kātābbaṃ samādahātabbaṃ.

188. “Kathañcānanda, bhikkhu ajjhattameva cittaṃ saṅghapeti sannisādeti ekodiṃ karoti [ekodikaroti (sī. syā. kaṃ. pī.)] samādahati? Idhānanda, bhikkhu viviceva kāmehi vivicca akusalehi dhammehi...pe... paṭhamaṃ jhānaṃ upasampajja viharati...pe... dutiyaṃ jhānaṃ... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho, ānanda, bhikkhu ajjhattameva cittaṃ saṅghapeti sannisādeti ekodiṃ karoti samādahati. So ajjhattaṃ suññataṃ manasi karoti. Tassa ajjhattaṃ suññataṃ manasikaroto suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati. Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti – ‘ajjhattaṃ suññataṃ kho me manasikaroto ajjhattaṃ suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccatī’ti. Itiha tattha sampajāno hoti. So bahiddhā suññataṃ manasi karoti...pe... so ajjhatabhiddhā suññataṃ manasi karoti ...pe... so

āneñjaṃ manasi karoti. Tassa āneñjaṃ manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati. Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti – ‘āneñjaṃ kho me manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati’ ti. Itiha tattha sampajāno hoti.

“Tenānanda, bhikkhunā tasmīṃyeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṅṭhapetabbaṃ sannisādetabbaṃ ekodi kātabbaṃ samādahātabbaṃ. So ajjhattaṃ suññataṃ manasi karoti. Tassa ajjhattaṃ suññataṃ manasikaroto ajjhattaṃ suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti – ‘ajjhattaṃ suññataṃ kho me manasikaroto ajjhattaṃ suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati’ ti. Itiha tattha sampajāno hoti. So bahiddhā suññataṃ manasi karoti...pe... so ajjhatabhiddhā suññataṃ manasi karoti...pe... so āneñjaṃ manasi karoti. Tassa āneñjaṃ manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti – ‘āneñjaṃ kho me manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati’ ti. Itiha tattha sampajāno hoti.

189. “Tassa ce, ānanda, bhikkhuno iminā vihārena viharato caṅkamāya cittaṃ namati, so caṅkamati – ‘evaṃ maṃ caṅkamantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissanti’ ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato ṭhānāya cittaṃ namati, so tiṭṭhati – ‘evaṃ maṃ ṭhitaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissanti’ ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato nisajjāya cittaṃ namati, so nisīdati – ‘evaṃ maṃ nisinnaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissanti’ ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato sayanāya cittaṃ namati, so sayati – ‘evaṃ maṃ sayantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissanti’ ti. Itiha tattha sampajāno hoti.

“Tassa ce, ānanda, bhikkhuno iminā vihārena viharato kathāya [bhassāya (sī.), bhāsāya (syā. kaṃ. pī.)] cittaṃ namati, so – ‘yāyaṃ kathā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, seyyathidaṃ – rājakathā corakathā mahāmattakathā senākathā bhayakathā yuddhakathā annakathā pānakathā vatthakathā sayanakathā mālākathā gandhakathā ñātikathā yānakathā gāmakathā nigamakathā nagarakathā janapadakathā itthikathā surākathā visikhākathā kumbhaṭṭhānakathā pubbapetakathā nānattakathā lokakkhāyikā samuddakkhāyikā itibhavābhavakathā iti vā iti – evarūpiṃ kathaṃ na kathessāmi’ ti. Itiha tattha sampajāno hoti. Yā ca kho ayaṃ, ānanda, kathā abhisallekhikā cetovinīvaraṇasappāyā [cetovicāraṇasappāyā (sī. syā. kaṃ.), cetovivaraṇasappāyā (pī.)] ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, seyyathidaṃ – appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñānadassanakathā iti – ‘evarūpiṃ kathaṃ kathessāmi’ ti. Itiha tattha sampajāno hoti.

“Tassa ce, ānanda, bhikkhuno iminā vihārena viharato vitakkāya cittaṃ namati, so – ‘ye te vitakkā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattanti, seyyathidaṃ – kāmavitakko byāpādavitakko vihiṃsāvitakko iti evarūpe vitakke [evarūpena vitakkena (sī. syā. kaṃ. ka.)] na vitakkessāmi’ ti. Itiha tattha sampajāno hoti. Ye ca kho ime, ānanda, vitakkā ariyā niyyānikā niyyanti takkarassa sammādukkhakkhayāya, seyyathidaṃ – nekkhamavitakko abyāpādavitakko avihīmsāvitakko iti – ‘evarūpe vitakke [evarūpena vitakkena (ka.)] vitakkessāmi’ ti. Itiha tattha sampajāno hoti.

190. “Pañca kho ime, ānanda, kāmaguṇā. Katame pañca? Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, ānanda, pañca kāmaguṇā yattha bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ – ‘atthi nu

kho me imesu pañcasu kāmagaṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti? Sace, ānanda, bhikkhu paccavekkhamāno evaṃ pajānāti – ‘atthi kho me imesu pañcasu kāmagaṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti, evaṃ santametaṃ [evaṃ santam (aṭṭha.)], ānanda, bhikkhu evaṃ pajānāti – ‘yo kho imesu pañcasu kāmagaṇesu chandarāgo so me nappahīno’ti. Itiha tattha sampajāno hoti. Sace panānanda, bhikkhu paccavekkhamāno evaṃ pajānāti – ‘natthi kho me imesu pañcasu kāmagaṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti, evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti – ‘yo kho imesu pañcasu kāmagaṇesu chandarāgo so me pahīno’ti. Itiha tattha sampajāno hoti.

191. “Pañca kho ime, ānanda, upādānakkhandhā yattha bhikkhunā udayabbayānupassinā vihātabbaṃ – ‘iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo, iti vedanā... iti saññā... iti saṅkhārā... iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo’ti. Tassa imesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yo pañcasu upādānakkhandhesu asmimāno so pahīyati. Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti – ‘yo kho imesu pañcasu upādānakkhandhesu asmimāno so me pahīno’ti. Itiha tattha sampajāno hoti. Ime kho te, ānanda, dhammā ekantakusalā kusalāyātikā [dhammā ekantakusalāyātikā (sabbattha) aṭṭhakathātikā oloketabbā] ariyā lokuttarā anavakkantā pāpimatā. Taṃ kiṃ maññasi, ānanda, kaṃ atthavaṣaṃ sampassamāno arahati sāvako satthāraṃ anubandhituṃ api paṇujjamāno’”ti [api paṇujjamānopīti (ka. sī.), api payujjamānoti (syā. kaṃ. pī.)]? “Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressanti’”ti.

192. “Na kho, ānanda, arahati sāvako satthāraṃ anubandhituṃ, yadidaṃ suttaṃ geyyaṃ veyyākaraṇaṃ tassa hetu [veyyākaraṇassa hetu (ka.)]. Taṃ kissa hetu? Dīgharattassa [dīgharattaṃ + assāti padacchedo] hi te, ānanda, dhammā sutā dhātā vacasā paricitā manasānupekkhitā dīṭṭhiyā suppaṭividdhā. Yā ca kho ayaṃ, ānanda, kathā abhisallekkhikā cetovinīvaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamā abhiññāya sambodhāya nibbānāya saṃvattati, seyyathidaṃ – appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiññāḍassanakathā – evarūpiyā kho, ānanda, kathāya hetu arahati sāvako satthāraṃ anubandhituṃ api paṇujjamāno.

“Evaṃ sante kho, ānanda, ācariyūpaddavo hoti, evaṃ sante antevāsūpaddavo hoti, evaṃ sante brahmacārūpaddavo hoti.

193. “Kathañcānanda, ācariyūpaddavo hoti? Idhānanda, ekacco satthā vivittaṃ senāsanam bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti [anvāvaṭṭanti (sī. syā. kaṃ. pī.)] brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchaṃ nikāmayati [mucchati kāmāyati (sī. pī.)] aṭṭhakathāyaṃ pana na tathā dissati], gedhaṃ āpajjati, āvattati bāhullāya. Ayaṃ vuccatānanda, upaddavo [upadduto (sī. pī.)] ācariyo. Ācariyūpaddavena avadhiṃsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobbhavikā [ponobbhavikā (sī. pī.)] sadarā dukkhavipākā āyatim jātijarāmaṇiyā. Evaṃ kho, ānanda, ācariyūpaddavo hoti.

194. “Kathañcānanda, antevāsūpaddavo hoti? Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno vivittaṃ senāsanam bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchaṃ nikāmayati, gedhaṃ āpajjati, āvattati bāhullāya. Ayaṃ vuccatānanda, upaddavo antevāsī. Antevāsūpaddavena avadhiṃsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiyā. Evaṃ kho, ānanda, antevāsūpaddavo hoti.

195. “Kathañcānanda, brahmacārūpaddavo hoti? Idhānanda, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca na mucchaṃ nikāmayati, na gedhaṃ āpajjati, na āvattati bāhullāya. Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchaṃ nikāmayati, gedhaṃ āpajjati, āvattati bāhullāya. Ayaṃ vuccatānanda, upaddavo brahmacārī. Brahmacārūpaddavena avadhimsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā. Evaṃ kho, ānanda, brahmacārūpaddavo hoti.

“Tatrānanda, yo cevāyaṃ ācariyūpaddavo, yo ca antevāsūpaddavo ayaṃ tehi brahmacārūpaddavo dukkhavipākataro ceva kaṭukavipākataro ca, api ca vinipātāya saṃvattati.

196. “Tasmātiha maṃ, ānanda, mittavatāya samudācaratha, mā sapattavatāya. Taṃ vo bhavissati dīgharattaṃ hitāya sukhāya.

“Kathañcānanda, satthāraṃ sāvakā sapattavatāya samudācaranti, no mittavatāya? Idhānanda, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāya’ ti. Tassa sāvakā na sussūsanti, na soṭaṃ odahanti, na añña cittaṃ upaṭṭhapenti, vokkama ca satthusāsanā vattanti. Evaṃ kho, ānanda, satthāraṃ sāvakā sapattavatāya samudācaranti, no mittavatāya.

“Kathañcānanda, satthāraṃ sāvakā mittavatāya samudācaranti, no sapattavatāya? Idhānanda, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāya’ ti. Tassa sāvakā sussūsanti, soṭaṃ odahanti, añña cittaṃ upaṭṭhapenti, na ca vokkama satthusāsanā vattanti. Evaṃ kho, ānanda, satthāraṃ sāvakā mittavatāya samudācaranti, no sapattavatāya.

“Tasmātiha maṃ, ānanda, mittavatāya samudācaratha, mā sapattavatāya. Taṃ vo bhavissati dīgharattaṃ hitāya sukhāya. Na vo ahaṃ, ānanda, tathā parakkamissāmi yathā kumbhakāro āmake āmakamatte. Niggayha niggayhāhaṃ, ānanda, vakkhāmi; pavayha pavayha, ānanda, vakkhāmi [pavayha pavayha (sī. pī.), paggayha paggayha ānanda vakkhāmi (ka.)]. Yo sāro so ṭhassatī’ ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Mahāsuññatasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Acchariyaabbhutasuttaṃ

197. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyā viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapātaṭṭhikānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – “acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgataṃ mahiddhikā mahānubhāvātā, yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭṭume pariyādinnaṭṭe sabbadukkhavītivatte jānissati [anussarissati jānissati (ka.)] – ‘evaṃjaccā te bhagavanto ahesuṃ’ itipi, ‘evaṃnāmā te bhagavanto ahesuṃ’ itipi, ‘evaṃgottā te bhagavanto ahesuṃ’ itipi, ‘evaṃsīlā te bhagavanto ahesuṃ’ itipi, ‘evaṃdhammā te bhagavanto ahesuṃ’ itipi, ‘evaṃpañña te bhagavanto ahesuṃ’ itipi, ‘evaṃvihārī te bhagavanto ahesuṃ’ itipi, ‘evaṃvimuttā te bhagavanto ahesuṃ’ itipi’ ti! Evaṃ vutte, āyasmā ānando te bhikkhū etadavoca – “acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca; abbhutā ceva, āvuso, tathāgatā

abbhutadhammasamannāgatā cā”ti. Ayañca hidaṃ tesam bhikkhūnaṃ antarākathā vippakatā hoti.

198. Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Idha, bhante, amhākaṃ pacchābhattam piṇḍapātaṭṭhikantānam upaṭṭhānasālāyam sannisinnānam sannipatitānam ayamantarākathā udapādi – ‘acchariyam, āvuso, abbhutam, āvuso, tathāgatassa mahiddhikatā mahānubhāvātā, yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyaḍinnavaṭṭe sabbadukkhavīvatte jānissati – evaṃjaccā te bhagavanto ahesum itipi, evaṃnāmā... evaṃgottā... evaṃsīlā... evaṃdhammā.. evaṃpaññā... evaṃvihārī... evaṃvimuttā te bhagavanto ahesum itipī”ti! Evaṃ vutte, bhante, āyasmā ānando amhe etadavoca – ‘acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca, abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā”ti. Ayaṃ kho no, bhante, antarākathā vippakatā; atha bhagavā anupatto”ti.

199. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “tasmātiha taṃ, ānanda, bhiyyosomattāya paṭibhantu tathāgatassa acchariyā abbhutadhammā”ti [[abbhutā dhammāti \(?\)](#)].

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘sato sampajāno, ānanda, bodhisatto tusitam kāyam upapajjī”ti. Yampi, bhante, sato sampajāno bodhisatto tusitam kāyam upapajji idaṃpāhaṃ, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘sato sampajāno, ānanda, bodhisatto tusite kāye aṭṭhāsī”ti. Yampi, bhante, sato sampajāno bodhisatto tusite kāye aṭṭhāsī idaṃpāhaṃ [[idaṃpāhaṃ \(sī. syā. kaṃ. pī.\)](#)], bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi.

200. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yāvatāyukaṃ, ānanda, bodhisatto tusite kāye aṭṭhāsī”ti. Yampi, bhante, yāvatāyukaṃ bodhisatto tusite kāye aṭṭhāsī idaṃpāhaṃ, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘sato sampajāno, ānanda, bodhisatto tusitā, kāyā cavitvā mātukucchiṃ okkamī”ti. Yampi, bhante, sato sampajāno bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkami idaṃpāhaṃ, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi.

201. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṃ sañjānanti – aññepi kira, bho, santi sattā idhūpapannāti. Ayañca dasasahassī lokadhātu saṅkampaṭi sampakampaṭi sampavedhati appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvā”nti. Yampi, bhante...pe... idaṃpāhaṃ, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi.

202. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, cattāro devaputtā catuddisaṃ ārakkhāya upagacchanti – mā naṃ bodhisattam vā bodhisattamātaram vā manusso vā amanusso vā koci vā viheṭhesī”ti. Yampi, bhante... pe... idaṃpāhaṃ, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi.

203. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda,

bodhisatto mātukucchiṃ okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti viratā pāṇātipātā viratā adinnādānā viratā kāmesumicchācārā viratā musāvādā viratā surāmerayamajjapamādatṭhānā'ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu purisesu mānasam uppajjati kāmagaṇūpasamhitaṃ, anattikkamanīyā ca bodhisattamātā hoti kenaci purisena rattacittenā'ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, lābhini bodhisattamātā hoti pañcannaṃ kāmagaṇānaṃ. Sā pañcāhi kāmagaṇehi samappitā samaṅgībhūtā paricāreti'ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

204. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgaṃ ahīnindriyaṃ. Seyyathāpi, ānanda, maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato. Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā. Tameṇaṃ cakkhumā puriso hatthe karitvā paccavekkheyya – ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato, tatrīdaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vāti. Evameva kho, ānanda, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgaṃ ahīnindriya'nti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

205. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘sattāhajāte, ānanda, bodhisatte bodhisattamātā kālaṃ karoti, tusitaṃ kāyaṃ upapajjati'ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yathā kho paṇānanda, aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā pariharitvā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Daseva māsāni bodhisattaṃ bodhisattamātā kucchinā pariharitvā vijāyati'ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yathā kho paṇānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Ṭhitāva bodhisattaṃ bodhisattamātā vijāyati'ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchiṃ nikkhamati, devā naṃ paṭhamam paṭiggaṇhanti pacchā manussa'ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

206. “Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchiṃ nikkhamati, appattova bodhisatto pathaviṃ hoti, cattāro naṃ devaputtā paṭiggahetvā mātu purato ṭhapenti – attamaṇā, devi, hohi; mahesakkho te putto uppanno'ti. Yampi, bhante...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchiṃ nikkhamati, visadova nikkhamati amakkhito udena [\[uddena \(sī. syā. kaṃ\]](#).

[pī.]) amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado [visuddho (syā.)]. Seyyathāpi, ānanda, maṇiratanam kāsike vatthe nikkhattam neva maṇiratanam kāsikam vattham makkheti nāpi kāsikam vattham maṇiratanam makkheti. Tam kissa hetu? Ubhinnam suddhattā. Evameva kho, ānanda, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado'ti. Yampi, bhante... pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

“Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti – ekā sītassa, ekā uṇhassa; yena bodhisattassa udakakiccam karonti mātu cā'ti. Yampi, bhante... pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

207. “Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘sampati jāto, ānanda, bodhisatto samehi pādehi pathaviyam patiṭṭhahitvā uttarābhimukho sattapadavīti hārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabhiṇca vācam bhāsati – aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo'ti. Yampi, bhante... pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

“Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānam devānubhāvam. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānam devānubhāvam. Yēpi tattha sattā upapannā tepi tenobhāseṇa aññamaññaṃ sañjānanti – aññepi kira, bho, santi sattā idhūpapannāti. Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati, appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānam devānubhāva'nti. Yampi, bhante... pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi'ti.

208. “Tasmātiha tvam, ānanda, idampi tathāgatassa acchariyam abbhutadhammam dhārehi. Idhānanda, tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti; viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti; viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Idampi kho, tvam, ānanda, tathāgatassa acchariyam abbhutadhammam dhārehi'ti. “Yampi, bhante, bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti; viditā saññā... viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi'ti.

Idamavoca āyasmā ānando. Samanuñño sathā ahoṣi; attamanā ca te bhikkhū āyasmato ānandassa bhāsitaṃ abhinanduntī.

Acchariyaabbhutasuttam niṭṭhitam tatiyam.

4. Bākulasuttam

209. Evaṃ me sutam – ekam samayam āyasmā bākulo [bakkulo (sī. syā. kam. pī.)] rājagahe viharati veḷuvane kalandakanivāpe. Atha kho acelakassapo āyasmato bākulassa purāṇagihisahāyo yenāyasmā bākulo tenupasaṅkami; upasaṅkamtvā āyasmatā bākulena saddhiṃ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho acelakassapo āyasmantaṃ bākulaṃ etadavoca –

“Kīvaciraṃ pabbajitosi, āvuso bākulā”’ti? “Asīti me, āvuso, vassāni pabbajitassā”’ti. “Imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ methuno dhammo paṭisevito”’ti? “Na kho maṃ, āvuso kassapa, evaṃ pucchitabbaṃ – ‘imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ methuno dhammo paṭisevito’ ti. Evañca kho maṃ, āvuso kassapa, pucchitabbaṃ – ‘imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ kāmasaññā uppannapubbā”’ti? () [(imehi pana te āvuso bakkula asītiyo vassehi katikkhattuṃ kāmasaññā uppannapubbāti.) (sī. pī.)]

210. “Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmasaññaṃ uppannapubbmaṃ. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti kāmasaññaṃ uppannapubbmaṃ idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādasaññaṃ...pe... vihiṃsāsaññaṃ uppannapubbmaṃ. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti vihiṃsāsaññaṃ uppannapubbmaṃ, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmavitakkaṃ uppannapubbmaṃ. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti kāmavitakkaṃ uppannapubbmaṃ, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādatikkaṃ...pe... vihiṃsāvitakkaṃ uppannapubbmaṃ. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti vihiṃsāvitakkaṃ uppannapubbmaṃ, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

211. “Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gahapaticīvaraṃ sādītā. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti gahapaticīvaraṃ sādītā, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi satthena cīvaraṃ chindītā. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti satthena cīvaraṃ chindītā...pe... dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi sūciyā cīvaraṃ sibbitā...pe... nābhijānāmi rajanena cīvaraṃ rajitā... nābhijānāmi kathine [kaṭhine (sī. syā. kaṃ. pī.)] cīvaraṃ sibbitā... nābhijānāmi sabrahmacārīnaṃ cīvarakamme vicāritā [sabrahmacārī cīvarakamme byāpāritā (sī. pī.)] ... nābhijānāmi nimantaṇaṃ sādītā... nābhijānāmi evarūpaṃ cittaṃ uppannapubbmaṃ – ‘aho vata maṃ koci nimanteyyā’ ti... nābhijānāmi antaraghare nisīditā... nābhijānāmi antaraghare bhuñjitā... nābhijānāmi mātugāmassa anubyañjanaso nimittaṃ gahetā... nābhijānāmi mātugāmassa dhammaṃ desitā antamaso catuppādampi gāthaṃ... nābhijānāmi bhikkhunupassayaṃ upasaṅkamitā... nābhijānāmi bhikkhuniyā dhammaṃ desitā... nābhijānāmi sikkhamānāya dhammaṃ desitā... nābhijānāmi sāmaṇeriyā dhammaṃ desitā... nābhijānāmi pabbājetā... nābhijānāmi upasampādetā... nābhijānāmi nissayaṃ dātā... nābhijānāmi sāmaṇeraṃ upaṭṭhāpetā... nābhijānāmi jantāghare nhāyitā... nābhijānāmi cuṇṇena nhāyitā... nābhijānāmi sabrahmacārīgattaparikkammaṃ vicāritā [byāpāritā (sī. pī.)] ... nābhijānāmi ābādhaṃ uppannapubbmaṃ, antamaso gaddūhanamattampi... nābhijānāmi bhesajjaṃ upaharītā, antamaso haritakikhaṇḍampi... nābhijānāmi apassenakaṃ apassayitā... nābhijānāmi seyyaṃ kappetā. Yaṃpāyasmā...pe... dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gāmantasenāsane vassaṃ upagantā. Yaṃpāyasmā bākulo asītiyā vassehi nābhijānāti gāmantasenāsane vassaṃ upagantā, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema.

“Sattāhameva kho ahaṃ, āvuso, saraṇo raṭṭhapiṇḍaṃ bhuñjiṃ; atha aṭṭhamiyaṃ aññā udapādi. Yaṃpāyasmā bākulo sattāhameva saraṇo raṭṭhapiṇḍaṃ bhuñji; atha aṭṭhamiyaṃ aññā udapādi idampi

mayam āyasmato bākulassa acchariyam abbhutadhammam dhārema.

212. “Labheyyāham, āvuso bākula, imasmim dhammavinaye pabbajjam, labheyyam upasampada”nti. Alattha kho acelakassapo imasmim dhammavinaye pabbajjam, alattha upasampadam. Acirūpasampanno panāyasmā kassapo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā’ti abbhāññāsi. Aññataro kho panāyasmā kassapo arahataṃ ahosi.

Atha kho āyasmā bākulo aparena samayena avāpuraṇam [apāpuraṇam (sī. syā. kam. pī.)] ādāya vihārena vihāram upasaṅkamitvā evamāha – “abhikkamathāyasmanto, abhikkamathāyasmanto. Ajja me parinibbānam bhavissatī”ti. “Yaṃpāyasmā bākulo avāpuraṇam ādāya vihārena vihāram upasaṅkamitvā evamāha – ‘abhikkamathāyasmanto, abhikkamathāyasmanto; ajja me parinibbānam bhavissatī’ti, idampi mayam āyasmato bākulassa acchariyam abbhutadhammam dhārema”.

Āyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi. “Yaṃpāyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi, idampi mayam āyasmato bākulassa acchariyam abbhutadhammam dhāremā”ti.

Bākulasuttaṃ niṭṭhitaṃ catuttham.

5. Dantabhūmisuttaṃ

213. Evaṃ me sutam – ekaṃ samayam bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena aciravato samaṇuddeso araññakuṭikāyam viharati. Atha kho jayaseno rājakumāro jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena aciravato samaṇuddeso tenupasaṅkami; upasaṅkamitvā aciravatena samaṇuddesena saddhim sammodi. Sammodanīyam katham saraṇīyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro aciravataṃ samaṇuddesaṃ etadavoca –

“Sutam metam, bho aggivessana – ‘idha bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggata’nti. ‘Evametam, rājakumāra, evametam, rājakumāra. Idha bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggata’nti. ‘Sādhu me bhavam aggivessano yathāsutam yathāpariyattam dhammam desetū’ti. ‘Na kho te aham, rājakumāra, sakkomi yathāsutam yathāpariyattam dhammam desetum. Ahañca hi te, rājakumāra, yathāsutam yathāpariyattam dhammam deseyyam, tvañca me bhāsitassa attham na ājāneyyāsi; so mamassa kilamatho, sā mamassa vihesā’ti. ‘Desetu me bhavam aggivessano yathāsutam yathāpariyattam dhammam. Appevanāmāham bho aggivessanassa bhāsitassa attham ājāneyya’nti. ‘Deseyyam kho te aham, rājakumāra, yathāsutam yathāpariyattam dhammam. Sace me tvam bhāsitassa attham ājāneyyāsi, iccetaṃ kusalam; no ce me tvam bhāsitassa attham ājāneyyāsi, yathāsake tiṭṭheyyāsi, na maṃ tattha uttarim paṭipuccheyyāsi’ti. ‘Desetu me bhavam aggivessano yathāsutam yathāpariyattam dhammam. Sace aham bho aggivessanassa bhāsitassa attham ājānissāmi [ājāneyyāmi (ka.)], iccetaṃ kusalam; no ce aham bho aggivessanassa bhāsitassa attham ājānissāmi, yathāsake tiṭṭhissāmi [tiṭṭheyyāmi (ka.)], nāham tattha bhavantaṃ aggivessanaṃ uttarim paṭipucchissāmi’”ti.

214. Atha kho aciravato samaṇuddeso jayasenassa rājakumārassa yathāsutam yathāpariyattam dhammam desesi. Evaṃ vutte, jayaseno rājakumāro aciravataṃ samaṇuddesaṃ etadavoca – “aṭṭhānametaṃ, bho aggivessana, anavakāso yaṃ bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggata”nti. Atha kho jayaseno rājakumāro aciravatassa samaṇuddesassa aṭṭhānatañca anavakāsatañca pavedetvā uṭṭhāyāsanaṃ pakkāmi.

Atha kho aciravato samaṇuddeso acirapakkante jayasene rājakumāre yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho aciravato samaṇuddeso yāvatako ahosi jayasenena rājakumārena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

Evam vutte, bhagavā aciravataṃ samaṇuddesaṃ etadavoca – “taṃ kutettha, aggivessana, labbhā. Yaṃ taṃ nekkhammena ñātappaṃ nekkhammena daṭṭhabbaṃ nekkhammena pattappaṃ nekkhammena sacchikātaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmāpariḷāhena pariḍayhamāno kāmāpariyesanāya ussuko [ussukko (sabbattha)] ñassati vā dakkhati vā sacchi vā karissati”ti – netam ṭhānaṃ vijjati.

215. “Seyyathāpissu, aggivessana, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā. Taṃ kiṃ maññasi, aggivessana, ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇaṃ gaccheyyūṃ, dantāva dantabhūmiṃ sampāpuṇeyyū”nti? “Evaṃ, bhante”. “Ye pana te dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te adantāva dantakāraṇaṃ gaccheyyūṃ, adantāva dantabhūmiṃ sampāpuṇeyyūṃ, seyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā”ti? “No hetam, bhante”. “Evameva kho, aggivessana, yaṃ taṃ nekkhammena ñātappaṃ nekkhammena daṭṭhabbaṃ nekkhammena pattappaṃ nekkhammena sacchikātaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmāpariḷāhena pariḍayhamāno kāmāpariyesanāya ussuko ñassati vā dakkhati vā sacchi vā karissati”ti – netam ṭhānaṃ vijjati.

216. “Seyyathāpi, aggivessana, gāmassa vā nigamassa vā avidūre mahāpabbato. Tameṇaṃ dve sahāyakā tamhā gāmā vā nigamā vā nikkhamitvā hatthavilāṅghakena yena so pabbato tenupasaṅkameyyūṃ; upasaṅkamtivā eko sahāyako heṭṭhā pabbatapāde tiṭṭheyya, eko sahāyako uparipabbataṃ āroheyya. Tameṇaṃ heṭṭhā pabbatapāde ṭhito sahāyako uparipabbate ṭhitaṃ sahāyakaṃ evaṃ vadeyya – ‘yaṃ, samma, kiṃ tvaṃ passasi uparipabbate ṭhito’ti? So evaṃ vadeyya – ‘passāmi kho ahaṃ, samma, uparipabbate ṭhito ārāmarāṇeyyakaṃ vanarāṇeyyakaṃ bhūmirāṇeyyakaṃ pokkharāṇīrāṇeyyaka’”nti.

“So evaṃ vadeyya – ‘atṭhānaṃ kho etaṃ, samma, anavakāso yaṃ tvaṃ uparipabbate ṭhito passeyyāsi ārāmarāṇeyyakaṃ vanarāṇeyyakaṃ bhūmirāṇeyyakaṃ pokkharāṇīrāṇeyyaka’nti. Tameṇaṃ uparipabbate ṭhito sahāyako heṭṭhimapabbatapādaṃ orohitvā taṃ sahāyakaṃ bāhāyaṃ gahetvā uparipabbataṃ āropetvā muhuttaṃ assāsetvā evaṃ vadeyya – ‘yaṃ, samma, kiṃ tvaṃ passasi uparipabbate ṭhito’ti? So evaṃ vadeyya – ‘passāmi kho ahaṃ, samma, uparipabbate ṭhito ārāmarāṇeyyakaṃ vanarāṇeyyakaṃ bhūmirāṇeyyakaṃ pokkharāṇīrāṇeyyaka’”nti.

“So evaṃ vadeyya – ‘idāneva kho te, samma, bhāsitaṃ – mayaṃ evaṃ ājānāma – atṭhānaṃ kho etaṃ samma, anavakāso yaṃ tvaṃ uparipabbate ṭhito passeyyāsi ārāmarāṇeyyakaṃ vanarāṇeyyakaṃ bhūmirāṇeyyakaṃ pokkharāṇīrāṇeyyaka’nti. Idāneva ca pana te bhāsitaṃ mayaṃ evaṃ ājānāma – ‘passāmi kho ahaṃ, samma, uparipabbate ṭhito ārāmarāṇeyyakaṃ vanarāṇeyyakaṃ bhūmirāṇeyyakaṃ pokkharāṇīrāṇeyyaka’nti. So evaṃ vadeyya – ‘tathā hi panāhaṃ, samma, iminā mahatā pabbatena āvuto [āvaṭo (sī. atṭha. pī.), āvaṭo (syā. kaṃ. ka.)] daṭṭheyyaṃ nāddasa’”nti.

“Ato mahantatarena, aggivessana, avijjākhandhena jayaseno rājakumāro āvuto nivuto [nivuto (syā. kaṃ. pī. ka.)] ophuṭo [ovuto (sī.), ovuto (syā. kaṃ. pī.)] pariyaṇaddho. So vata yaṃ taṃ nekkhammena ñātappaṃ nekkhammena daṭṭhabbaṃ nekkhammena pattappaṃ nekkhammena sacchikātaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmāpariḷāhena pariḍayhamāno kāmāpariyesanāya ussuko ñassati vā dakkhati vā sacchi vā karissati”ti –

netam̐ ṭhānam̐ vijjati. Sace kho tam̐, aggivessana, jayasenassa rājakumārassa imā dve upamā paṭibhāyeyyūṃ [paṭibhāseyyūṃ (sī. syā. kaṃ. pī.)], anacchariyam̐ te jayaseno rājakumāro pasīdeyya, pasanno ca te pasannākāram̐ kareyyā”ti. “Kuto pana mam̐, bhante, jayasenassa rājakumārassa imā dve upamā paṭibhāyissanti [paṭibhāsissanti (sī. syā. kaṃ. pī.)] anacchariyā pubbe assutapubbā, seyyathāpi bhagavanta”nti?

217. “Seyyathāpi, aggivessana, rājā khattiyo muddhāvasitto nāgavanikaṃ āmanteti – ‘ehi tvam̐, samma nāgavanika, rañño nāgam̐ abhiruhitvā nāgavanam̐ pavisitvā āraññakam̐ nāgam̐ atipassitvā rañño nāgassa gīvāyam̐ upanibandhāhī”ti. ‘Evaṃ, devā”ti kho, aggivessana, nāgavaniko rañño khattiyassa muddhāvasittassa paṭissutvā rañño nāgam̐ abhiruhitvā nāgavanam̐ pavisitvā āraññakam̐ nāgam̐ atipassitvā rañño nāgassa gīvāyam̐ upanibandhati. Tamenam̐ rañño nāgo abbhokāsam̐ nīharati. Ettāvata kho, aggivessana, āraññako nāgo abbhokāsam̐ gato hoti. Etthagedhā [etagedhā (sī. pī.)] hi, aggivessana, āraññakā nāgā yadidaṃ – nāgavanam̐. Tamenam̐ nāgavaniko rañño khattiyassa muddhāvasittassa ārocesi – ‘abbhokā sagato kho [kho te (syā. kaṃ. ka.)], deva, āraññako nāgo”ti. Atha kho aggivessana, tamenam̐ rājā khattiyo muddhāvasitto hatthidamakam̐ āmantesi – ‘ehi tvam̐, samma hatthidamaka, āraññakam̐ nāgam̐ damayāhi āraññakānañceva sīlānam̐ abhinimmadanāya āraññakānañceva sarasaṅkappānam̐ abhinimmadanāya āraññakānañceva darathakilamathapariḷāhānam̐ abhinimmadanāya gāmante abhiraṃāpanāya manussakantesu sīlesu samādapanāya”ti [samādāpanāyāti (?)].

“‘Evaṃ, devā”ti kho, aggivessana, hatthidamako rañño khattiyassa muddhāvasittassa paṭissutvā mahantaṃ thambham̐ pathaviyam̐ nikhaṇitvā āraññakassa nāgassa gīvāyam̐ upanibandhati āraññakānañceva sīlānam̐ abhinimmadanāya āraññakānañceva sarasaṅkappānam̐ abhinimmadanāya āraññakānañceva darathakilamathapariḷāhānam̐ abhinimmadanāya gāmante abhiraṃāpanāya manussakantesu sīlesu samādapanāya. Tamenam̐ hatthidamako yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācarati. Yato kho, aggivessana, āraññako nāgo hatthidamakassa yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācariyamāno sussūsati, sotaṃ odahati, aññā cittaṃ upaṭṭhāpeti; tamenam̐ hatthidamako uttari tiṇaghāsodakam̐ anuppavechati.

“Yato kho, aggivessana, āraññako nāgo hatthidamakassa tiṇaghāsodakam̐ paṭiggaṇhāti, tatra hatthidamakassa evaṃ hoti – ‘jīvissati kho [nu kho (sī. ka.)] dāni āraññako [rañño (sī. pī.)] nāgo”ti. Tamenam̐ hatthidamako uttari kāraṇam̐ kāreti – ‘ādiya, bho, nikkhipa, bho”ti. Yato kho, aggivessana, āraññako nāgo hatthidamakassa ādānanikkhepe vacanakaro hoti ovādappaṭikaro, tamenam̐ hatthidamako uttari kāraṇam̐ kāreti – ‘abhikkama, bho, paṭikkama, bho”ti. Yato kho, aggivessana, āraññako nāgo hatthidamakassa abhikkamaṭṭikkamavacanakaro hoti ovādappaṭikaro, tamenam̐ hatthidamako uttari kāraṇam̐ kāreti – ‘utṭhaha, bho, nisīda, bho”ti. Yato kho, aggivessana, āraññako nāgo hatthidamakassa utṭhānanisajjāya vacanakaro hoti ovādappaṭikaro, tamenam̐ hatthidamako uttari āneṇjam̐ nāma kāraṇam̐ kāreti, mahantassa phalakaṃ soṇḍāya upanibandhati, tomarahatto ca puriso uparigīvāya nisinnō hoti, samantato ca tomarahattā purisā parivāretvā ṭhitā honti, hatthidamako ca dīghatōmarayaṭṭhiṃ gahetvā purato ṭhito hoti. So āneṇjam̐ kāraṇam̐ kāriyamāno neva purime pāde copeti na pacchime pāde copeti, na purimakāyam̐ copeti na pacchimakāyam̐ copeti, na sīsam̐ copeti, na kaṇṇe copeti, na dante copeti, na naṅgutṭham̐ copeti, na soṇḍam̐ copeti. So hoti āraññako nāgo khamo sattippahārānam̐ asippahārānam̐ usuppahārānam̐ sarapattappahārānam̐ [parasatthappahārānam̐ (sī.), parasattuppahārānam̐ (syā. kaṃ. pī.)] bheriṇaṇavavaṃsasāṅkhaṇḍimaninnādasaddānam̐ [bheriṇaṇavasaṅkhatīṇavaninnādasaddānam̐ (pī.)] sabbavaṅkadosanihitāninnītakasāvo rājāraho rājābhoggo rañño aṅganteva saṅkham̐ gacchati.

218. “Evameva kho, aggivessana, idha tathāgato lōke uppajjati araham̐ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānam̐ buddho bhagavā. So imaṃ lokam̐ sadevakam̐ samārakam̐ sabrahmakam̐ sassamaṇabrāhmaṇiṃ pajam̐ sadevamanussam̐ sayam̐ abhiññā sacchikatvā pavedeti. So dhammam̐ deseti ādikalyāṇam̐ majjhakalyāṇam̐ pariyoṣānakalyāṇam̐ sāttham̐ sabyañjanam̐, kevalaparipuṇṇam̐ parisuddham̐

brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgato saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti.

“So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Ettāvātā kho, aggivessana, ariyasāvako abbhokāśagato hoti. Etthagedhā hi, aggivessana, devamanussā yadidaṃ – pañca kāmagaṇā. Tameṇaṃ tathāgato uttariṃ vineti – ‘ehi tvāṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhasu sikkhāpadesu’”ti.

“Yato kho, aggivessana, ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, tameṇaṃ tathāgato uttariṃ vineti – ‘ehi tvāṃ, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ disvā mā nimittaggāhī...pe... (yathā gaṇakamoggallānasuttante, evaṃ vitthāretabbāni.)

219. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu...pe... citte...pe... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Seyyathāpi, aggivessana, hatthidamako mahantaṃ thambhaṃ pathaviyaṃ nikhaṇitvā āraññakassa nāgassa gīvāyaṃ upanibandhati āraññakānañceva sīlānaṃ abhinimmadanāya āraññakānañceva sarasaṅkappānaṃ abhinimmadanāya āraññakānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya gāmante abhiramāpanāya manussakantesu sīlesu samādapanāya; evameva kho, aggivessana, ariyasāvakaṃ ime cattāro satipaṭṭhānā cetaso upanibandhanā honti gehasitānañceva sīlānaṃ abhinimmadanāya gehasitānañceva sarasaṅkappānaṃ abhinimmadanāya gehasitānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya ñāyassa adhigamāya nibbānassa sacchikiriyāya.

220. “Tameṇaṃ tathāgato uttariṃ vineti – ‘ehi tvāṃ, bhikkhu, kāye kāyānupassī viharāhi, mā ca kāmūpasamhitaṃ vitakkaṃ vitakkesi. Vedanāsu... citte... dhammesu dhammānupassī viharāhi, mā ca kāmūpasamhitaṃ vitakkaṃ vitakkesi’”ti.

“So vitakkavicārānaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vīgatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāyā cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

221. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vīgatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātaññāyā cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate...pe... yathākammūpage satte pajānāti.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vīgatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayaññāyā cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’nti yathābhūtaṃ pajānāti; ‘ime āsavā’nti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’nti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’nti yathābhūtaṃ pajānāti,

‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

“So hoti bhikkhu khamo sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhiṃsakaajātikaṃ hoti sabbarāgadosamohanihitannitakasāvo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

222. “Mahallako cepi, aggivessana, rañño nāgo adanto avinīto kālaṅkaroti, ‘adantamaṇaṃ [\[adantaṃ maraṇaṃ \(ka.\)\]](#) mahallako rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati; majjhimo cepi, aggivessana, rañño nāgo. Daharo cepi, aggivessana, rañño nāgo adanto avinīto kālaṅkaroti, ‘adantamaṇaṃ daharo rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati; evameva kho, aggivessana, thero cepi bhikkhu akhīṇāsavo kālaṅkaroti, ‘adantamaṇaṃ thero bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati; majjhimo cepi, aggivessana, bhikkhu. Navo cepi, aggivessana, bhikkhu akhīṇāsavo kālaṅkaroti, ‘adantamaṇaṃ navo bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati.

“Mahallako cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṅkaroti, ‘dantamaṇaṃ mahallako rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati; majjhimo cepi, aggivessana, rañño nāgo... daharo cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṅkaroti, ‘dantamaṇaṃ daharo rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati; evameva kho, aggivessana, thero cepi bhikkhu khīṇāsavo kālaṅkaroti, ‘dantamaṇaṃ thero bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati; majjhimo cepi, aggivessana, bhikkhu. Navo cepi, aggivessana, bhikkhu khīṇāsavo kālaṅkaroti, ‘dantamaṇaṃ navo bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati”ti.

Idamavoca bhagavā. Attamano aciravato samaṇuddeso bhagavato bhāsitaṃ abhinandīti.

Dantabhūmisuttaṃ niṭṭhitaṃ pañcamamaṃ.

6. Bhūmijasuttaṃ

223. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho āyasmā bhūmijo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho jayaseno rājakumāro yenāyasmā bhūmijo tenupasaṅkami; upasaṅkamitvā āyasmatā bhūmijena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ etadavoca – “santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘āsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā [\[carati, abhabbo \(sī. pī.\) evamuparipi ekavacaneneva dissati\]](#) phalassa adhigamāya; anāsaṅcepi [\[āsaṅca anāsaṅca cepi \(aṭṭha.\)\]](#) karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsaṅca anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā’ti. Idha bhoto bhūmijassa satthā kiṃvādī [\[kiṃvādī kiṃdiṭṭhī \(syā. kaṃ. ka.\)\]](#) kimakkhāyī”ti? “Na kho metaṃ, rājakumāra, bhagavato sammukhā suttaṃ, sammukhā paṭiggahitaṃ. Tṭhānaṅca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyya – ‘āsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsaṅca anāsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsaṅcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Āsaṅcepi karitvā yoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsaṅcepi karitvā yoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsaṅca anāsaṅcepi karitvā yoniso

brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyā'ti. Na kho me taṃ, rājakumāra, bhagavato sammukhā suttaṃ, sammukhā paṭiggahitaṃ. Tḥānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā'ti. “Sace kho bhoto bhūmijassa satthā evaṃvādī [evaṃvādī evaṃdiṭṭhī (syā. kaṃ. ka.)] evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamaṇabrāhmaṇānaṃ muddhānaṃ [buddhānaṃ (ka.) muddhānantimuddhaṃ, matthakanti attho] maññe āhacca tiṭṭhati'ti. Atha kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ sakeneva thālipākena parivisi.

224. Atha kho āyasmā bhūmijo pacchābhantaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā bhūmijo bhagavantaṃ etadavoca – ‘idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasena rājakumārassa nivesanaṃ tenupasaṅkamiṃ; upasaṅkamitvā paññatte āsane nisīdim. Atha kho, bhante, jayaseno rājakumāro yenāhaṃ tenupasaṅkami; upasaṅkamitvā mayā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, bhante, jayaseno rājakumāro maṃ etadavoca – ‘santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā'ti. ‘Idha bhoto bhūmijassa satthā kiṃvādī kimakkhāyī'ti? Evaṃ vutte ahaṃ, bhante, jayasenaṃ rājakumāraṃ etadavocaṃ – ‘na kho me taṃ, rājakumāra, bhagavato sammukhā suttaṃ, sammukhā paṭiggahitaṃ. Tḥānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyya – āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Āsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyāti. Na kho me taṃ, rājakumāra, bhagavato sammukhā suttaṃ, sammukhā paṭiggahitaṃ. Tḥānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā'ti. ‘Sace bhoto bhūmijassa satthā evaṃvādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭhati'ti. ‘Kaccāhaṃ, bhante, evaṃ puṭṭho evaṃ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṃ abhūtena abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca koci sahadhammiko vādānuvādo gārayhaṃ tḥānaṃ āgacchati'ti?'

“Taggha tvaṃ, bhūmija, evaṃ puṭṭho evaṃ byākaramāno vuttavādī ceva me hosi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṃ tḥānaṃ āgacchati. Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā micchādīṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchājīvā micchāvāyāmā micchāsati micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

225. “Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya. Āsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya; anāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya; āsañca anāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya; nevāsaṃ nānāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, telassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādīṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchājīvā micchāvāyāmā micchāsati

micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāvīṃ taruṇavacchaṃ visānato āviñcheyya [āviñjeyya (sī. syā. kaṃ. pī.)]. Āsañcepi karitvā gāvīṃ taruṇavacchaṃ visānato āviñcheyya, abhabbo khīrassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā gāvīṃ taruṇavacchaṃ visānato āviñcheyya, abhabbo khīrassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, khīrassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādīṭṭhino...pe... micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

226. “Seyyathāpi, bhūmija, puriso navanītattthiko navanītagavesī navanītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā matthena [manthena (sī.), mattena (ka.)] āviñcheyya. Āsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya, abhabbo navanītassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya, abhabbo navanītassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, navanītassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādīṭṭhino...pe... micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso aggīttthiko [aggatthiko (sī.)] aggigavesī aggipariyesanaṃ caramāno allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya [abhimattheyya (syā. kaṃ. pī. ka.)]. Āsañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, aggissa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādīṭṭhino...pe... micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. Taṃ kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya. Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā sammādīṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsati sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

227. “Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno tilapiṭṭhaṃ doṇiyā ākirivā udakena paripphosakaṃ paripphosakaṃ pīleyya. Āsañcepi karitvā tilapiṭṭhaṃ doṇiyā ākirivā udakena paripphosakaṃ paripphosakaṃ pīleyya, bhabbo telassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā tilapiṭṭhaṃ doṇiyā ākirivā udakena paripphosakaṃ paripphosakaṃ pīleyya, bhabbo telassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, telassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādīṭṭhino...pe... sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ thanato āviñcheyya. Āsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñcheyya, bhabbo khīrassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñcheyya, bhabbo khīrassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, khīrassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino...pe... sammāsamādhino te āsañcepi karitvā...pe... anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

228. “Seyyathāpi, bhūmija, puriso navanītathiko navanītagavesī navanītapariyesanaṃ caramāno dadhiṃ kalase āsiñcitvā matthena āviñcheyya. Āsañcepi karitvā dadhiṃ kalase āsiñcitvā matthena āviñcheyya, bhabbo navanītassa adhigamāya; anāsañcepi karitvā... āsañca anāsañcepi karitvā... nevāsaṃ nānāsañcepi karitvā dadhiṃ kalase āsiñcitvā matthena āviñcheyya, bhabbo navanītassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, navanītassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino...pe... sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā... āsañca anāsañcepi karitvā... nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso aggitthiko aggigavesī aggipariyesanaṃ caramāno sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya; () [(bhabbo aggissa adhigamāya) (sabbattha)] āsañcepi karitvā... anāsañcepi karitvā.. āsañca anāsañcepi karitvā... nevāsaṃ nānāsañcepi karitvā sukkha kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, aggissa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino...pe... sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya; nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. Taṃ kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

“Sace kho taṃ, bhūmija, jayasenassa rājakumārassa imā catasso upamā paṭibhāyeyyūṃ anacchariyaṃ te jayaseno rājakumāro pasīdeyya, pasanno ca te pasannākāraṃ kareyyā”ti. “Kuto pana maṃ, bhante, jayasenassa rājakumārassa imā catasso upamā paṭibhāyissanti anacchariyā pubbe assutapubbā, seyyathāpi bhagavanta”nti?

Idamavoca bhagavā. Attamano āyasmā bhūmijo bhagavato bhāsitaṃ abhinandīti.

Bhūmijasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Anuruddhasuttaṃ

229. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho pañcakaṅgo thapati aññataraṃ purisaṃ āmantesi – “ehi tvaṃ, ambho purisa, yenāyasmā anuruddho tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato anuruddhassa pāde sirasā vandāhi [vandāhi, evañca vadehi (sī. pī.)] – ‘pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandatī’ti; evañca vadehi [evañca vadeti (sī. pī.)] – ‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa thapatissa svātanāya attacatuttho bhattaṃ; yena ca kira, bhante, āyasmā anuruddho pagevataraṃ āgaccheyya; pañcakaṅgo, bhante, thapati [pañcakaṅgo thapati (sī. pī.)] bahukicco bahukaraṇīyo rājakaraṇīyenā”ti. “Evaṃ, bhante”ti kho so puriso pañcakaṅgassa thapatissa paṭissutvā yenāyasmā anuruddho tenupasaṅkami; upasaṅkamtivā āyasmantaṃ anuruddhaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho so puriso āyasmantaṃ anuruddhaṃ etadavoca –

“pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandati, evañca vadeti – ‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa thapatissa svātanāya attacattuttho bhattaṃ; yena ca kira, bhante, āyasmā anuruddho pagevataraṃ āgaccheyya; pañcakaṅgo, bhante, thapati bahukicco bahukaraṇīyo rājakaraṇīyena’”ti. Adhivāsesi kho āyasmā anuruddho tuṇhībhāvena.

230. Atha kho āyasmā anuruddho tassā rattiyā accayena pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena pañcakaṅgassa thapatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ pañitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ bhuttāvimṃ onītapattapaṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ etadavoca –

“Idha maṃ, bhante, therā bhikkhū upasaṅkamitvā evamāhaṃsu – ‘appamāṇaṃ, gahapati, cetovimuttiṃ bhāvehi’ti [appamāṇā gahapati cetovimutti bhāvetabbāti (ka.)]. Ekacce therā evamāhaṃsu – ‘mahaggataṃ, gahapati, cetovimuttiṃ bhāvehi’ti. Yā cāyaṃ, bhante, appamāṇā cetovimutti yā ca mahaggatā cetovimutti – ime dhammā nānatthā ceva nānābyañjanā ca, udāhu ekatthā byañjanameva nāna’nti? ‘Tena hi, gahapati, taṃ yevettha paṭibhātu. Apaṇṇakante ito bhavissati’”ti. “Mayhaṃ kho, bhante, evaṃ hoti – ‘yā cāyaṃ appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā ekatthā byañjanameva nāna’”nti. “Yā cāyaṃ, gahapati, appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā nānatthā ceva nānābyañjanā ca. Tadamāpetam, gahapati, pariyāyena veditabbaṃ yathā ime dhammā nānatthā ceva nānābyañjanā ca’”.

“Katamā ca, gahapati, appamāṇā cetovimutti? Idha, gahapati, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Ayaṃ vuccati, gahapati, appamāṇā cetovimutti.

231. “Katamā ca, gahapati, mahaggatā cetovimutti? Idha, gahapati, bhikkhu yāvata ekaṃ rukkhamaṃ mahaggatanti pharivā adhimuccivā viharati. Ayaṃ vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvata dve vā tīṇi vā rukkhamaṃ mahaggatanti pharivā adhimuccivā viharati. Ayampi [ayaṃ (syā. kaṃ. ka.)] vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvata ekaṃ gāmakkhetaṃ mahaggatanti pharivā adhimuccivā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvata dve vā tīṇi vā gāmakkhetaṃ mahaggatanti pharivā adhimuccivā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvata ekaṃ mahārajjam mahaggatanti pharivā adhimuccivā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvata dve vā tīṇi vā mahārajjani mahaggatanti pharivā adhimuccivā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvata samuddapariyantam pathaviṃ mahaggatanti pharivā adhimuccivā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Iminā kho etaṃ, gahapati, pariyāyena veditabbaṃ yathā ime dhammā nānatthā ceva nānābyañjanā ca.

232. “Catasso kho imā gahapati, bhavūpapattiyo. Katamā catasso? Idha, gahapati, ekacco ‘parittābhā’ti pharivā adhimuccivā viharati. So kāyassa bhedā paraṃ maraṇā parittābhānaṃ devānaṃ sahaṃyataṃ upapajjati. Idha pana, gahapati, ekacco ‘appamāṇābhā’ti pharivā adhimuccivā viharati. So kāyassa bhedā paraṃ maraṇā appamāṇābhānaṃ devānaṃ sahaṃyataṃ upapajjati. Idha pana, gahapati, ekacco ‘saṃkiliṭṭhābhā’ti pharivā adhimuccivā viharati. So kāyassa bhedā paraṃ maraṇā saṃkiliṭṭhābhānaṃ devānaṃ sahaṃyataṃ upapajjati. Idha pana, gahapati, ekacco ‘parisuddhābhā’ti

pharivā adhimuccivā viharati. So kāyassa bheda param maraṇā parisuddhābhānaṃ devānaṃ sahaḃyataṃ upapajjati. Imā kho, gahapati, catasso bhavūpapattiyo.

“Hoti kho so, gahapati, samayo, yā tā devatā ekajjhaṃ sannipatanti, tāsāṃ ekajjhaṃ sannipatitānaṃ vaṇṇanānattañhi kho paññāyati no ca ābhānānattaṃ. Seyyathāpi, gahapati, puriso sambahulāni telappadīpāni ekaṃ gharaṃ paveseyya. Tesāṃ ekaṃ gharaṃ pavesitānaṃ accinānattañhi kho paññāyetha, no ca ābhānānattaṃ; evameva kho, gahapati, hoti kho so samayo, yā tā devatā ekajjhaṃ sannipatanti tāsāṃ ekajjhaṃ sannipatitānaṃ vaṇṇanānattañhi kho paññāyati, no ca ābhānānattaṃ.

“Hoti kho so, gahapati, samayo, yā tā devatā tato vipakkamanti, tāsāṃ tato vipakkamantīnaṃ vaṇṇanānattañceva paññāyati ābhānānattañca. Seyyathāpi, gahapati, puriso tāni sambahulāni telappadīpāni tamhā gharā nīhareyya. Tesāṃ tato nīhatānaṃ [nīharantānaṃ (sī. syā. kaṃ. pī.)] accinānattañceva paññāyetha ābhānānattañca; evameva kho, gahapati, hoti kho so samayo, yā tā devatā tato vipakkamanti, tāsāṃ tato vipakkamantīnaṃ vaṇṇanānattañceva paññāyati ābhānānattañca.

“Na kho, gahapati, tāsāṃ devatānaṃ evaṃ hoti – ‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassata’nti vā, api ca yattha yattheva tā [yā (ka.)] devatā abhinivisanti tattha tattheva tā devatā abhiraṃanti. Seyyathāpi, gahapati, makkhikānaṃ kājena vā piṭakena vā harīyamānānaṃ na evaṃ hoti – ‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassata’nti vā, api ca yattha yattheva tā [yā (ka.)] makkhikā abhinivisanti tattha tattheva tā makkhikā abhiraṃanti; evameva kho, gahapati, tāsāṃ devatānaṃ na evaṃ hoti – ‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassata’nti vā, api ca yattha yattheva tā devatā abhinivisanti tattha tattheva tā devatā abhiraṃanti’”ti.

233. Evaṃ vutte, āyasmā sabhiyo kaccāno [kaccāyano (sī.)] āyasmantaṃ anuruddhaṃ etadavoca – “sādhu, bhante anuruddha! Atthi ca me ettha uttariṃ paṭipucchitabbaṃ. Yā tā, bhante, devatā ābhā sabbā tā paritābhā udāhu santettha ekaccā devatā appamāṇābhā”ti? “Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā paritābhā, santi panettha ekaccā devatā appamāṇābhā”ti. “Ko nu kho, bhante anuruddha, hetu ko paccayo yena tāsāṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā paritābhā, santi panettha ekaccā devatā appamāṇābhā”ti?

“Tena hāvuso kaccāna, taṃyevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā ekaṃ rukkhamūlaṃ ‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ [yopāyaṃ (ka.)] bhikkhu yāvatā dve vā tīṇi vā rukkhamūlāni ‘mahaggata’nti pharivā adhimuccivā viharati – imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvatā dve vā tīṇi vā rukkhamūlāni ‘mahaggata’nti pharivā adhimuccivā viharati – ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā dve vā tīṇi vā rukkhamūlāni ‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ bhikkhu yāvatā ekaṃ gāmakkhetaṃ ‘mahaggata’nti pharivā adhimuccivā viharati – imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvatā ekaṃ gāmakkhetaṃ ‘mahaggata’nti pharivā adhimuccivā viharati – ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā ekaṃ gāmakkhetaṃ ‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ bhikkhu yāvatā dve vā tīṇi vā gāmakkhetaṃ ‘mahaggata’nti pharivā adhimuccivā viharati – imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti? “Yvāyaṃ, bhante, bhikkhu yāvatā dve vā tīṇi vā gāmakkhetaṃ ‘mahaggata’nti pharivā adhimuccivā viharati – ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā dve vā tīṇi vā gāmakkhetaṃ

‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ bhikkhu yāvatā ekaṃ mahārajjam ‘mahaggata’nti pharivā adhimuccivā viharati – imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā’ ti? “Yvāyaṃ, bhante, bhikkhu yāvatā ekaṃ mahārajjam ‘mahaggata’nti pharivā adhimuccivā viharati – ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā’ ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā ekaṃ mahārajjam ‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ bhikkhu yāvatā dve vā tīṇi vā mahārajjāni ‘mahaggata’nti pharivā adhimuccivā viharati – imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā’ ti? “Yvāyaṃ, bhante, bhikkhu yāvatā dve vā tīṇi vā mahārajjāni ‘mahaggata’nti pharivā adhimuccivā viharati – ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā’ ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā dve vā tīṇi vā mahārajjāni ‘mahaggata’nti pharivā adhimuccivā viharati, yocāyaṃ bhikkhu yāvatā samuddapariyantam pathaviṃ ‘mahaggata’nti pharivā adhimuccivā viharati – imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā’ ti? “Yvāyaṃ, bhante, bhikkhu yāvatā samuddapariyantam pathaviṃ ‘mahaggata’nti pharivā adhimuccivā viharati – ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā’ ti? “Ayaṃ kho, āvuso kaccāna, hetu ayaṃ paccayo, yena tāsaṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā’ ti.

234. “Sādhu, bhante anuruddha! Atthi ca me ettha uttarim paṭipucchitabbaṃ. Yāvatā [yā tā (ka.)], bhante, devatā ābhā sabbā tā saṃkiliṭṭhābhā udāhu santettha ekaccā devatā parisuddhābhā’ ti? “Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā’ ti. “Ko nu kho, bhante, anuruddha, hetu ko paccayo, yena tāsaṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā’ ti?

“Tena, hāvuso kaccāna, upamaṃ te karissāmi. Upamāyapidekacce [upamāyamidhekacce (ka.)] viññū purisā bhāsitassa atthaṃ ājānanti. Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi aparissuddham vaṭṭipi aparissuddhā. So telassapi aparissuddhattā vaṭṭiyāpi aparissuddhattā andhandham viya jhāyati; evameva kho, āvuso kaccāna, idhekacco bhikkhu ‘saṃkiliṭṭhābhā’ ti pharivā adhimuccivā viharati, tassa kāyaduṭṭhullampi na suppaṭippassaddham hoti, thinamiddhampi na susamūhataṃ hoti, uddhaccakukkucampi na suppaṭivinītaṃ hoti. So kāyaduṭṭhullassapi na suppaṭippassaddhattā thinamiddhassapi na susamūhatattā uddhaccakukkucassapi na suppaṭivinītatā andhandham viya jhāyati. So kāyassa bhedā paraṃ maraṇā saṃkiliṭṭhābhānaṃ devānaṃ saḥabyataṃ upapajjati. Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi parisuddham vaṭṭipi parisuddhā. So telassapi parisuddhattā vaṭṭiyāpi parisuddhattā na andhandham viya jhāyati; evameva kho, āvuso kaccāna, idhekacco bhikkhu ‘parissuddhābhā’ ti pharivā adhimuccivā viharati. Tassa kāyaduṭṭhullampi suppaṭippassaddham hoti, thinamiddhampi susamūhataṃ hoti, uddhaccakukkucampi suppaṭivinītaṃ hoti. So kāyaduṭṭhullassapi suppaṭippassaddhattā thinamiddhassapi susamūhatattā uddhaccakukkucassapi suppaṭivinītatā na andhandham viya jhāyati. So kāyassa bhedā paraṃ maraṇā parisuddhābhānaṃ devānaṃ saḥabyataṃ upapajjati. Ayaṃ kho, āvuso kaccāna, hetu ayaṃ paccayo yena tāsaṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā’ ti.

235. Evaṃ vutte, āyasmā sabhiyo kaccāno āyasmantaṃ anuruddham etadavoca – “sādhu, bhante anuruddha! Na, bhante, āyasmā anuruddho evamāha – ‘evaṃ me suta’nti vā ‘evaṃ arahati bhavitu’nti vā; atha ca pana, bhante, āyasmā anuruddho ‘evampi tā devatā, itipi tā devatā’ tveva bhāsati. Tassa mayham, bhante, evaṃ hoti – ‘addhā āyasmatā anuruddhena tāhi devatāhi saddhim sannivutthapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā’ ti. “Addhā kho ayaṃ, āvuso kaccāna, āsajja upanīya vācā bhāsita, api ca te aham byākarissāmi – ‘dīgharattaṃ kho me, āvuso

kaccāna, tāhi devatāhi saddhiṃ sannivutthapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā’’ti.

Evam vutte, āyasmā sabhiyo kaccāno pañcakaṅgaṃ thapatiṃ etadavoca – ‘‘lābhā te, gahapati, suladdhaṃ te, gahapati, yaṃ tvañceva taṃ kaṅkhādhammaṃ pahāsi [pajahasi (ka.)], mayañcimam [yampimam (sī. syā. kam. pī.)] dhammapariyāyaṃ alatthamhā savanāyā’’ti.

Anuruddhasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Upakkilesasuttaṃ

236. Evam me suttaṃ – ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. Tena kho pana samayena kosambiyaṃ bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitudentā viharanti. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so bhikkhu bhagavantaṃ etadavoca – ‘‘idha, bhante, kosambiyaṃ bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitudentā viharanti. Sādhu, bhante, bhagavā yena te bhikkhū tenupasaṅkamatu anukampaṃ upādāyā’’ti. Adhivāsesi bhagavā tuṅhībhāvena. Atha kho bhagavā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – ‘‘alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahaṃ, mā viggahaṃ, mā vivāda’’nti.

Evam vutte, aññataro bhikkhu bhagavantaṃ etadavoca – ‘‘āgametu, bhante! Bhagavā dhammassāmī; apposukko, bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu; mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā’’ti. Dutiyampi kho bhagavā te bhikkhū etadavoca – ‘‘alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahaṃ, mā viggahaṃ, mā vivāda’’nti. Dutiyampi kho so bhikkhu bhagavantaṃ etadavoca – ‘‘āgametu, bhante! Bhagavā dhammassāmī; apposukko, bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu; mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā’’ti. Tatiyampi kho bhagavā te bhikkhū etadavoca – ‘‘alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahaṃ, mā viggahaṃ, mā vivāda’’nti. Tatiyampi kho so bhikkhu bhagavantaṃ etadavoca – ‘‘āgametu, bhante, bhagavā dhammassāmī; apposukko, bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu; mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā’’ti.

Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya kosambiṃ piṇḍāya pāvīsi. Kosambiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto senāsanam saṃsāmetvā pattacīvaramādāya ṭhitakova imā gāthā abhāsi –

237. ‘‘Puthusaddo samajano, na bālo koci maññaṭṭha;
Saṅghasmiṃ bhijjamānasmim, nāññaṃ bhiyyo amaññaṃ.

‘‘Parimuṭṭhā paṇḍitābhāsā, vācāgocarabhāṇino;
Yāvicchanti mukhāyāmaṃ, yena nītā na taṃ vidū.

‘‘Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ upanayhanti, veraṃ tesam na sammatī.

‘‘Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me;
Ye ca taṃ nupanayhanti, veraṃ tesūpasammatī.

‘‘Na hi verena verāni, sammantīdha kudācanaṃ;
Averena ca sammantī, esa dhammo sanantano.

“Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tatta vijānanti, tato sammanti medhagā.

“Aṭṭhicchinnā pāṇaharā, gavassadhanahārino;
Raṭṭhaṃ vilumpamānānaṃ, tesampi hoti saṅgati;
Kasmā tumhākaṃ no siyā.

“Sace labhetha nipakaṃ sahāyaṃ,
Saddhiṃ caraṃ sādhuvihāri dhīraṃ;
Abhibhuyya sabbāni parissayāni,
Careyya tenattamano satīmā.

“No ce labhetha nipakaṃ sahāyaṃ,
Saddhiṃ caraṃ sādhuvihāri dhīraṃ;
Rājāva raṭṭhaṃ vijitaṃ pahāya,
Eko care mātaṅgaraññeva nāgo.

“Ekassa caritaṃ seyyo, natthi bāle sahāyatā;
Eko care na ca pāpāni kayirā,
Apposukko mātaṅgaraññeva nāgo”ti.

238. Atha kho bhagavā ʘhitakova imā gāthā bhāsivā yena bālakaloṇakāragāmo [bālakaloṇakagāmo (ka.), tathā vinayepi] tenupasaṅkami. Tena kho pana samayena āyasmā bhagu bālakaloṇakāragāme viharati. Addasā kho āyasmā bhagu bhagavantaṃ dūratova āgacchantaṃ. Disvāna āsanaṃ paññapesi udakaṅca pādānaṃ dhovanaṃ [udakaṅca pādānaṃ (sī. syā. kaṃ. pī.)]. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Āyasmāpi kho bhagu bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaguṃ bhagavā etadavoca – “kacci, bhikkhu, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamasi”ti? “Khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, na cāhaṃ, bhante, piṇḍakena kilamāmi”ti. Atha kho bhagavā āyasmantaṃ bhaguṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā yena pācīnavaṃsadāyo tenupasaṅkami.

Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo [bhaddiyo (ma. ni. 2.166 naḷakapāne)] āyasmā ca kimilo [kimbilo (sī. syā. kaṃ. pī.)] pācīnavaṃsadāye viharanti. Addasā kho dāyapālo bhagavantaṃ dūratova āgacchantaṃ. Disvāna bhagavantaṃ etadavoca – “mā, mahāsamaṇa, etaṃ dāyaṃ pāvīsi. Santettha tayo kulaputtā attakāmarūpā viharanti. Mā tesaṃ aphāsamakāsi”ti. Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa. Sutvāna dāyapālaṃ etadavoca – “mā, āvuso dāyapāla, bhagavantaṃ vāresi. Satthā no bhagavā anuppatto”ti.

239. Atha kho āyasmā anuruddho yenāyasmā ca nandiyo yenāyasmā ca kimilo tenupasaṅkami; upasaṅkamitvā āyasmantaṅca nandiyaṃ āyasmantaṅca kimilaṃ etadavoca – “abhikkamathāyasmanto, abhikkamathāyasmanto, satthā no bhagavā anuppatto”ti. Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantaṃ paccuggantvā eko bhagavato pattacīvaraṃ paṭiggahesi, eko āsanaṃ paññapesi, eko pādodakaṃ upaṭṭhapesi. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Tepi kho āyasmanto bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddhaṃ bhagavā etadavoca – “kacci vo, anuruddhā, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā”ti? “Khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, na ca mayaṃ, bhante, piṇḍakena kilamāmi”ti. “Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti. “Yathā kathaṃ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Idha mayaṃ, bhante, evaṃ

hoti – ‘lābhā vata me, suladdhaṃ vata me yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ ti. Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca. Tassa, mayhaṃ, bhante, evaṃ hoti – ‘yaṃnūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyya’ nti. So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā, ekañca pana maññe citta’ nti.

Āyasmāpi kho nandiyo...pe... āyasmāpi kho kimilo bhagavantaṃ etadavoca – ‘mayhampi kho, bhante, evaṃ hoti – ‘lābhā vata me, suladdhaṃ vata me yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ ti. Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca. Tassa mayhaṃ, bhante, evaṃ hoti – ‘yaṃnūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyya’ nti. So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā, ekañca pana maññe cittanti. Evaṃ kho mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā’ ti.

240. ‘‘Sādhu, sādhu, anuruddhā! Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā’ ti? ‘‘Taggha mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā’ ti. ‘‘Yathā kathaṃ pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā’ ti? ‘‘Idha, bhante, amhākaṃ yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanāni paññāpeti, pānīyaṃ paribhojanīyaṃ upaṭṭhāpeti, avakkārapātiṃ upaṭṭhāpeti. Yo pacchā gāmato piṇḍāya paṭikkamati – sace hoti bhuttāvaseso, sace ākañkhati, bhuñjati; no ce ākañkhati, appaharite vā chaḍḍeti apāṇake vā udake opilāpeti – so āsanāni paṭisāmeti, pānīyaṃ paribhojanīyaṃ paṭisāmeti, avakkārapātiṃ dhovitvā paṭisāmeti, bhattaggaṃ sammajjati. Yo passati pānīyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittam tuccaṃ so upaṭṭhāpeti. Sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilāṅghakena upaṭṭhāpema [upaṭṭhāpeti (sī.)], na tveva mayaṃ, bhante, tappaccayā vācaṃ bhindāma. Pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattim dhammiyā kathāya sannisidāma. Evaṃ kho mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā’ ti.

241. ‘‘Sādhu, sādhu, anuruddhā! Atthi pana vo, anuruddhā, evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharataṃ uttarimanussadhammā alamariyaññānadassanaviseso adhigato phāsuvihāro’ ti? ‘‘Idha mayaṃ, bhante, appamattā ātāpino pahitattā viharantā obhāsañceva sañjānāma dassanañca rūpānaṃ. So kho pana no obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ; tañca nimittam nappaṭivijjhāmā’ ti.

‘‘Tam kho pana vo, anuruddhā, nimittam paṭivijjhitaṃ. Ahampi sudam, anuruddhā, pubbeva sambodhā anabhisambuddho bodhisattova samāno obhāsañceva sañjānāmi dassanañca rūpānaṃ. So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ. Tassa mayhaṃ, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpāna’ nti? Tassa mayhaṃ, anuruddhā, etadahosi – ‘vicikicchā kho me udapādi, vicikicchādhikaraṇaṃ pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati’ ti.

‘‘So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi dassanañca rūpānaṃ. So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ. Tassa mayhaṃ, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpāna’ nti? Tassa mayhaṃ, anuruddhā, etadahosi – ‘amanasikāro kho me udapādi, amanasikārādhikaraṇaṃ pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro’ ti.

‘‘So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘thinamidham kho me

udapādi, thinamiddhādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro na thinamiddha’’nti.

‘‘So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘chambhitattaṃ kho me udapādi, chambhitattādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Seyyathāpi, anuruddhā, puriso addhānamaggappaṭipanno, tassa ubhatopasse vaṭṭakā [[vadhakā \(sī. syā. kaṃ. pī.\)](#)] uppateyyuṃ, tassa tatonidānaṃ chambhitattaṃ uppajjeyya; evameva kho me, anuruddhā, chambhitattaṃ udapādi, chambhitattādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro na thinamiddhaṃ na chambhitatta’’nti.

‘‘So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘uppilaṃ [[ubbillam \(sī. pī.\), ubbilam \(syā. kaṃ.\)](#)] kho me udapādi, uppilādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Seyyathāpi, anuruddhā, puriso ekaṃ nidhimukhaṃ gavesanto sakideva pañcanidhimukhāni adhigaccheyya, tassa tatonidānaṃ uppilaṃ uppajjeyya; evameva kho me, anuruddhā, uppilaṃ udapādi, uppilādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppila’’nti.

‘‘So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘duṭṭhullaṃ kho me udapādi, duṭṭhullādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhulla’’nti.

‘‘So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘accāraddhavīriyaṃ kho me udapādi, accāraddhavīriyādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Seyyathāpi, anuruddhā, puriso ubho hi hatthehi vaṭṭakaṃ gāḷhaṃ gaṇḥeyya, so tattheva patameyya [[matameyya \(bahūsu\) pa + taṃ + eyya = patameyya-iti padavibhāgo](#)]; evameva kho me, anuruddhā, accāraddhavīriyaṃ udapādi, accāraddhavīriyādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na accāraddhavīriya’’nti.

‘‘So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘atīlīnavīriyaṃ kho me udapādi, atīlīnavīriyādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Seyyathāpi, anuruddhā, puriso vaṭṭakaṃ sithilaṃ gaṇḥeyya, so tassa hatthato uppateyya; evameva kho me, anuruddhā, atīlīnavīriyaṃ udapādi, atīlīnavīriyādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na accāraddhavīriyaṃ, na atīlīnavīriya’’nti.

‘‘So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘abhijappā kho me udapādi, abhijappādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na accāraddhavīriyaṃ, na atīlīnavīriyaṃ, na abhijappā’’ti.

‘‘So kho ahaṃ, anuruddhā...pe... tassa mayhaṃ, anuruddhā, etadahosi – ‘nānattasaññā kho me udapādi, nānattasaññādhikaraṇaṇca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ. Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro,

na thinamiddham, na chambhitattam, na uppilam, na duṭṭhullam, na accāraddhavīriyam, na atilīnavīriyam, na abhijappā, na nānattasaññā’’ti.

“So kho aham, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi dassanañca rūpānam. So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānam. Tassa mayham anuruddhā etadahosi – ‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpāna’nti. Tassa mayham, anuruddhā, etadahosi – ‘atinijjhāyitattam kho me rūpānam udapādi, atinijjhāyitattādhikarañca pana me rūpānam samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddham, na chambhitattam, na uppilam, na duṭṭhullam, na accāraddhavīriyam, na atilīnavīriyam, na abhijappā, na nānattasaññā, na atinijjhāyitattam rūpāna’’nti.

242. “So kho aham, anuruddhā, ‘vicikicchā cittassa upakkilesa’ti – iti viditvā vicikiccham cittassa upakkilesam pajahim, ‘amanasikāro cittassa upakkilesa’ti – iti viditvā amanasikāram cittassa upakkilesam pajahim, ‘thinamiddham cittassa upakkilesa’ti – iti viditvā thinamiddham cittassa upakkilesam pajahim, ‘chambhitattam cittassa upakkilesa’ti – iti viditvā chambhitattam cittassa upakkilesam pajahim, ‘uppilam cittassa upakkilesa’ti – iti viditvā uppilam cittassa upakkilesam pajahim, ‘duṭṭhullam cittassa upakkilesa’ti – iti viditvā duṭṭhullam cittassa upakkilesam pajahim, ‘accāraddhavīriyam cittassa upakkilesa’ti – iti viditvā accāraddhavīriyam cittassa upakkilesam pajahim, ‘atilīnavīriyam cittassa upakkilesa’ti – iti viditvā atilīnavīriyam cittassa upakkilesam pajahim, ‘abhijappā cittassa upakkilesa’ti – iti viditvā abhijappam cittassa upakkilesam pajahim, ‘nānattasaññā cittassa upakkilesa’ti – iti viditvā nānattasaññam cittassa upakkilesam pajahim, ‘atinijjhāyitattam rūpānam cittassa upakkilesa’ti – iti viditvā atinijjhāyitattam rūpānam cittassa upakkilesam pajahim.

243. “So kho aham, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsañhi kho sañjānāmi, na ca rūpāni passāmi; rūpāni hi kho passāmi, na ca obhāsam sañjānāmi – ‘kevalampi rattim, kevalampi divam [divasam (sī. syā. kam. pī.)], kevalampi rattindivam’ [rattidivam (ka.)]. Tassa mayham, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yvāham obhāsañhi kho sañjānāmi na ca rūpāni passāmi; rūpāni hi kho [kho tasmim samaye (sī. ka.)] passāmi na ca obhāsam sañjānāmi – kevalampi rattim, kevalampi divam, kevalampi rattindiva’nti. Tassa mayham, anuruddhā, etadahosi – ‘yasmiñhi kho aham samaye rūpanimittam amanasikarivā obhāsanimittam manasi karomi, obhāsañhi kho tasmim samaye sañjānāmi, na ca rūpāni passāmi. Yasmiñ panāham samaye obhāsanimittam amanasikarivā rūpanimittam manasi karomi, rūpāni hi kho tasmim samaye passāmi na ca obhāsam sañjānāmi – kevalampi rattim, kevalampi divam, kevalampi rattindiva’’nti.

“So kho aham, anuruddhā, appamatto ātāpī pahitatto viharanto parittañceva obhāsam sañjānāmi, parittāni ca rūpāni passāmi; appamāñceva obhāsam sañjānāmi, appamāñāni ca rūpāni passāmi – kevalampi rattim, kevalampi divam, kevalampi rattindivam. Tassa mayham, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yvāham parittañceva obhāsam sañjānāmi, parittāni ca rūpāni passāmi; appamāñceva obhāsam sañjānāmi, appamāñāni ca rūpāni passāmi – kevalampi rattim, kevalampi divam, kevalampi rattindiva’nti. Tassa mayham, anuruddhā, etadahosi – ‘yasmiñ kho me samaye paritto samādhi hoti, parittam me tasmim samaye cakkhu hoti. Soham parittena cakkhunā parittañceva obhāsam sañjānāmi, parittāni ca rūpāni passāmi. Yasmiñ pana me samaye appamāṇo samādhi hoti, appamāṇam me tasmim samaye cakkhu hoti. Soham appamāṇena cakkhunā appamāñceva obhāsam sañjānāmi, appamāñāni ca rūpāni passāmi – kevalampi rattim, kevalampi divam, kevalampi rattindiva’’nti.

244. Yato kho me, anuruddhā, ‘vicikicchā cittassa upakkilesa’ti – iti viditvā vicikicchā cittassa upakkilesa pahīno aho, ‘amanasikāro cittassa upakkilesa’ti – iti viditvā amanasikāro cittassa upakkilesa pahīno aho, ‘thinamiddham cittassa upakkilesa’ti – iti viditvā thinamiddham cittassa upakkilesa pahīno aho, ‘chambhitattam cittassa upakkilesa’ti – iti viditvā chambhitattam cittassa upakkilesa pahīno aho, ‘uppilam cittassa upakkilesa’ti – iti viditvā uppilam cittassa upakkilesa pahīno

ahosi, ‘duṭṭhullaṃ cittassa upakkilesa’ti – iti viditvā duṭṭhullaṃ cittassa upakkilesa pahīno ahosi, ‘accāraddhavīriyaṃ cittassa upakkilesa’ti – iti viditvā accāraddhavīriyaṃ cittassa upakkilesa pahīno ahosi, ‘atīlīnavīriyaṃ cittassa upakkilesa’ti – iti viditvā atīlīnavīriyaṃ cittassa upakkilesa pahīno ahosi, ‘abhijappā cittassa upakkilesa’ti – iti viditvā abhijappā cittassa upakkilesa pahīno ahosi, ‘nānattasaññā cittassa upakkilesa’ti – iti viditvā nānattasaññā cittassa upakkilesa pahīno ahosi, ‘atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesa’ti – iti viditvā atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesa pahīno ahosi.

245. “Tassa mayhaṃ, anuruddhā, etadahosi – ‘ye kho me cittassa upakkilesā te me pahīnā. Handa, dānāhaṃ tividhena samādhiṃ bhāvemī’ti [bhāvesinti (sī. syā. kaṃ.)]. So kho ahaṃ, anuruddhā, savitakkampi savicāraṃ samādhiṃ bhāvesiṃ [bhāvemī (ka.)], avitakkampi vicāramattaṃ samādhiṃ bhāvesiṃ, avitakkampi avicāraṃ samādhiṃ bhāvesiṃ, sappītikampi samādhiṃ bhāvesiṃ, nippītikampi samādhiṃ bhāvesiṃ, sātasahagatampi samādhiṃ bhāvesiṃ, upekkhāsahagatampi samādhiṃ bhāvesiṃ. Yato kho me, anuruddhā, savitakkopi savicāro samādhi bhāvito ahosi, avitakkopi vicāramatto samādhi bhāvito ahosi, avitakkopi avicāro samādhi bhāvito ahosi, sappītikopi samādhi bhāvito ahosi, nippītikopi samādhi bhāvito ahosi, sātasahagatopi samādhi bhāvito ahosi, upekkhāsahagatopi samādhi bhāvito ahosi. Nāṇaṅca pana me dassanaṃ udapādi, akuppā me cetovimutti. Ayamantimā jāti, natthi dāni punabbhavo’”ti.

Idamavoca bhagavā. Attamano āyasmā anuruddho bhagavato bhāsitaṃ abhinandīti.

Upakkilesasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Bālapaṇḍitasuttaṃ

246. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo’”ti. “Bhadante’”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Tṇimāni, bhikkhave, bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni. Katamāni tṇi? Idha, bhikkhave, bālo duccintitacintī ca hoti dubbhāsītabhāsī ca dukkaṭakammakārī ca. No cetam [no cedam (saṃ. ni. 3.27-28)], bhikkhave, bālo duccintitacintī ca abhavissa dubbhāsītabhāsī ca dukkaṭakammakārī ca kena naṃ [na tena naṃ (ka.), na naṃ (?)] paṇḍitā jāneyyumu – ‘bālo ayaṃ bhavaṃ asappuriso’”ti? Yasmā ca kho, bhikkhave, bālo duccintitacintī ca hoti dubbhāsītabhāsī ca dukkaṭakammakārī ca tasmā naṃ paṇḍitā jānanti – ‘bālo ayaṃ bhavaṃ asappuriso’”ti. Sa kho so, bhikkhave, bālo tividhaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti. Sace, bhikkhave, bālo sabhāyaṃ vā nisinno hoti, rathikāya [rathiyāya (bahūsu)] vā nisinno hoti, siṅghāṭake vā nisinno hoti; tatra ce jano tajjaṃ tassārappaṃ kathaṃ manteti. Sace, bhikkhave, bālo paṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti, tatra, bhikkhave, bālassa evaṃ hoti – ‘yaṃ kho jano tajjaṃ tassārappaṃ kathaṃ manteti, saṃvijjanteva te [saṃvijjante te ca (sī. syā. kaṃ. pī.)] dhammā mayi, ahaṅca tesu dhammesu sandissāmī’”ti. Idam, bhikkhave, bālo paṭhamaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

247. “Puna caparaṃ, bhikkhave, bālo passati rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā karente – kasāhipi tālente vettehipi tālente addhadaṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte baḷisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi [khārāpaṭicchakampi (ka.)] karonte palighaparivattikampi karonte palālapitṭhakampi [palālapitṭhakampi (pī.)] karonte tattenapi telena osiṅcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante. Tatra, bhikkhave, bālassa evaṃ hoti – ‘yathārūpānaṃ kho pāpākaṇaṃ kammānaṃ hetu rājāno coraṃ āgucāriṃ

gahetvā vividhā kammakāraṇā kārenti – kasāhipi tāḷenti...pe... asināpi sīsaṃ chindanti; saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmi. Maṃ cepi rājāno [sace mampi (ka.)] jāneyyūṃ, mampi rājāno gahetvā vividhā kammakāraṇā kāreyyūṃ – kasāhipi tāḷeyyūṃ...pe... jīvantampi sūle uttāseyyūṃ, asināpi sīsaṃ chindeyyu’nti. Idampi, bhikkhave, bālo dutiyaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

248. “Puna caparaṃ, bhikkhave, bālaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāyaṃ [chamāya (sī. pī.)] vā semānaṃ, yānissa pubbe pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti. Seyyathāpi, bhikkhave, mahataṃ pabbatakūṭānaṃ chāyā sāyanhasamayaṃ pathaviyā olambanti ajjholambanti abhippalambanti; evameva kho, bhikkhave, bālaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāyaṃ vā semānaṃ, yānissa pubbe pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti. Tatra, bhikkhave, bālassa evaṃ hoti – ‘akataṃ vata me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ bhīrutānaṃ; kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisaṃ. Yāvata, bho, akatakalyāṇānaṃ akatakusalānaṃ akatabhīrutānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati taṃ gatiṃ pecca gacchāmi’ ti. So socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Idampi, bhikkhave, bālo tatiyaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

“Sa kho so, bhikkhave, bālo kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya – ‘ekantaṃ anitṭhaṃ ekantaṃ akantaṃ ekantaṃ amanāpa’nti, nirayameva taṃ sammā vadamāno vadeyya – ‘ekantaṃ anitṭhaṃ ekantaṃ akantaṃ ekantaṃ amanāpa’nti. Yāvañcidaṃ, bhikkhave, upamāpi [upamāhipi (sī.)] na sukarā yāva dukkhā nirayā’ ti.

249. Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – “sakkā pana, bhante, upamaṃ kātu’nti? “Sakkā bhikkhū’ ti bhagavā avoca. Seyyathāpi, bhikkhu, coraṃ āgucāriṃ gahetvā rañño dasseyyūṃ – ‘ayaṃ kho, deva, coro āgucārī, imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī’ ti. Tameṇaṃ rājā evaṃ vadeyya – ‘gacchatha, bho, imaṃ purisaṃ pubbaṅhasamayaṃ sattisatena hanathā’ ti. Tameṇaṃ pubbaṅhasamayaṃ sattisatena haneyyūṃ. Atha rājā majjhanhikasamayaṃ [majjhantikasamayaṃ (sī. syā. kaṃ. ka.), majjhantikaṃ samayaṃ (pī.)] evaṃ vadeyya – ‘ambho, kathaṃ so puriso’ ti? “Tatheva, deva, jīvatī’ ti. Tameṇaṃ rājā evaṃ vadeyya – ‘gacchatha, bho, taṃ purisaṃ majjhanhikasamayaṃ sattisatena hanathā’ ti. Tameṇaṃ majjhanhikasamayaṃ sattisatena haneyyūṃ. Atha rājā sāyanhasamayaṃ evaṃ vadeyya – ‘ambho, kathaṃ so puriso’ ti? ‘Tatheva, deva, jīvatī’ ti. Tameṇaṃ rājā evaṃ vadeyya – ‘gacchatha, bho, taṃ purisaṃ sāyanhasamayaṃ sattisatena hanathā’ ti. Tameṇaṃ sāyanhasamayaṃ sattisatena haneyyūṃ. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso tīhi sattisatehi haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyethā’ ti? “Ekissāpi, bhante, sattiyaṃ haññamāno so puriso tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyetha, ko pana vādo tīhi sattisatehī’ ti?

250. Atha kho bhagavā parittaṃ paṇimattaṃ pāsānaṃ gahetvā bhikkhū āmantesi – “taṃ kiṃ maññatha, bhikkhave, katamo nu kho mahantataro – yo cāyaṃ mayā paritto paṇimatto pāsāno gahito, yo ca himavā pabbatarājā’ ti? “Appamattako ayaṃ, bhante, bhagavatā paritto paṇimatto pāsāno gahito, himavantaṃ pabbatarājānaṃ upanidhāya saṅkhampī na upeti, kalabhāgampī na upeti, upanidhampī [upanidhimpi (sī. pī.)] na upeti’ ti. “Evameva kho, bhikkhave, yaṃ so puriso tīhi sattisatehi haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti taṃ nirayakassa dukkhassa upanidhāya saṅkhampī na upeti, kalabhāgampī na upeti, upanidhampī na upeti’ ti.

“Tameṇaṃ, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kammakāraṇaṃ karonti – tattaṃ ayokhilaṃ [ayokhīlaṃ (sī. syā. kaṃ. pī.)] hatthe gamenti, tattaṃ ayokhilaṃ dutiye hatthe gamenti,

tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiye pāde gamenti, tattaṃ ayokhilaṃ majjhe urasmiṃ gamenti. So tatta dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti [byantīhoti (pī. ka.)]. Tamenam, bhikkhave, nirayapālā saṃvesetvā kuṭṭhārīhi [kuṭṭhārīhi (ka.)] tacchanti. So tatta dukkhā tikkhā...pe... byantīhoti. Tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā vāsīhi tacchanti. So tatta dukkhā tikkhā...pe... byantīhoti. Tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya [sañjotibhūtāya (syā. kaṃ. pī.)] sārentipi paccāsārentipi. So tatta dukkhā tikkhā...pe... byantīhoti. Tamenam, bhikkhave, nirayapālā mahantaṃ aṅgārapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi. So tatta dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. Tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya. So tatta pheṇuddehakaṃ paccati. So tatta pheṇuddehakaṃ paccamāno sakimpi uddhaṃ gacchati, sakimpi adho gacchati, sakimpi tīriyaṃ gacchati. So tatta dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva kālānkaroti yāva na taṃ pāpakammaṃ byantīhoti. Tamenam, bhikkhave, nirayapālā [nirayapālā punappunaṃ (ka.)] mahāniraye pakkhipanti. So kho pana, bhikkhave, mahānirayo –

“Catukkaṇṇo catudvāro, vibhatto bhāgasō mito;
Ayopākārapariyanto, ayasā paṭikujjito.

“Tassa ayomayā bhūmi, jalitā tejasā yutā;
Samantā yojanasataṃ, pharivā tiṭṭhati sabbadā”.

“Anekapariyāyenapi kho ahaṃ, bhikkhave, nirayakathaṃ katheyyaṃ; yāvañcidaṃ, bhikkhave, na sukarā akkhānena pāpūnitaṃ yāva dukkhā nirayā.

251. “Santi, bhikkhave, tiracchānagatā paṇā tiṇabhakkhā. Te allānipi tiṇāni sukkhānipi tiṇāni dantullehakaṃ khādanti. Katame ca, bhikkhave, tiracchānagatā paṇā tiṇabhakkhā? Hatthī assā goṇā gadrabhā ajā migā, ye vā panaññepi keci tiracchānagatā paṇā tiṇabhakkhā. Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedā paraṃ maraṇā tesam sattaṇaṃ saḥabyataṃ upapajjati ye te sattā tiṇabhakkhā.

“Santi, bhikkhave, tiracchānagatā paṇā gūṭhabhakkhā. Te dūratova gūṭhagandhaṃ ghāyitvā dhāvanti – ‘ettha bhuñjissāma, ettha bhuñjissāmā’ ti. Seyyathāpi nāma brāhmaṇā āhutigandhena dhāvanti – ‘ettha bhuñjissāma, ettha bhuñjissāmā’ ti; evameva kho, bhikkhave, santi tiracchānagatā paṇā gūṭhabhakkhā, te dūratova gūṭhagandhaṃ ghāyitvā dhāvanti – ‘ettha bhuñjissāma, ettha bhuñjissāmā’ ti. Katame ca, bhikkhave, tiracchānagatā paṇā gūṭhabhakkhā? Kukkuṭā sūkarā soṇā siṅgālā, ye vā panaññepi keci tiracchānagatā paṇā gūṭhabhakkhā. Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedā paraṃ maraṇā tesam sattaṇaṃ saḥabyataṃ upapajjati ye te sattā gūṭhabhakkhā.

“Santi, bhikkhave, tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti [jīyanti (ka.)] andhakāre mīyanti [mīyanti (ka.)]. Katame ca, bhikkhave, tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti? Kīṭā puḷlavā [paṭaṅgā (syā. kaṃ. ka.)] gaṇḍuppādā, ye vā panaññepi keci tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti. Sa kho so, bhikkhave, bālo idha pubbe rasādo, idha pāpāni kammāni karitvā kāyassa bhedā paraṃ maraṇā tesam sattaṇaṃ saḥabyataṃ upapajjati ye te sattā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

“Santi, bhikkhave, tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti. Katame ca, bhikkhave, tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti? Macchā kacchapā susumārā, ye vā panaññepi keci tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti. Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā

kāyassa bheda param maraṇā tesam sattānaṃ saḥabyataṃ upapajjati ye te sattā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

“Santi, bhikkhave, tiracchānagatā paṇā asucismim jāyanti asucismim jīyanti asucismim mīyanti. Katame ca, bhikkhave, tiracchānagatā paṇā asucismim jāyanti asucismim jīyanti asucismim mīyanti? Ye te, bhikkhave, sattā pūtimacche vā jāyanti pūtimacche vā jīyanti pūtimacche vā mīyanti pūtikunape vā... pe... pūtikummāse vā... candanikāya vā... oligalle vā jāyanti, (ye vā panaññepi keci tiracchānagatā paṇā asucismim jāyanti asucismim jīyanti asucismim mīyanti.) [() natthi sī. syā. kaṃ. pī. potthakesu] Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bheda param maraṇā tesam sattānaṃ saḥabyataṃ upapajjati ye te sattā asucismim jāyanti asucismim jīyanti asucismim mīyanti.

“Anekariyāyenapi kho ahaṃ, bhikkhave, tiracchānayonikathaṃ katheyyaṃ; yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇiṭuṃ yāva dukkhā tiracchāyoni.

252. “Seyyathāpi, bhikkhave, puriso ekacchiggaṃ yugaṃ mahāsamudde pakkhipeyya. Tameṇa puratthimo vāto pacchimena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya, dakkhiṇo vāto uttarena saṃhareyya. Tatrāssa kāṇo kacchapo, so vassasatassa vassasatassa [vassasatassa vassasahassassa vassasatasahassassa (sī.), vassasatassa (syā. kaṃ. pī.)] accayena sakim ummuḍḍeyya. Taṃ kim maññatha, bhikkhave, api nu so kāṇo kacchapo amusmim ekacchiggaṃ yuge gīvaṃ paveseyyā’ ti? (“No hetam, bhante’”) [() natthi sī. pī. potthakesu] “Yadi pana [yadi nūna (sī. syā. kaṃ. pī.)], bhante, kadāci karahaci dīghassa addhuno accayenā’ ti. “Khippataraṃ kho so, bhikkhave, kāṇo kacchapo amusmim ekacchiggaṃ yuge gīvaṃ paveseyya, ato dullabhataraṃ, bhikkhave, manussattaṃ vadāmi sakim vinipātagatena bālena. Taṃ kissa hetu? Na hettha, bhikkhave, atthi dhammacariyā samacariyā kusalakariyā puññakariyā. Aññaṃaññakhādikā ettha, bhikkhave, vattati dubbalakhādikā’.”

“Sa kho so, bhikkhave, bālo sace kadāci karahaci dīghassa addhuno accayena manussattaṃ āgacchati, yāni tāni nīcakulāni – caṇḍālakulaṃ vā nesādakulaṃ vā venakulaṃ [veṇakulaṃ (sī. pī.)] vā rathakārakulaṃ vā pukkusakulaṃ vā. Tathārūpe kule paccājāyati dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati. So ca hoti dubbaṇṇo duddasiko okoṭimako bavhābādhō [bahvābādhō (ka.)] kāṇo vā kuṇi vā khujjo vā pakkhahato vā na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena duccharitaṃ carati vācāya duccharitaṃ carati manasā duccharitaṃ carati. So kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

“Seyyathāpi, bhikkhave, akkhadhutto paṭhameneva kaliggaḥena puttampi jīyetha, dārampi jīyetha, sabbaṃ sāpateyyampi jīyetha, uttaripi adhibandhaṃ [anubandhaṃ (sī. pī.), addhubandhaṃ (syā. kaṃ.)] nigaccheyya. Appamattako so, bhikkhave, kaliggaḥo yaṃ so akkhadhutto paṭhameneva kaliggaḥena puttampi jīyetha, dārampi jīyetha, sabbaṃ sāpateyyampi jīyetha, uttaripi adhibandhaṃ nigaccheyya. Atha kho ayameva tato mahantataro kaliggaḥo yaṃ so bālo kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ayaṃ, bhikkhave, kevalā paripūrā [kevalapariyā (sī. pī.) ma. ni. 1.244 pāḷiyā saṃsandetabbā] bālabhūmi’ ti.

253. “Tṇimāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitāpadānāni. Katamāni tṇi? Idha, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥāsī ca sukatakammakārī ca. No cetam, bhikkhave, paṇḍito sucintitacintī ca abhaviṣsa subhāsitaḥāsī ca sukatakammakārī ca, kena naṃ [na tena naṃ (ka.), na naṃ (?)] paṇḍitā jāneyyūṃ – ‘paṇḍito ayaṃ bhavaṃ sappuriso’ ti? Yasmā ca kho, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥāsī ca sukatakammakārī ca tasmā naṃ paṇḍitā

jānanti – ‘paṇḍito ayaṃ bhavaṃ sappuriso’ti. Sa kho so, bhikkhave, paṇḍito tividhaṃ diṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti. Sace, bhikkhave, paṇḍito sabhāyaṃ vā nisinno hoti, rathikāya vā nisinno hoti, siṅghāṭake vā nisinno hoti; tatra ce jano tajjaṃ tassārappaṃ kathaṃ manteti. Sace, bhikkhave, paṇḍito pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjappamādaṭṭhānā paṭivirato hoti; tatra, bhikkhave, paṇḍitassa evaṃ hoti – ‘yaṃ kho jano tajjaṃ tassārappaṃ kathaṃ manteti; saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmī’ti. Idam, bhikkhave, paṇḍito paṭhamam diṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

254. ‘‘Puna caparaṃ, bhikkhave, paṇḍito passati rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente – kasāhipi tālente vettehipi tālente addhandaṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte balisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante. Tatra, bhikkhave, paṇḍitassa evaṃ hoti – ‘yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārenti kasāhipi tālenti, vettehipi tālenti, addhandaṇḍakehipi tālenti, hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, balisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti, na te dhammā mayi saṃvijjanti, ahañca na tesu dhammesu sandissāmī’ti. Idampi, bhikkhave, paṇḍito dutiyaṃ diṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

255. ‘‘Puna caparaṃ, bhikkhave, paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāyaṃ vā semānaṃ, yānissa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tānissa tamhi samaye olambanti...pe... seyyathāpi, bhikkhave, mahataṃ pabbatakūṭānaṃ chāyā sāyanhasamayaṃ pathaviyā olambanti ajjholambanti abhippalambanti; evameva kho, bhikkhave, paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāyaṃ vā semānaṃ yānissa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti. Tatra, bhikkhave, paṇḍitassa evaṃ hoti – ‘akataṃ vata me pāpaṃ, akataṃ luddaṃ, akataṃ kibbisam; kataṃ kalyāṇaṃ, kataṃ kusalaṃ, kataṃ bhīruttānaṃ. Yāvatā, bho, akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttānaṃ gati taṃ gatiṃ pecca gacchāmī’ti. So na socati, na kilamati, na paridevati, na urattāḷiṃ kantati, na sammohaṃ āpajjati. Idampi, bhikkhave, paṇḍito tatiyaṃ diṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

‘‘Sa kho so, bhikkhave, paṇḍito kāyena sucariṭaṃ caritvā vācāya sucariṭaṃ caritvā manasā sucariṭaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati. Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya – ‘ekantaṃ iṭṭhaṃ ekantaṃ kantaṃ ekantaṃ manāpa’nti, saggameva taṃ sammā vadamāno vadeyya – ‘ekantaṃ iṭṭhaṃ ekantaṃ kantaṃ ekantaṃ manāpa’nti. Yāvañcidam, bhikkhave, upamāpi na sukarā yāva sukhā saggā’ti.

256. Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca – ‘‘sakkā pana, bhante, upamaṃ kātu’nti? ‘‘Sakkā bhikkhū’ti bhagavā avoca. ‘‘Seyyathāpi, bhikkhave, rājā cakkavattī sattahi ratanehi samannāgato catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvedeti. Katamehi sattahi? Idha, bhikkhave, rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sīsaṃnhātassa uposathikassa

uparipāsādaragatassa dibbaṃ cakkaratanaṃ pātubhavati sahaṣṣāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ. Taṃ disvāna rañño khattiyassa muddhāvasittassa evaṃ hoti [etadahosi (syā. kaṃ. ka.)] – ‘sutaṃ kho pana metaṃ yassa rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sīsaṃnhātassa uposathikassa uparipāsādaragatassa dibbaṃ cakkaratanaṃ pātubhavati sahaṣṣāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ, so hoti rājā cakkavattīti. Assaṃ nu kho ahaṃ rājā cakkavattī’’ti?

‘‘Atha kho, bhikkhave, rājā khattiyō muddhāvasitto vāmena hatthena bhīṅkāraṃ gahetvā dakkhiṇena hatthena cakkaratanaṃ abbhukkirati – ‘pavattatu bhavaṃ cakkaratanaṃ, abhivijjānātu bhavaṃ cakkaratana’nti. Atha kho taṃ, bhikkhave, cakkaratanaṃ puratthimaṃ disaṃ pavattati. Anvadeva rājā cakkavattī saddhiṃ caturaṅginīyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanaṃ paṭiṭṭhāti tattha rājā cakkavattī vāsaṃ upeti saddhiṃ caturaṅginīyā senāya. Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu – ‘ehi kho, mahārāja! Svāgataṃ te, mahārāja [svāgataṃ mahārāja (sī. syā. kaṃ. pī.)]! Sakaṃ te, mahārāja! Anusāsa, mahārājā’ti. Rājā cakkavattī evamāha – ‘pāṇo na hantabbo, adinnaṃ nādātappaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātappaṃ, yathābhuttaṅca bhūñjathā’ti. Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rañño cakkavattissa anuyantā [anuyuttā (sī. syā. kaṃ. pī.)] bhavanti [ahesuṃ (syā. kaṃ. ka.)].

257. ‘‘Atha kho taṃ, bhikkhave, cakkaratanaṃ puratthimaṃ samuddaṃ ajjhogāhetvā [ajjhogāhetvā (sī. syā. kaṃ. pī.)] paccuttaritvā dakkhiṇaṃ disaṃ pavattati...pe... dakkhiṇaṃ samuddaṃ ajjhogāhetvā paccuttaritvā pacchimaṃ disaṃ pavattati... pacchimaṃ samuddaṃ ajjhogāhetvā paccuttaritvā uttaraṃ disaṃ pavattati anvadeva rājā cakkavattī saddhiṃ caturaṅginīyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanaṃ paṭiṭṭhāti tattha rājā cakkavattī vāsaṃ upeti saddhiṃ caturaṅginīyā senāya.

‘‘Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu – ‘ehi kho, mahārāja! Svāgataṃ te, mahārāja! Sakaṃ te, mahārāja! Anusāsa, mahārājā’ti. Rājā cakkavattī evamāha – ‘pāṇo na hantabbo, adinnaṃ nādātappaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātappaṃ; yathābhuttaṅca bhūñjathā’ti. Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rañño cakkavattissa anuyantā bhavanti.

‘‘Atha kho taṃ, bhikkhave, cakkaratanaṃ samuddapariyantaṃ pathaviṃ abhivijjānītva tameva rājadhāniṃ paccāgantvā rañño cakkavattissa antepuradvāre akkhāhataṃ maññe tiṭṭhati rañño cakkavattissa antepuradvāraṃ upasobhayamānaṃ. Rañño, bhikkhave, cakkavattissa evarūpaṃ cakkaratanaṃ pātubhavati.

258. ‘‘Puna caparaṃ, bhikkhave, rañño cakkavattissa hatthiratanāṃ pātubhavati – sabbaseto sattappatiṭṭho iddhimā vehāsaṅgamo uposatho nāma nāgarājā. Taṃ disvāna rañño cakkavattissa cittaṃ paśīdati – ‘bhaddakaṃ vata, bho, hatthiyānaṃ, sace damathaṃ upeyyā’ti. Atha kho taṃ, bhikkhave, hatthiratanāṃ seyyathāpi nāma bhaddo hatthājānīyo dīgharattaṃ superidanto evameva damathaṃ upeti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva hatthiratanāṃ vīmaṃsamāno pubbaṅhasamayāṃ abhiruhitvā samuddapariyantaṃ pathaviṃ anusamāyāyitvā tameva rājadhāniṃ paccāgantvā pātārāsamakāsi. Rañño, bhikkhave, cakkavattissa evarūpaṃ hatthiratanāṃ pātubhavati.

‘‘Puna caparaṃ, bhikkhave, rañño cakkavattissa assaratanāṃ pātubhavati – sabbaseto kāḷasīso muñjakeso iddhimā vehāsaṅgamo valāhako nāma assarājā. Taṃ disvāna rañño cakkavattissa cittaṃ paśīdati – ‘bhaddakaṃ vata, bho, assayānaṃ, sace damathaṃ upeyyā’ti. Atha kho taṃ, bhikkhave, assaratanāṃ seyyathāpi nāma bhaddo assājānīyo dīgharattaṃ superidanto evameva damathaṃ upeti. Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva assaratanāṃ vīmaṃsamāno pubbaṅhasamayāṃ abhiruhitvā samuddapariyantaṃ pathaviṃ anusamāyāyitvā tameva rājadhāniṃ paccāgantvā pātārāsamakāsi. Rañño, bhikkhave, cakkavattissa evarūpaṃ assaratanāṃ pātubhavati.

“Puna caparam, bhikkhave, rañño cakkavattissa mañiratanam pātubhavati. So hoti mañi veļuriyo subho jātimā aṭṭhamso suparikammakato. Tassa kho pana, bhikkhave, mañiratanassa ābhā samantā yojanam phuṭā hoti. Bhūtapubbam, bhikkhave, rājā cakkavattī tameva mañiratanam vīmaṃsamāno caturaṅginim senam sannayhitvā mañim dhajagam āropetvā rattandhakāratimisāya pāyāsī. Ye kho pana, bhikkhave, samantā gāmā ahesum te tenobhāsenā kammante payojesum ‘divā’ti maññamānā. Rañño, bhikkhave, cakkavattissa evarūpaṃ mañiratanam pātubhavati.

“Puna caparam, bhikkhave, rañño cakkavattissa itthiratanam pātubhavati. Sā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā nātidighā nātirassā nātikisā nātiṭhulā nātikālikā [nātikālī (sī. pī.)] nāccodātā, atikkantā mānusaṃ vaṇṇam, appattā dibbam vaṇṇam. Tassa kho pana, bhikkhave, itthiratanassa evarūpo kāyasamphasso hoti seyyathāpi nāma tūlapicuno vā kappāsapicuno vā. Tassa kho pana, bhikkhave, itthiratanassa sīte uñhāni gattāni honti, uñhe sītāni gattāni honti. Tassa kho pana, bhikkhave, itthiratanassa kāyato candanagandho vāyati, mukhato uppalagandho vāyati. Taṃ kho pana, bhikkhave, itthiratanam rañño cakkavattissa pubbuṭṭhāyinī hoti pacchānipātinī kimkārapaṭissāvinī manāpacārinī piyavādinī. Taṃ kho pana, bhikkhave, itthiratanam rājānam cakkavattim manasāpi no aticarati, kuto pana kāyena? Rañño, bhikkhave, cakkavattissa evarūpaṃ itthiratanam pātubhavati.

“Puna caparam, bhikkhave, rañño cakkavattissa gahapatiratanam pātubhavati. Tassa kammavipākajam dibbacakkhu pātubhavati, yena nidhim passati sassāmikampi assāmikampi. So rājānam cakkavattim upasaṅkamitvā evamāha – ‘apposukko tvaṃ, deva, hohi. Aham te dhanena dhanakaraṇīyam [dhanena karaṇīyam (ka.)] karissāmi’ti. Bhūtapubbam, bhikkhave, rājā cakkavattī tameva gahapatiratanam vīmaṃsamāno nāvam abhiruhitvā majjhe gaṅgāya nadiyā sotam ogāhitvā [ogahetvā (sī. pī.)] gahapatiratanam etadavoca – ‘attho me, gahapati, hiraññasuvaṇṇenā’ti. ‘Tena hi, mahārāja, ekaṃ tīram nāvā upetū’ti. ‘Idheva me, gahapati, attho hiraññasuvaṇṇenā’ti. Atha kho taṃ, bhikkhave, gahapatiratanam ubhohi hatthehi udake omasitvā pūram hiraññasuvaṇṇassa kumbhim uddharitvā rājānam cakkavattim etadavoca – ‘alamettāvatā, mahārāja! Katamettāvatā, mahārāja! Pūjitamettāvatā, mahārāja’ti. Rājā cakkavattī evamāha – ‘alamettāvatā, gahapati! Katamettāvatā, gahapati! Pūjitamettāvatā, gahapati’ti. Rañño, bhikkhave, cakkavattissa evarūpaṃ gahapatiratanam pātubhavati.

“Puna caparam, bhikkhave, rañño cakkavattissa pariṇāyakaratanam pātubhavati – paṇḍito byatto medhāvī paṭibalo rājānam cakkavattim upayāpetabbam upayāpetum [upaṭṭhapetabbam upaṭṭhapetum (sī. syā. kam. pī.)] apayāpetabbam apayāpetum ṭhapetabbam ṭhapetum. So rājānam cakkavattim upasaṅkamitvā evamāha – ‘apposukko tvaṃ, deva, hohi. Ahamanusāsissāmi’ti. Rañño, bhikkhave, cakkavattissa evarūpaṃ pariṇāyakaratanam pātubhavati. Rājā, bhikkhave, cakkavattī imehi sattahi ratanehi samannāgato hoti.

259. “Katamāhi catūhi iddhīhi? Idha, bhikkhave, rājā cakkavattī abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato ativiya aññehi manussehi. Rājā, bhikkhave, cakkavattī imāya paṭhamāya iddhiyā samannāgato hoti.

“Puna caparam, bhikkhave, rājā cakkavattī dīghāyuko hoti ciraṭṭhitiko ativiya aññehi manussehi. Rājā, bhikkhave, cakkavattī imāya dutiyāya iddhiyā samannāgato hoti.

“Puna caparam, bhikkhave, rājā cakkavattī appābādho hoti appātaṅko samavepākiniyā gahaṇīyā samannāgato nātisītāya nāccuñhāya ativiya aññehi manussehi. Rājā, bhikkhave, cakkavattī imāya tatiyāya iddhiyā samannāgato hoti.

“Puna caparam, bhikkhave, rājā cakkavattī brāhmaṇagahapatikānam piyo hoti manāpo. Seyyathāpi, bhikkhave, pitā puttānam piyo hoti manāpo, evameva kho, bhikkhave, rājā cakkavattī brāhmaṇagahapatikānam piyo hoti manāpo. Raññopi, bhikkhave, cakkavattissa brāhmaṇagahapatikā

piyā honti manāpā. Seyyathāpi, bhikkhave, pitu puttā piyā honti manāpā, evameva kho, bhikkhave, raññopi cakkavattissa brāhmaṇagahapatikā piyā honti manāpā.

“Bhūtapubbaṃ, bhikkhave, rājā cakkavattī caturaṅginīyā senāya uyyānabhūmiṃ niyyāsi. Atha kho, bhikkhave, brāhmaṇagahapatikā rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu – ‘ataramāno, deva, yāhi yathā taṃ mayāṃ cirataraṃ passeyyāma’ ti. Rājāpi, bhikkhave, cakkavattī sārathiṃ āmantesi – ‘ataramāno, sārathi, pesehi yathā maṃ brāhmaṇagahapatikā cirataraṃ passeyyu’ ti. Rājā, bhikkhave, cakkavattī imāya catutthāya iddhiyā samannāgato hoti. Rājā, bhikkhave, cakkavattī imāhi catūhi iddhīhi samannāgato hoti.

“Taṃ kiṃ maññatha, bhikkhave, api nu kho rājā cakkavattī imehi sattahi ratanehi samannāgato imāhi catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvediyethā’ ti? ‘Ekamekenapi, bhante, ratanena [tena ratanena (sī.)] samannāgato rājā cakkavattī tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvediyetha, ko pana vādo sattahi ratanehi catūhi ca iddhīhi’ ti?

260. Atha kho bhagavā parittaṃ pāṇimattaṃ pāsāṇaṃ gahetvā bhikkhū āmantesi – ‘taṃ kiṃ maññatha, bhikkhave, katamo nu kho mahantataro – yo cāyaṃ mayā paritto pāṇimatto pāsāṇo gahito yo ca himavā pabbatarājā’ ti? ‘Appamattako ayaṃ, bhante, bhagavatā paritto pāṇimatto pāsāṇo gahito; himavantaṃ pabbatarājānaṃ upanidhāya saṅkhampi na upeti; kalabhāgampi na upeti; upanidhampi na upeti’ ti. ‘Evameva kho, bhikkhave, yaṃ rājā cakkavattī sattahi ratanehi samannāgato catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvedeti taṃ dibbassa sukhasa upanidhāya saṅkhampi na upeti; kalabhāgampi na upeti; upanidhampi na upeti’.

“Sa kho so, bhikkhave, paṇḍito sace kadāci karahaci dīghassa addhuno accayena manussattaṃ āgacchati, yāni tāni uccākulāni – khattiyamahāsālakulaṃ vā brāhmaṇamahāsālakulaṃ vā gahapatimahāsālakulaṃ vā tathārūpe kule paccājāyati aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe. So ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena sucariṭaṃ carati, vācāya sucariṭaṃ carati, manasā sucariṭaṃ carati. So kāyena sucariṭaṃ caritvā, vācāya sucariṭaṃ caritvā, manasā sucariṭaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati. Seyyathāpi, bhikkhave, akkhadhutto paṭhameneva kaṭaggahena mahantaṃ bhogakkhandhaṃ adhigaccheyya; appamattako so, bhikkhave, kaṭaggaho yaṃ so akkhadhutto paṭhameneva kaṭaggahena mahantaṃ bhogakkhandhaṃ adhigaccheyya. Atha kho ayaṃ eva tato mahantataro kaṭaggaho yaṃ so paṇḍito kāyena sucariṭaṃ caritvā, vācāya sucariṭaṃ caritvā, manasā sucariṭaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati. Ayaṃ, bhikkhave, kevalā paripūrā paṇḍitabhūmi’ ti.

Idamavoca bhagavā. Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Bālapaṇḍitasuttaṃ niṭṭhitaṃ navamaṃ.

10. Devadūtasuttaṃ

261. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘bhikkhavo’ ti. ‘Bhadante’ ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Seyyathāpi, bhikkhave, dve agārā sadvārā [sandhidvārā (ka.)], tattha cakkhumā puriso majjhe ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi anucaṅkamantepi anuvicarantepi; evameva kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantaṃ anusakena satte passāmi cavamaṇe upapajjamāne hīne paṇḍite suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmi – ‘ime

vata bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā manussesu upapannā. Ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā pettivisayaṃ upapannā. Ime vā pana bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā tiracchānayoṇiṃ upapannā. Ime vā pana bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā’’ti.

262. ‘‘Tameṇaṃ, bhikkhave, nirayapālā nānābhāsu gahetvā yamassa rañño dassenti – ‘ayaṃ, deva, puriso amatteyyo apetteyyo asāmañño abrahmañño, na kule jeṭṭhāpacāyī. Imassa devo daṇḍaṃ paṇetū’’ti. Tameṇaṃ, bhikkhave, yamo rājā paṭhamaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati – ‘ambho purisa, na tvaṃ addasa manussesu paṭhamaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante’’ti.

‘‘Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvaṃ addasa manussesu daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ sake muttakarīse palipannaṃ semāna’nti? So evamāha – ‘addasaṃ, bhante’’ti.

‘‘Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ahampi khomhi jātidhammo, jātiṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’nti? So evamāha – ‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’’ti.

‘‘Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggaha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ [pāpaṃ kammaṃ (sī. pī.)] neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmacchehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetāṃ pāpakammaṃ [pāpaṃ kammaṃ (sī. pī.)] kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasi’’ti.

263. ‘‘Tameṇaṃ, bhikkhave, yamo rājā paṭhamaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsivā dutiyaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati – ‘ambho purisa, na tvaṃ addasa manussesu dutiyaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante’’ti.

‘‘Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvaṃ addasa manussesu itthiṃ vā purisaṃ vā () [(āsītikaṃ vā nāvutikaṃ vā vassatikaṃ vā jātiyā) (ka. sī. syā. kaṃ. pī.) tikaṅguttarepi] jīṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantāṃ āturaṃ gatayobbanāṃ khaṇḍadantaṃ palitakesaṃ vilūnaṃ khalitasiraṃ [khalitaṃsiro (sī.), khalitaṃsiraṃ (syā. kaṃ. pī.)] valinaṃ tilakāhatagatta’nti? So evamāha – ‘addasaṃ, bhante’’ti.

‘‘Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ahampi khomhi jarādhammo, jaraṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’nti? So evamāha – ‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’’ti.

‘‘Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggaha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana

te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetamaṃ pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī”ti.

264. “Tameṇaṃ, bhikkhave, yamo rājā dutiyaṃ devadūtaṃ samanuyuñjivā samanugāhitvā samanubhāsivā tatiyaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati – ‘ambho purisa, na tvaṃ addasa manussesu tatiyaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante”ti.

“Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvaṃ addasa manussesu itthiṃ vā purisaṃ vā ābādhikaṃ dukkhitaṃ bāḷhagilānaṃ sake muttakarīse palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamāna’nti? So evamāha – ‘addasaṃ, bhante”ti.

“Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ahampi khomhi byādhidhammo, byādhiṃ anatūto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti? So evamāha – ‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante”ti.

“Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetamaṃ pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī”ti.

265. “Tameṇaṃ, bhikkhave, yamo rājā tatiyaṃ devadūtaṃ samanuyuñjivā samanugāhitvā samanubhāsivā catutthaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati – ‘ambho purisa, na tvaṃ addasa manussesu catutthaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante”ti.

“Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvaṃ addasa manussesu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente – kasāhipi tālente vettehipi tālente addhadaṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte baḷisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante’ti? So evamāha – ‘addasaṃ, bhante”ti.

“Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ye kira, bho, pāpakāni kammāni karonti te diṭṭheva dhamme evarūpā vividhā kammakāraṇā karīyanti, kimaṅgaṃ [kimaṅga (sī. pī.)] pana parattha! Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti? So evamāha – ‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante”ti.

“Tameṇaṃ, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetamaṃ pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī”ti.

266. “Tameṇaṃ, bhikkhave, yamo rājā catutthaṃ devadūtaṃ samanuyuñjivā samanugāhitvā samanubhāsivā pañcamaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati – ‘ambho purisa, na tvaṃ addasa manussesu pañcamaṃ devadūtaṃ pātubhūta’nti? So evamāha – ‘nāddasaṃ, bhante”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvam addasa manussesu itthim vā purisaṃ vā ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipubbakajāta’nti? So evamāha – ‘addasaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ahampi khomhi marañadhammo, maraṇam anatīto. Handāham kalyāṇam karomi kāyena vācāya manasā’ti? So evamāha – ‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’”ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvam, ambho purisa, tathā karissanti yathā taṃ pamattaṃ. Taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na nātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākam paṭisaṃvedissasī’”ti.

267. “Tamenam, bhikkhave, yamo rājā pañcamaṃ devadūtam samanuyuñjivā samanugāhitvā samanubhāsivā tuṅhī hoti. Tamenam, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kammakāraṇam karonti – tattaṃ ayokhilaṃ hatthe gamenti, tattaṃ ayokhilaṃ dutiye hatthe gamenti, tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiye pāde gamenti, tattaṃ ayokhilaṃ majjheurasmiṃ gamenti. So tatha dukkhā tībā kharā kaṭukā vedanā vedeti, na ca tāva kālam karoti yāva na taṃ pāpakammaṃ byantīhoti. Tamenam, bhikkhave, nirayapālā saṃvesetvā kuṭhārīhi tacchanti...pe... tamenam, bhikkhave, nirayapālā uddhampādam adhosiraṃ gahetvā vāsīhi tacchanti... pe... tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya sārentipi, paccāsārentipi...pe... tamenam, bhikkhave, nirayapālā mahantaṃ aṅgārapabbataṃ ādittam sampajjalitaṃ sajotibhūtam āropentipi oropentipi...pe... tamenam, bhikkhave, nirayapālā uddhampādam adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya. So tatha pheṇuddehakaṃ paccati. So tatha pheṇuddehakaṃ paccamāno sakimpi uddham gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati. So tatha dukkhā tībā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti. Tamenam, bhikkhave, nirayapālā mahāniraye pakkhipanti. So kho pana, bhikkhave, mahānirayo –

“Catukkaṇṇo catudvāro, vibhatto bhāgasō mito;
Ayopākārapariyanto, ayasā paṭikujjito.

“Tassa ayomayā bhūmi, jalitā tejasāyutā;
Samantā yojanasataṃ, pharivā tiṭṭhati sabbadā”.

268. “Tassa kho pana, bhikkhave, mahānirayassa puratthimāya bhittiyā acci uṭṭhahitvā pacchimāya bhittiyā paṭihaññati, pacchimāya bhittiyā acci uṭṭhahitvā puratthimāya bhittiyā paṭihaññati, uttarāya bhittiyā acci uṭṭhahitvā dakkhiṇāya bhittiyā paṭihaññati, dakkhiṇāya bhittiyā acci uṭṭhahitvā uttarāya bhittiyā paṭihaññati, heṭṭhā acci uṭṭhahitvā upari paṭihaññati, uparito acci uṭṭhahitvā heṭṭhā paṭihaññati. So tatha dukkhā tībā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimaṃ dvāraṃ apāpurīyati [avāpurīyati (sī.)]. So tatha sīghena javena dhāvati. Tassa sīghena javena dhāvato chavimpī ḍayhati, cammampī ḍayhati, maṃsampi ḍayhati, nhārumpi ḍayhati, aṭṭhīnīpi sampadhūpāyanti, ubbhatam tādisameva hoti. Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāraṃ pidhīyati [pithīyati (sī. syā. kam. pī.)]. So tatha dukkhā tībā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa

mahānirayassa pacchimaṃ dvāraṃ apāpurīyati...pe... uttaraṃ dvāraṃ apāpurīyati...pe... dakkhiṇaṃ dvāraṃ apāpurīyati. So tattha sīghena javena dhāvati. Tassa sīghena javena dhāvato chavimpi ḍayhati, cammampi ḍayhati, maṃsampi ḍayhati, nhārumpi ḍayhati, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādīsameva hoti. Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāraṃ pidhīyati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimaṃ dvāraṃ apāpurīyati. So tattha sīghena javena dhāvati. Tassa sīghena javena dhāvato chavimpi ḍayhati, cammampi ḍayhati, maṃsampi ḍayhati, nhārumpi ḍayhati, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādīsameva hoti. So tena dvārena nikkhamati.

269. “Tassa kho pana, bhikkhave, mahānirayassa samanantarā sahītameva mahanto gūthanirayo. So tattha patati. Tasmim̄ kho pana, bhikkhave, gūthaniraye sūcimukhā pāṇā chaviṃ chindanti, chaviṃ chetvā cammaṃ chindanti, cammaṃ chetvā maṃsaṃ chindanti, maṃsaṃ chetvā nhāruṃ chindanti, nhāruṃ chetvā aṭṭhiṃ chindanti, aṭṭhiṃ chetvā aṭṭhimiṅjaṃ khādanti. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Tassa kho pana, bhikkhave, gūthanirayassa samanantarā sahītameva mahanto kukkulanirayo. So tattha patati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Tassa kho pana, bhikkhave, kukkulanirayassa samanantarā sahītameva mahantaṃ simbalivanaṃ uddhaṃ [uccaṃ (syā. kaṃ.), ubbhato (ka.)] yojanamuggataṃ soḷasaṅgulakaṇṭakaṃ [soḷasaṅgulakaṇḍakaṃ (sī.)] ādittaṃ sampajjalitaṃ sajotibhūtaṃ. Tattha āropentipi oropentipi. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Tassa kho pana, bhikkhave, simbalivanassa samanantarā sahītameva mahantaṃ asipattavanaṃ. So tattha pavisati. Tassa vāteritāni pattāni patitāni hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Tassa kho pana, bhikkhave, asipattavanassa samanantarā sahītameva mahatī khārodakā nadī [khārodikā nadī (sī.)]. So tattha patati. So tattha anusotampi vuyhati, paṭisotampi vuyhati, anusotapaṭisotampi vuyhati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

270. “Tameṇaṃ, bhikkhave, nirayapālā balisena uddharitvā thale patiṭṭhāpetvā evamāhaṃsu – ‘ambho purisa, kiṃ icchasi’ti? So evamāha – ‘jighacchitosmi, bhante’ti. Tameṇaṃ, bhikkhave, nirayapālā tattena ayosaṅkunā mukhaṃ vivaritvā ādittena sampajjalitena sajotibhūtena tattaṃ lohaguḷaṃ mukhe pakkhipanti ādittaṃ sampajjalitaṃ sajotibhūtaṃ. So tassa [taṃ tassa (ka.), tassa (sī. pī.)] oṭṭhampi dahati [ḍayhati (sī. syā. kaṃ. pī.)], mukhampi dahati, kaṇṭhampi dahati, urampi [udarampi (sī. syā. kaṃ.)] dahati, antampi antaḡuṇampi ādāya adhobhāgā nikkhamati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na taṃ pāpakammaṃ byantīhoti.

“Tameṇaṃ, bhikkhave, nirayapālā evamāhaṃsu – ‘ambho purisa, kiṃ icchasi’ti? So evamāha – ‘pipāsitosmi, bhante’ti. Tameṇaṃ, bhikkhave, nirayapālā tattena ayosaṅkunā mukhaṃ vivaritvā ādittena sampajjalitena sajotibhūtena tattaṃ tambaloḥaṃ mukhe āsīncanti ādittaṃ sampajjalitaṃ sajotibhūtaṃ. Taṃ tassa [ettha pana pāṭhabhedo natthi] oṭṭhampi dahati, mukhampi dahati, kaṇṭhampi dahati, urampi dahati, antampi antaḡuṇampi ādāya adhobhāgā nikkhamati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti, yāva na taṃ pāpakammaṃ byantīhoti. Tameṇaṃ, bhikkhave, nirayapālā

puna mahāniraye pakkhipanti.

“Bhūtapubbaṃ, bhikkhave, yamassa rañño etadahosi – ‘ye kira, bho, loke pāpakāni akusalāni kammāni karonti te evarūpā vividhā kammakāraṇā kariyanti. Aho vatāhaṃ manussattaṃ labheyyaṃ. Tathāgato ca loke uppajjeyya arahaṃ sammāsambuddho. Tañcāhaṃ bhagavantaṃ payirupāseyyaṃ. So ca me bhagavā dhammaṃ deseyya. Tassa cāhaṃ bhagavato dhammaṃ ājāneyya’nti. Taṃ kho pañāhaṃ, bhikkhave, nāññassa samañassa vā brāhmaṇassa vā sutvā vadāmi, api ca yadeva sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadevāhaṃ vadāmi’”ti.

271. Idamavoca bhagavā. Idam vatvāna [idam vatvā (sī. pī.) evamīdisesu ṭhānesu] sugato athāparaṃ etadavoca satthā –

“Coditā devadūtehi, ye pamajjanti māṇavā;
Te dīgharattaṃ socanti, hīnakāyūpagā narā.

“Ye ca kho devadūtehi, santo sappurisā idha;
Coditā nappamajjanti, ariyadhamme kudācanaṃ.

“Upādāne bhayaṃ disvā, jātimaraṇasambhave;
Anupādā vimuccanti, jātimaraṇasaṅkhaye.

“Te khemappattā sukhino, diṭṭhadhammābhiniibbutā;
Sabbaverabhayātītā, sabbadukkhaṃ [sabbadukkhā (ka.)] upaccagu’”nti.

Devadūtasuttaṃ niṭṭhitaṃ dasamaṃ.

Suññatavaggo niṭṭhito tatiyo.

Tassuddānaṃ –
Dvidhāva suññatā hoti, abbhutadhammabākulaṃ;
Aciravatabhūmijanāmo, anuruddhupakkilesaṃ;
Bālapaṇḍito devadūtañca te dasāti.

4. Vibhaṅgavaggo

1. Bhaddekarattasuttaṃ

272. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo””ti. “Bhadante””ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “bhaddekarattassa vo, bhikkhave, uddesañca vibhaṅgañca desessāmi. Taṃ suñātha, sādhukaṃ manasi karotha; bhāsissāmī””ti. “Evaṃ, bhante””ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo [yaṃ (nettipāḷi)] dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ [asaṃhīraṃ (syā. kaṃ. ka.)] asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccaṃātappaṃ [kiccaṃ ātappaṃ (sī. ka.)], ko jaññā maraṇaṃ suve;

Na hi no saṅgaram̐ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate muni” [munīti (sī. syā. kaṃ. pī.)].

273. “Kathaṅca, bhikkhave, atītaṃ anvāgāmeti? ‘Evaṃrūpo ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃvedano ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃsañño ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃsaṅkhāro ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃviññāṇo ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti – evaṃ kho, bhikkhave, atītaṃ anvāgāmeti.

“Kathaṅca, bhikkhave, atītaṃ nānvāgāmeti? ‘Evaṃrūpo ahoṣiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneti, ‘evaṃvedano ahoṣiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneti, ‘evaṃsañño ahoṣiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneti, ‘evaṃsaṅkhāro ahoṣiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneti, ‘evaṃviññāṇo ahoṣiṃ atītamaddhāna’nti tattha nandiṃ na samanvāneti – evaṃ kho, bhikkhave, atītaṃ nānvāgāmeti.

274. “Kathaṅca, bhikkhave, anāgataṃ paṭikaṅkhati? ‘Evaṃrūpo siyaṃ anāgatamaddhāna’nti tattha nandiṃ samanvāneti, evaṃvedano siyaṃ...pe... evaṃsañño siyaṃ... evaṃsaṅkhāro siyaṃ... evaṃviññāṇo siyaṃ anāgatamaddhānanti tattha nandiṃ samanvāneti – evaṃ kho, bhikkhave, anāgataṃ paṭikaṅkhati.

“Kathaṅca, bhikkhave, anāgataṃ nappaṭikaṅkhati? ‘Evaṃrūpo siyaṃ anāgatamaddhāna’nti tattha nandiṃ na samanvāneti, evaṃvedano siyaṃ ... evaṃsañño siyaṃ... evaṃsaṅkhāro siyaṃ... ‘evaṃviññāṇo siyaṃ anāgatamaddhāna’nti tattha nandiṃ na samanvāneti – evaṃ kho, bhikkhave, anāgataṃ nappaṭikaṅkhati.

275. “Kathaṅca, bhikkhave, paccuppannesu dhammesu saṃhīrati? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmim̐ vā attānaṃ; vedanaṃ...pe... saññaṃ... saṅkhāre... viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmim̐ vā attānaṃ – evaṃ kho, bhikkhave, paccuppannesu dhammesu saṃhīrati.

“Kathaṅca, bhikkhave, paccuppannesu dhammesu na saṃhīrati? Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmim̐ vā attānaṃ; na vedanaṃ... na saññaṃ... na saṅkhāre... na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmim̐ vā attānaṃ – evaṃ kho, bhikkhave, paccuppannesu dhammesu na saṃhīrati.

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattaṅca anāgataṃ.

“Paccuppannaṅca yo dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccaṃātappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgaram̐ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Taṃ ve bhaddekarattoti, santo ācikkhate munī’'ti.

“‘Bhaddekarattassa vo, bhikkhave, uddesañca vibhaṅgañca desessāmī’'ti – iti yaṃ taṃ vuttaṃ idametam paṭicca vutta’'nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Bhaddekarattasuttaṃ niṭṭhitaṃ paṭhamam.

2. Ānandabhaddekarattasuttaṃ

276. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā ānando upaṭṭhānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti, bhaddekarattassa uddesañca vibhaṅgañca bhāsati.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – ‘‘ko nu kho, bhikkhave, upaṭṭhānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandasseti samādapesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsī’'ti? ‘‘Āyasmā, bhante, ānando upaṭṭhānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandasseti samādapesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsī’'ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – ‘‘yathā kathaṃ pana tvaṃ, ānanda, bhikkhūnaṃ dhammiyā kathāya sandasseti samādapesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsī’'ti? ‘‘Evaṃ kho ahaṃ, bhante, bhikkhūnaṃ dhammiyā kathāya sandasseti samādapesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsī’'ti.

‘‘Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

‘‘Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

‘‘Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā.

‘‘Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate muni’'’.

277. ‘‘Kathañca, āvuso, atītaṃ anvāgameṭi? Evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃvedano ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃsañño ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃsaṅkhāro ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti, evaṃviññāno ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti – evaṃ kho, āvuso, atītaṃ anvāgameṭi.

‘‘Kathañca, āvuso, atītaṃ nānvāgameṭi? Evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃvedano ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃsañño ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃsaṅkhāro ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti, evaṃviññāno ahoṣiṃ atītamaddhānanti tattha nandiṃ na samanvāneti – evaṃ kho, āvuso, atītaṃ nānvāgameṭi.

“Kathañca, āvuso, anāgataṃ paṭikañkhati? Evaṃrūpo siyaṃ anāgataṃ addhānanti tattha nandiṃ samanvāneti, evaṃvedano siyaṃ...pe... evaṃsañño siyaṃ... evaṃsañkhāro siyaṃ... evaṃviññāṇo siyaṃ anāgataṃ addhānanti tattha nandiṃ samanvāneti – evaṃ kho, āvuso, anāgataṃ paṭikañkhati.

“Kathañca, āvuso, anāgataṃ nappaṭikañkhati? Evaṃrūpo siyaṃ anāgataṃ addhānanti tattha nandiṃ na samanvāneti, evaṃvedano siyaṃ...pe... evaṃsañño siyaṃ... evaṃsañkhāro siyaṃ... evaṃviññāṇo siyaṃ anāgataṃ addhānanti tattha nandiṃ na samanvāneti – evaṃ kho, āvuso, anāgataṃ nappaṭikañkhati.

“Kathañca, āvuso, paccuppannesu dhammesu saṃhīrati? Idha, āvuso, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmim vā attānaṃ; vedanaṃ... saññaṃ... sañkhāre... viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmim vā attānaṃ – evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

“Kathañca, āvuso, paccuppannesu dhammesu na saṃhīrati? Idha, āvuso, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmim vā attānaṃ; na vedanaṃ... na saññaṃ... na sañkhāre... na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmim vā attānaṃ – evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.

“Atītaṃ nānvāgameyya, nappaṭikañkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccamātappaṃ, ko jañña maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate muni’”ti.

“Evaṃ kho ahaṃ, bhante, bhikkhūnaṃ dhammiyā kathāya sandassesim samādapesim samuttejesim sampahaṃsesim, bhaddekarattassa uddesañca vibhaṅgañca abhāsi’”nti.

278. “Sādhu, sādhu, ānanda! Sādhu kho tvaṃ, ānanda, bhikkhūnaṃ dhammiyā kathāya sandassesim samādapesi samuttejesi sampahaṃsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsi –

“Atītaṃ nānvāgameyya...pe...
Taṃ ve bhaddekarattoti, santo ācikkhate muni’”ti.

“Kathañca, ānanda, atītaṃ anvāgameti...pe... evaṃ kho, ānanda, atītaṃ anvāgameti. Kathañca, ānanda, atītaṃ nānvāgameti...pe... evaṃ kho, ānanda, atītaṃ nānvāgameti. Kathañca, ānanda, anāgataṃ paṭikañkhati...pe... evaṃ kho, ānanda, anāgataṃ paṭikañkhati. Kathañca, ānanda, anāgataṃ nappaṭikañkhati...pe... evaṃ kho, ānanda, anāgataṃ nappaṭikañkhati. Kathañca, ānanda, paccuppannesu dhammesu saṃhīrati...pe... evaṃ kho, ānanda, paccuppannesu dhammesu saṃhīrati. Kathañca, ānanda, paccuppannesu dhammesu na saṃhīrati...pe... evaṃ kho, ānanda, paccuppannesu dhammesu na saṃhīrati.

“Atītaṃ nānvāgameyya...pe...
Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Ānandabhaddekarattasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Mahākaccānabhaddekarattasuttaṃ

279. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati tapodārāme. Atha kho āyasmā samiddhi rattiyaṃ paccūsasamayaṃ paccuṭṭhāya yena tapodo [tapodā (sī.)] tenupasaṅkami gattāni parisiñcituṃ. Tapode gattāni parisiñcivā paccuttaritvā ekacīvaro aṭṭhāsī gattāni pubbāpayamāno [sukkhāpayamāno (ka.)]. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenāyasmā samiddhi tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsī. Ekamantaṃ ṭhitā kho sā devatā āyasmantaṃ samiddhiṃ etadavoca – “dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅcā”ti? “Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅca. Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesaṅca vibhaṅgaṅcā”ti? “Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅca. Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā”ti? “Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthāti. Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā”ti? “Ahampi kho, bhikkhu na dhāremi bhaddekarattiyo gāthāti. Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca; pariyaṇuṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca; dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca. Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako”ti. Idamavoca sā devatā; idaṃ vatvā tatthevantaradhāyi.

280. Atha kho āyasmā samiddhi tassā rattiyaṃ accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdī. Ekamantaṃ nisinno kho āyasmā samiddhi bhagavantaṃ etadavoca –

“Idhāhaṃ, bhante, rattiyaṃ paccūsasamayaṃ paccuṭṭhāya yena tapodo tenupasaṅkamiṃ gattāni parisiñcituṃ. Tapode gattāni parisiñcivā paccuttaritvā ekacīvaro aṭṭhāsīṃ gattāni pubbāpayamāno. Atha kho bhante, aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenaṃhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsī. Ekamantaṃ ṭhitā kho sā devatā maṃ etadavoca – ‘dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅcā’”ti?

“Evaṃ vutte ahaṃ, bhante, taṃ devataṃ etadavocaṃ – ‘na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅca. Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesaṅca vibhaṅgaṅcā’ti? ‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅca. Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā’ti? ‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthāti. Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā’ti? ‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattiyo gāthāti. Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca; pariyaṇuṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca; dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca. Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako’ti. Idamavoca, bhante, sā devatā; idaṃ vatvā tatthevantaradhāyi. Sādhu me, bhante, bhagavā bhaddekarattassa uddesaṅca vibhaṅgaṅca desetū”ti. “Tena hi, bhikkhu, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti. “Evaṃ, bhante”ti kho āyasmā samiddhi bhagavato paccassosi. Bhagavā etadavoca –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattaṅca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhāraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccaṃātappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

Idamavoca bhagavā; idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi. Atha kho tesam bhikkhūnaṃ, acirapakkantassa bhagavato, etadahosi – “idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhāraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccaṃātappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā”ti?

Atha kho tesam bhikkhūnaṃ etadahosi – “ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ; pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma”ti.

281. Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamimsu; upasaṅkamtivā āyasmatā mahākaccānena saddhiṃ sammodimsu. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocum – “idaṃ kho no, āvuso kaccāna, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho –

“Atītaṃ nānvāgameyya...pe...
Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Tesam no, āvuso kaccāna, amhākaṃ, acirapakkantassa bhagavato, etadahosi – idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho –

“Atītaṃ nānvāgameyya...pe...
Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa

vitthārena atthaṃ vibhajeyyāti? Tesam no, āvuso kaccāna, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitūṃ. Yaṃnūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ ti. Vibhajatāyasmā mahākaccāno’ ti.

“Seyyathāpi, āvuso, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākhāpalāse sāraṃ pariyesitabbaṃ maññeyya; evaṃ sampadamidaṃ āyasmantaṃ satthari sammukhībhūte taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha [maññetha (pī.)]. So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha, yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā’ ti.

“Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyāma; yathā no bhagavā byākareyya tathā naṃ dhāreyyāma. Apī cāyasmā mahākaccāno satthuceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ; pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitūṃ. Vibhajatāyasmā mahākaccāno agaruṃ karitvā’ ti [agarukarivā (sī. syā. kaṃ. pī.)].

“Tena hāvuso, suṇātha, sādhukaṃ manasi karotha; bhāsissāmī’ ti. “Evamāvuso’ ti kho te bhikkhū āyasmato mahākaccānassa paccassosūṃ. Āyasmā mahākaccāno etadavoca –

“Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāyāsanā vihāraṃ pavitṭho –

“Atītaṃ nānvāgameyya...pe...

Taṃ ve bhaddekarattoti, santo ācikkhate muni’ ti.

Imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi –

282. “Kathaṅca, āvuso, atītaṃ anvāgameṭi? Iti me cakkhu ahosi atītamaddhānaṃ iti rūpāti – tattha chandarāgappaṭibaddhaṃ [chandarāgappaṭibandhaṃ (ka.)] hoti viññāṇaṃ, chandarāgappaṭibaddhattā viññāṇassa tadabhinandati, tadabhinandanto atītaṃ anvāgameṭi. Iti me sotaṃ ahosi atītamaddhānaṃ iti saddāti...pe... iti me ghānaṃ ahosi atītamaddhānaṃ iti gandhāti... iti me jivhā ahosi atītamaddhānaṃ iti rasāti... iti me kāyo ahosi atītamaddhānaṃ iti phoṭṭhabbāti... iti me mano ahosi atītamaddhānaṃ iti dhammāti – tattha chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, chandarāgappaṭibaddhattā viññāṇassa tadabhinandati, tadabhinandanto atītaṃ anvāgameṭi – evaṃ kho, āvuso, atītaṃ anvāgameṭi.

“Kathaṅca, āvuso, atītaṃ nānvāgameṭi? Iti me cakkhu ahosi atītamaddhānaṃ iti rūpāti – tattha na chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, na chandarāgappaṭibaddhattā viññāṇassa na tadabhinandati, na tadabhinandanto atītaṃ nānvāgameṭi. Iti me sotaṃ ahosi atītamaddhānaṃ iti saddāti...pe... iti me ghānaṃ ahosi atītamaddhānaṃ iti gandhāti... iti me jivhā ahosi atītamaddhānaṃ iti rasāti... iti me kāyo ahosi atītamaddhānaṃ iti phoṭṭhabbāti... iti me mano ahosi atītamaddhānaṃ iti dhammāti – tattha na chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, na chandarāgappaṭibaddhattā viññāṇassa, na tadabhinandati, na tadabhinandanto atītaṃ nānvāgameṭi – evaṃ kho, āvuso, atītaṃ nānvāgameṭi.

283. “Kathañca, āvuso, anāgataṃ paṭikañkhati? Iti me cakkhu siyā anāgataṃ maddhānaṃ iti rūpāti – appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati, cetaso paṇidhānapaccayā tadabhinandati, tadabhinandanto anāgataṃ paṭikañkhati. Iti me sotaṃ siyā anāgataṃ maddhānaṃ iti saddāti...pe... iti me ghānaṃ siyā anāgataṃ maddhānaṃ iti gandhāti... iti me jivhā siyā anāgataṃ maddhānaṃ iti rasāti... iti me kāyo siyā anāgataṃ maddhānaṃ iti phoṭṭhabbāti... iti me mano siyā anāgataṃ maddhānaṃ iti dhammāti – appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati, cetaso paṇidhānapaccayā tadabhinandati, tadabhinandanto anāgataṃ paṭikañkhati – evaṃ kho, āvuso, anāgataṃ paṭikañkhati.

“Kathañca, āvuso, anāgataṃ nappaṭikañkhati? Iti me cakkhu siyā anāgataṃ maddhānaṃ iti rūpāti – appaṭiladdhassa paṭilābhāya cittaṃ nappaṇidahati, cetaso appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto anāgataṃ nappaṭikañkhati. Iti me sotaṃ siyā anāgataṃ maddhānaṃ iti saddāti...pe... iti me ghānaṃ siyā anāgataṃ maddhānaṃ iti gandhāti... iti me jivhā siyā anāgataṃ maddhānaṃ iti rasāti... iti me kāyo siyā anāgataṃ maddhānaṃ iti phoṭṭhabbāti... iti me mano siyā anāgataṃ maddhānaṃ iti dhammāti – appaṭiladdhassa paṭilābhāya cittaṃ nappaṇidahati, cetaso appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto anāgataṃ nappaṭikañkhati – evaṃ kho, āvuso, anāgataṃ nappaṭikañkhati.

284. “Kathañca, āvuso, paccuppannesu dhammesu saṃhīrati? Yañcāvuso, cakkhu ye ca rūpā – ubhayametaṃ paccuppannaṃ. Tasmim̐ ce paccuppanne chandarāgappaṭibaddhaṃ hoti viññānaṃ, chandarāgappaṭibaddhattā viññānaṃssa tadabhinandati, tadabhinandanto paccuppannesu dhammesu saṃhīrati. Yañcāvuso, sotaṃ ye ca saddā...pe... yañcāvuso, ghānaṃ ye ca gandhā... yā cāvuso, jivhā ye ca rasā... yo cāvuso, kāyo ye ca phoṭṭhabbā... yo cāvuso, mano ye ca dhammā – ubhayametaṃ paccuppannaṃ. Tasmim̐ ce paccuppanne chandarāgappaṭibaddhaṃ hoti viññānaṃ, chandarāgappaṭibaddhattā viññānaṃssa tadabhinandati, tadabhinandanto paccuppannesu dhammesu saṃhīrati – evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

“Kathañca, āvuso, paccuppannesu dhammesu na saṃhīrati? Yañcāvuso, cakkhu ye ca rūpā – ubhayametaṃ paccuppannaṃ. Tasmim̐ ce paccuppanne na chandarāgappaṭibaddhaṃ hoti viññānaṃ, na chandarāgappaṭibaddhattā viññānaṃssa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na saṃhīrati. Yañcāvuso, sotaṃ ye ca saddā...pe... yañcāvuso, ghānaṃ ye ca gandhā... yā cāvuso, jivhā ye ca rasā... yo cāvuso, kāyo ye ca phoṭṭhabbā... yo cāvuso, mano ye ca dhammā – ubhayametaṃ paccuppannaṃ. Tasmim̐ ce paccuppanne na chandarāgappaṭibaddhaṃ hoti viññānaṃ, na chandarāgappaṭibaddhattā viññānaṃssa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na saṃhīrati – evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.

285. “Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavitṭho –

“Atītaṃ nānvāgameyya...pe...

Taṃ ve bhaddekarattoti, santo ācikkhate munī’ ti.

“Imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddessaṃ uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākañkhamānā ca pana tumhe āyasmanto bhagavantam̐yeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha, yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā’ ti.

Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum̐ – “yaṃ kho no, bhante, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavitṭho –

“Atītaṃ nānvāgameyya...pe...

Taṃ ve bhaddekarattoti, santo ācikkhate munī’ ti.

Tesaṃ no, bhante, amhākaṃ, acirapakkantassa bhagavato, etadahosi – ‘‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitivā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavittṭho –

‘‘Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

‘‘Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhāraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

‘‘Aḷḷeva kiccamātaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā.

‘‘Evaṃ vihāriṃ ātāpim, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate munī’ ti.

‘‘Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ ti? Tesaṃ no, bhante, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ ti. Atha kho mayaṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha. Tesaṃ no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto’ ti.

‘‘Paṇḍito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave mahākaccāno. Maṃ cepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ. Eso, cevetassa attho. Evañca naṃ dhārethā’ ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahākaccānabhaddekarattasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Lomasakaṅgiyabhaddekarattasuttaṃ

286. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyā viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā lomasakaṅgiyo [lomasakakaṅgiyo (tīkā)] sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho candano devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ nigrodhārāmaṃ obhāsetvā yenāyasmā lomasakaṅgiyo tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho candano devaputto āyasmantaṃ lomasakaṅgiyaṃ etadavoca – ‘‘dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgañcā’ ti? ‘‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṅca vibhaṅgañca. Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesaṅca vibhaṅgañcā’ ti? ‘‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṅca vibhaṅgañca. Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā’ ti? ‘‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā. Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā’ ti? ‘‘Dhāremi kho ahaṃ, bhikkhu, bhaddekarattiyo gāthā’ ti. ‘‘Yathā kathaṃ pana tvaṃ, āvuso, dhāresi bhaddekarattiyo gāthā’ ti? ‘‘Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatimsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ. Tatra bhagavā devānaṃ tāvatimsānaṃ bhaddekarattassa uddesaṅca vibhaṅgañca abhāsi –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccaṃmātaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā.

“Evaṃ vihāriṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate muni”’ti.

“Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā. Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; pariyaṇṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca. Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako”’ti. Idamavoca candano devaputto. Idam vatvā tatthevantaradhāyi.

287. Atha kho āyasmā lomasakaṅgiyo tassā rattiyaṃ accayena senāsaṇaṃ saṃsāmetvā pattaṭṭhāyā yena sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatti jetavanaṃ anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā lomasakaṅgiyo bhagavantaṃ etadavoca

“Ekamidāhaṃ, bhante, samayaṃ sakkesu viharāmi kapilavatthusmiṃ nigrodhārāme. Atha kho, bhante, aññataro devaputto abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ nigrodhārāmaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhante, so devaputto maṃ etadavoca – ‘dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca’ ti? Evaṃ vutte ahaṃ, bhante, taṃ devaputtaṃ etadavocaṃ – ‘na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesañca vibhaṅgañca’ ti? ‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā’ ti? ‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā. Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā’ ti? ‘Dhāremi kho ahaṃ, bhikkhu, bhaddekarattiyo gāthā’ ti. ‘Yathā kathaṃ pana tvaṃ, āvuso, dhāresi bhaddekarattiyo gāthā’ ti? Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatimsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ. Tatra kho bhagavā devānaṃ tāvatimsānaṃ bhaddekarattassa uddesañca vibhaṅgañca abhāsi –

“Atītaṃ nānvāgameyya...pe...
Taṃ ve bhaddekarattoti, santo ācikkhate muni”’ti.

“Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā. Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; pariyaṇṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca. Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako”’ti. Idamavoca, bhante, so devaputto; idam vatvā tatthevantaradhāyi. Sādhu me, bhante, bhagavā bhaddekarattassa uddesañca vibhaṅgañca desetū”’ti.

288. “Jānāsi pana tvaṃ, bhikkhu, taṃ devaputta”’nti? “Na kho ahaṃ, bhante, jānāmi taṃ devaputta”’nti. “Candano nāma so, bhikkhu, devaputto. Candano, bhikkhu, devaputto aṭṭhiṃ katvā [aṭṭhikatvā (sī. syā. kaṃ. pī.)] manasikatvā sabbacetasaṃ [sabbam cetaso (sī. syā. kaṃ. pī.), sabbam cetasaṃ (ka.)] samannāharitvā ohitasoto dhammaṃ suṇāti. Tena hi, bhikkhu, suṇāhi, sādhukaṃ manasi karohi;

bhāsissāmī”ti. “Evaṃ, bhante”ti kho āyasmā lomasakaṅgiyo bhagavato paccassosi. Bhagavā etadavoca –

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccaṃātappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā;

“Evaṃ viharīṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate muni”.

“Kathañca, bhikkhu, atītaṃ anvāgameṭi...pe... evaṃ kho, bhikkhu, atītaṃ anvāgameṭi. Kathañca, bhikkhu, atītaṃ nānvāgameṭi...pe... evaṃ kho, bhikkhu, atītaṃ nānvāgameṭi. Kathañca, bhikkhu, anāgataṃ paṭikaṅkhati...pe... evaṃ kho, bhikkhu, anāgataṃ paṭikaṅkhati. Kathañca, bhikkhu, anāgataṃ nappaṭikaṅkhati...pe... evaṃ kho, bhikkhu, anāgataṃ nappaṭikaṅkhati. Kathañca, bhikkhu, paccuppannesu dhammesu saṃhīrati...pe... evaṃ kho, bhikkhu, paccuppannesu dhammesu saṃhīrati. Kathañca, bhikkhu, paccuppannesu dhammesu na saṃhīrati...pe... evaṃ kho, bhikkhu, paccuppannesu dhammesu na saṃhīrati.

“Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

“Paccuppannañca yo dhammaṃ, tattha tattha vipassati;
Asaṃhīraṃ asaṃkappaṃ, taṃ vidvā manubrūhaye.

“Ajjeva kiccaṃātappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā.

“Evaṃ viharīṃ ātāpiṃ, ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti, santo ācikkhate munī”ti.

Idamavoca bhagavā. Attamano āyasmā lomasakaṅgiyo bhagavato bhāsitaṃ abhinandīti.

Lomasakaṅgiyabhaddekarattasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Cūḷakammavibhaṅgasuttaṃ [subhasuttantipi vuccati]

289. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane, anāthapiṇḍikassa ārāme. Atha kho subho māṇavo todeyyaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subho māṇavo todeyyaputto bhagavantam etadavoca –

“Ko nu kho, bho gotama, hetu ko paccayo yena manussānaṃyeva satam manussabhūtānaṃ dissanti hīnappaṇītatā? Dissanti hi, bho gotama, manussā appāyukā, dissanti dīghāyukā; dissanti bavhābādā [bahvābādā (syā. kaṃ. ka.)], dissanti appābādā; dissanti dubbaṇṇā, dissanti vaṇṇavanto; dissanti appesakkhā, dissanti mahesakkhā; dissanti appabhogā, dissanti mahābhogā; dissanti nīcakulīnā,

dissanti uccākulīnā; dissanti duppaññā, dissanti paññavanto [paññāvanto (sī. pī.)]. Ko nu kho, bho gotama, hetu ko paccayo yena manussānaṃyeva satam manussabhūtānaṃ dissanti hīnappañītatā’ ti?

“Kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū [kammayoni kammabandhu (sī.)] kammappaṭisaraṇā. Kammaṃ satte vibhajati yadidaṃ – hīnappañītatāyāti. Na kho ahaṃ imassa bho gotamassa saṃkhittena bhāsītassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi. Sādhu me bhavaṃ gotamo tathā dhammaṃ desetu yathā ahaṃ imassa bho gotamassa saṃkhittena bhāsītassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyya” nti.

290. “Tena hi, māṇava, suṇāhi, sādhu kaṃ manasi karohi; bhāsissāmī” ti. “Evaṃ, bho” ti kho subho māṇavo todeyyaputto bhagavato paccassosi. Bhagavā etadavoca –

“Idha, māṇava, ekacco itthī vā puriso vā pāṇātipātī hoti luddo lohitaṇṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu [sabbapāṇabhūtesu (sī. ka.)]. So tena kammena evaṃ samattena evaṃ samādinna [samādinna (pī. ka.)] kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyāyati appāyuko hoti. Appāyukasamvattanikā esā, māṇava, paṭipadā yadidaṃ – pāṇātipātī hoti luddo lohitaṇṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu.

“Idha pana, māṇava, ekacco itthī vā puriso vā pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitandaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyāyati dīghāyuko hoti. Dīghāyukasamvattanikā esā, māṇava, paṭipadā yadidaṃ – pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitandaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

291. “Idha, māṇava, ekacco itthī vā puriso vā sattānaṃ viheṭṭhakajātiko hoti, paṇinā vā leḍḍunā vā daṇḍena vā satthena vā. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyāyati bavhābādho hoti. Bavhābādhasamvattanikā esā, māṇava, paṭipadā yadidaṃ – sattānaṃ viheṭṭhakajātiko hoti paṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

“Idha pana, māṇava, ekacco itthī vā puriso vā sattānaṃ aviheṭṭhakajātiko hoti paṇinā vā leḍḍunā vā daṇḍena vā satthena vā. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyāyati appābādho hoti. Appābādhasamvattanikā esā, māṇava, paṭipadā yadidaṃ – sattānaṃ aviheṭṭhakajātiko hoti paṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

292. “Idha, māṇava, ekacco itthī vā puriso vā kodhano hoti upāyāsabahulo. Appampi vutto samāno abhisajjati kuppati byāpajjati patiṭṭhīyati kopaṇca dosaṇca appaccayaṇca pātukaroti. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyāyati dubbaṇṇo hoti. Dubbaṇṇasamvattanikā esā, māṇava, paṭipadā yadidaṃ – kodhano hoti upāyāsabahulo; appampi vutto samāno abhisajjati kuppati byāpajjati patiṭṭhīyati kopaṇca dosaṇca appaccayaṇca pātukaroti.

“Idha pana, māṇava, ekacco itthī vā puriso vā akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na patiṭṭhīyati na kopaṇca dosaṇca appaccayaṇca

pātukaroti. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati. No ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati, sace manussattam āgacchati yattha yattha paccājāyati pāsādiko hoti. Pāsādikasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – akkodhano hoti anupāyāsabahuḷo; bahumpi vutto samāno nābhisaṃjati na kuppatti na byāpajjati na patiṭṭhīyati na kopaṇca dosaṇca appaccayaṇca pātukaroti.

293. “Idha, māṇava, ekacco itthī vā puriso vā issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issam bandhati. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyam duggatiṃ vinipātam nirayam upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyam duggatiṃ vinipātam nirayam upapajjati, sace manussattam āgacchati yattha yattha paccājāyati appesakkho hoti. Appesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issam bandhati.

“Idha pana, māṇava, ekacco itthī vā puriso vā anissāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issam bandhati. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati. No ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati, sace manussattam āgacchati yattha yattha paccājāyati mahesakkho hoti. Mahesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – anissāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issam bandhati.

294. “Idha, māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annam pānam vattham yānam mālāgandhavilepanam seyyāvasathapadīpeyyam. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyam duggatiṃ vinipātam nirayam upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyam duggatiṃ vinipātam nirayam upapajjati, sace manussattam āgacchati yattha yattha paccājāyati appabhogo hoti. Appabhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – na dātā hoti samaṇassa vā brāhmaṇassa vā annam pānam vattham yānam mālāgandhavilepanam seyyāvasathapadīpeyyam.

“Idha pana, māṇava, ekacco itthī vā puriso vā dātā hoti samaṇassa vā brāhmaṇassa vā annam pānam vattham yānam mālāgandhavilepanam seyyāvasathapadīpeyyam. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati. No ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjati, sace manussattam āgacchati yattha yattha paccājāyati mahābhogo hoti. Mahābhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – dātā hoti samaṇassa vā brāhmaṇassa vā annam pānam vattham yānam mālāgandhavilepanam seyyāvasathapadīpeyyam.

295. “Idha, māṇava, ekacco itthī vā puriso vā thaddho hoti atimānī – abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanam deti, maggārahassa na maggam deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyam duggatiṃ vinipātam nirayam upapajjati. No ce kāyassa bhedaṃ paraṃ marañā apāyam duggatiṃ vinipātam nirayam upapajjati, sace manussattam āgacchati yattha yattha paccājāyati nīcakulīno hoti. Nīcakulīnasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ – thaddho hoti atimānī; abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanam deti, maggārahassa na maggam deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti.

“Idha pana, māṇava, ekacco itthī vā puriso vā atthaddho hoti anatimānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanam deti, maggārahassa maggam deti,

sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti. So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati uccākulīno hoti. Uccākulīnasamvattanikā esā, māṇava, paṭipadā yadidaṃ – atthaddho hoti anātimānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti.

296. “Idha, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā na paripucchitā hoti – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hoti’? So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati duppaṇṇo hoti. Duppaṇṇasamvattanikā esā, māṇava, paṭipadā yadidaṃ – samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā na paripucchitā hoti – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hoti’? ”ti?

“Idha pana, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā paripucchitā hoti – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hoti’? So tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati mahāpaṇṇo hoti. Mahāpaṇṇasamvattanikā esā, māṇava, paṭipadā yadidaṃ – samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā paripucchitā hoti – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hoti’? ”ti?

297. “Iti kho, māṇava, appāyukasamvattanikā paṭipadā appāyukattaṃ upaneti, dīghāyukasamvattanikā paṭipadā dīghāyukattaṃ upaneti; bavhābādhasamvattanikā paṭipadā bavhābādhattaṃ upaneti, appābādhasamvattanikā paṭipadā appābādhattaṃ upaneti; dubbaṇṇasamvattanikā paṭipadā dubbaṇṇattaṃ upaneti, pāsādikasamvattanikā paṭipadā pāsādikattaṃ upaneti; appesakkhasamvattanikā paṭipadā appesakkhattaṃ upaneti, mahesakkhasamvattanikā paṭipadā mahesakkhattaṃ upaneti; appabhogasamvattanikā paṭipadā appabhogattaṃ upaneti, mahābhogasamvattanikā paṭipadā mahābhogattaṃ upaneti; nīcakulīnasamvattanikā paṭipadā nīcakulīnattaṃ upaneti, uccākulīnasamvattanikā paṭipadā uccākulīnattaṃ upaneti; duppaṇṇasamvattanikā paṭipadā duppaṇṇattaṃ upaneti, mahāpaṇṇasamvattanikā paṭipadā mahāpaṇṇattaṃ upaneti. Kammassakā, māṇava, sattā kammaḍāyādā kammayonī kammabandhū kammappaṭisaraṇā. Kammaṃ satte vibhajati yadidaṃ – hīnappaṇītatāyā’ ”ti.

Evaṃ vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhanti’ ”ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata’ ”nti.

Cūlakammavibhaṅgasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Mahākammavibhaṅgasuttaṃ

298. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā samiddhi araññakuṭīkāyaṃ viharati. Atha kho potaliputto paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yenāyasmā samiddhi tenupasaṅkami; upasaṅkamtivā āyasmatā samiddhinā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho potaliputto paribbājako āyasmantaṃ samiddhiṃ etadavoca – ‘sammukhā metaṃ, āvuso samiddhi, samaṇassa gotamassa suttaṃ, sammukhā paṭiggahitaṃ – ‘moghaṃ kāyakammaṃ moghaṃ vacīkammaṃ, manokammameva sacca’nti. Atthi ca sā [atthi cesā (sī. ka.)] samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatī’ti? ‘Mā hevaṃ, āvuso potaliputta, avaca; (mā hevaṃ, āvuso potaliputta, avaca;) [() syā. kaṃ. potthakesu natthi] mā bhagavantaṃ abbhācikkhi. Na hi sādhu bhagavato abbhakkhānaṃ. Na hi bhagavā evaṃ vadeyya – ‘moghaṃ kāyakammaṃ moghaṃ vacīkammaṃ, manokammameva sacca’nti. Atthi ca kho [atthi ceva kho (sī. ka.)] sā, āvuso, samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatī’ti. ‘Kīvaciraṃ pabbajitosi, āvuso samiddhi’ti? ‘Na ciramaṃ, āvuso! Tīṇi vassāni’ti. ‘Ettha dāni mayaṃ there bhikkhū kiṃ vakkhāma, yatra hi nāma evaṃnavo bhikkhu [navakena bhikkhunā (ka.)] satthāraṃ parirakkhitabbaṃ maññissati. Sañcetanikaṃ, āvuso samiddhi, kammaṃ katvā kāyena vācāya manasā kiṃ so vediyatī’ti? ‘Sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā dukkhaṃ so vediyatī’ti. Atha kho potaliputto paribbājako āyasmato samiddhissa bhāsitaṃ neva abhinandi nappaṭikkosi; anabhinanditvā apaṭikkosivā uṭṭhāyāsanā pakkāmi.

299. Atha kho āyasmā samiddhi acirapakkante potaliputte paribbājake yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmatā ānandena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā samiddhi yāvatako ahosi potaliputtana paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ āyasmato ānandassa ārocesi.

Evaṃ vutte, āyasmā ānando āyasmantaṃ samiddhiṃ etadavoca – ‘atthi kho idaṃ, āvuso samiddhi, kathāpābhatāṃ bhagavantaṃ dassanāya. Āyāmāvuso samiddhi, yena bhagavā tenupasaṅkamissāma; upasaṅkamtivā etamatthaṃ bhagavato ārocessāma. Yathā no bhagavā byākarissati tathā naṃ dhāressāmā’ti. ‘Evaṃāvuso’ti kho āyasmā samiddhi āyasmato ānandassa paccassosi.

Atha kho āyasmā ca ānando āyasmā ca samiddhi yena bhagavā tenupasaṅkamimṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato samiddhissa potaliputtana paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. Evaṃ vutte, bhagavā āyasmantaṃ ānandaṃ etadavoca – ‘dassanampi kho ahaṃ, ānanda, potaliputtassa paribbājakassa nābhijānāmi, kuto panevarūpaṃ kathāsallāpaṃ? Iminā ca, ānanda, samiddhinā moghapurisena potaliputtassa paribbājakassa vibhajjabyākaraṇīyo pañho ekaṃsena byākato’ti. Evaṃ vutte, āyasmā udāyī bhagavantaṃ etadavoca – ‘sace pana [kiṃ pana (ka.)], bhante, āyasmatā samiddhinā idaṃ sandhāya bhāsitaṃ – yaṃ kiñci vediyatāṃ taṃ dukkhasmi’nti.

300. Atha kho [evaṃ vutte (syā. kaṃ.)] bhagavā āyasmantaṃ ānandaṃ āmantesi – ‘passasi no tvamaṃ, ānanda, imassa udāyissa moghapurisassa ummaṅgaṃ [ummaggaṃ (sī. syā. kaṃ. pī.), umaṅgaṃ (ka.)]? Aññāsim kho ahaṃ, ānanda – ‘idānevāyaṃ udāyī moghapuriso ummujjamāno ayoniso ummujjissatī’ti. Ādiṃyeva [ādisova (sī. pī.), ādiyeva (ka.)], ānanda, potaliputtana paribbājakena tisso vedanā pucchitā. Sacāyaṃ, ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa evaṃ puṭṭho evaṃ byākareyya – ‘sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā sukhavedanīyaṃ sukhaṃ so vedayati; sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā dukkhavedanīyaṃ dukkhaṃ so vedayati; sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā adukkhamasukhavedanīyaṃ adukkhamasukhaṃ so vedayati’ti. Evaṃ byākaramāno kho, ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa sammā (byākaramāno) [() natthi (sī. syā. kaṃ. pī.)] byākareyya. Api ca, ānanda, ke ca [keci (ka.)] aññatitthiyā paribbājakā bālā

abyattā ke ca tathāgatassa mahākammavibhaṅgaṃ jānissanti? Sace tumhe, ānanda, suṇeyyātha tathāgatassa mahākammavibhaṅgaṃ vibhajantassā’’ti.

“Etassa, bhagavā, kālo, etassa, sugata, kālo yaṃ bhagavā mahākammavibhaṅgaṃ vibhajeyya. Bhagavato sutvā bhikkhū dhāressanti’’ti. “Tena hānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi’’ti. “Evaṃ, bhante’’ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –

“Cattārome, ānanda, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idhānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādīṭṭhi hoti. So kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati.

“Idha panānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādīṭṭhi hoti. So kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati.

“Idhānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādīṭṭhi hoti. So kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati.

“Idha panānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādīṭṭhi hoti. So kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati.

301. “Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamaṇhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati – idha pāṇātipātīṃ adinnādāyīṃ kāmesumicchācārīṃ musāvādīṃ piṣuṇavācaṃ pharusavācaṃ samphappalāpīṃ abhijjhāluṃ byāpannacittaṃ micchādīṭṭhiṃ kāyassa bhedaṃ paraṃ marañā passati apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannaṃ. So evamāha – ‘atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko. Amāhaṃ [apāhaṃ (sī. pī. ka.) amuṃ + ahaṃ = amāhaṃ-iti padavibhāgo] puggalaṃ addasaṃ idha pāṇātipātīṃ adinnādāyīṃ...pe... micchādīṭṭhiṃ kāyassa bhedaṃ paraṃ marañā passāmi apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādīṭṭhi, sabbo so kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati. Ye evaṃ jānanti, te sammā jānanti; ye aññathā jānanti, micchā tesāṃ ñāṇa’nti [micchā te sañjānanti (ka.)]. Iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā [parāmāssa (sī. pī.)] abhinivissa voharati – ‘idameva saccaṃ, moghamañña’’nti.

“Idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamaṇhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati – idha pāṇātipātīṃ adinnādāyīṃ...pe... micchādīṭṭhiṃ, kāyassa bhedaṃ paraṃ marañā passati sugatiṃ saggāṃ lokaṃ upapannaṃ. So evamāha – ‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko. Amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātīṃ adinnādāyīṃ...pe... micchādīṭṭhiṃ, kāyassa bhedaṃ paraṃ marañā passāmi sugatiṃ saggāṃ lokaṃ upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādīṭṭhi, sabbo so kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati. Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesāṃ ñāṇa’nti. Iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccaṃ, moghamañña’’nti.

“Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamaḥite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesumicchācārā paṭivirataṃ musāvādā paṭivirataṃ piṣuṇāya vācāya paṭivirataṃ pharusāya vācāya paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhālumaṃ abyāpannacittaṃ sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ marañā passati sugatiṃ saggamaṃ lokaṃ upapannaṃ. So evamaḥa – ‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko. Amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ...pe... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ marañā passāmi sugatiṃ saggamaṃ lokaṃ upapanna’nti. So evamaḥa – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi sabbo so kāyassa bhedaṃ paraṃ marañā sugatiṃ saggamaṃ lokaṃ upapajjati. Ye evamaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesamaṃ ñāṇa’nti. Iti so yadeva tassa sāmamaṃ ñāṭamaṃ diṭṭhamaṃ sāmamaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccamaṃ, moghamañña’nti.”

“Idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamaḥite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati – idha pāṇātipātā paṭivirataṃ...pe... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ marañā passati apāyamaṃ duggatiṃ vinipātaṃ nirayamaṃ upapannaṃ. So evamaḥa – ‘natthi kira, bho kalyāṇāni kammāni, natthi sucaritassa vipāko. Amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ...pe... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ marañā passāmi apāyamaṃ duggatiṃ vinipātaṃ nirayamaṃ upapanna’nti. So evamaḥa – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ marañā apāyamaṃ duggatiṃ vinipātaṃ nirayamaṃ upapajjati. Ye evamaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesamaṃ ñāṇa’nti. Iti so yadeva tassa sāmamaṃ ñāṭamaṃ diṭṭhamaṃ sāmamaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccamaṃ, moghamañña’nti.”

302. “Tatrānanda, yvāyamaṃ samaṇo vā brāhmaṇo vā evamaḥa – ‘atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko’ti idamassa anujānāmi; yampi so evamaḥa – ‘amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātī adinnādāyī...pe... micchādiṭṭhiṃ, kāyassa bhedaṃ paraṃ marañā passāmi apāyamaṃ duggatiṃ vinipātaṃ nirayamaṃ upapanna’nti idampissa anujānāmi; yañca kho so evamaḥa – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ marañā apāyamaṃ duggatiṃ vinipātaṃ nirayamaṃ upapajjati’ti idamassa nānujānāmi; yampi so evamaḥa – ‘ye evamaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesamaṃ ñāṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmamaṃ ñāṭamaṃ diṭṭhamaṃ sāmamaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccamaṃ, moghamañña’nti idampissa nānujānāmi. Taṃ kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇamaṃ hoti.

“Tatrānanda, yvāyamaṃ samaṇo vā brāhmaṇo vā evamaḥa – ‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko’ti idamassa nānujānāmi; yañca kho so evamaḥa – ‘amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātī adinnādāyī...pe... micchādiṭṭhiṃ kāyassa bhedaṃ paraṃ marañā passāmi sugatiṃ saggamaṃ lokaṃ upapanna’nti idamassa anujānāmi; yañca kho so evamaḥa – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ marañā sugatiṃ saggamaṃ lokaṃ upapajjati’ti idamassa nānujānāmi; yampi so evamaḥa – ‘ye evamaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesamaṃ ñāṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmamaṃ ñāṭamaṃ diṭṭhamaṃ sāmamaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccamaṃ, moghamañña’nti idampissa nānujānāmi. Taṃ kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇamaṃ hoti.

“Tatrānanda, yvāyamaṃ samaṇo vā brāhmaṇo vā evamaḥa – ‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko’ti idamassa anujānāmi; yampi so evamaḥa – ‘amāhaṃ puggalaṃ addasaṃ – idha

pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ...pe... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ marañā passāmi sugatiṃ saggāṃ lokaṃ upapajjati'nti idampissa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati'nti idamassa nānujānāmi; yampi so evamāha – ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesāṃ ñāṇa'nti idampissa nānujānāmi; yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccaṃ, moghamañña'nti idampissa nānujānāmi. Taṃ kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti.

“Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha – ‘natthi kira, bho, kalyāṇāni kammāni, natthi sucaritassa vipāko'ti idamassa nānujānāmi; yañca kho so evamāha – ‘amāhaṃ puggalaṃ addasaṃ – idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ...pe... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ marañā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati'nti idamassa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati'nti idamassa nānujānāmi; yañca kho so evamāha – ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesāṃ ñāṇa'nti idampissa nānujānāmi; yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccaṃ, moghamañña'nti idampissa nānujānāmi. Taṃ kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti.

303. “Tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, marañakāle vāssa hoti micchādiṭṭhi samattā samādinna. Tena so kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Yañca kho so idha pāṇātipātī hoti adinnādāyī hoti...pe... micchādiṭṭhi hoti tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā [\[upapajjamaṃ vā \(sī. pī.\), upapajja vā \(syā. kaṃ. ka.\) upapajjitvāti saṃvaṇṇanāya saṃsandetabbā\]](#) apare vā pariyāye.

“Tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī...pe... micchādiṭṭhi kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati, pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, marañakāle vāssa hoti sammādiṭṭhi samattā samādinna. Tena so kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati. Yañca kho so idha pāṇātipātī hoti adinnādāyī hoti...pe... micchādiṭṭhi hoti tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.

“Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati, pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, marañakāle vāssa hoti sammādiṭṭhi samattā samādinna. Tena so kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati. Yañca kho so idha pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti...pe... sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.

“Tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, marañakāle vāssa hoti micchādiṭṭhi samattā samādinna. Tena so kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Yañca kho so idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti...pe... sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.

“Iti kho, ānanda, atthi kammaṃ abhabbaṃ abhabbābhāsaṃ, atthi kammaṃ abhabbaṃ

bhabbābhāsaṃ, atthi kammaṃ bhabbañceva bhabbābhāsañca, atthi kammaṃ bhabbaṃ abhabbābhāsa’nti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Mahākammavibhaṅgasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Saḷāyatanavibhaṅgasuttaṃ

304. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “saḷāyatanavibhaṅgaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhucaṃ manasi karotha; bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

““Cha ajjhattikāni āyatanāni vedittabbāni, cha bāhirāni āyatanāni vedittabbāni, cha viññānakāyā vedittabbā, cha phassakāyā vedittabbā, aṭṭhārasa manopavicārā vedittabbā, chaṭṭhisa sattapadā vedittabbā, tatra idaṃ nissāya idaṃ pajahatha, tayo satipaṭṭhānā yadariyo sevati yadariyo sevamāno sathā gaṇamanusāsītumarahati, so vuccati yoggācariyānaṃ [yoggācariyānaṃ (ka.)] anuttaro purisadammasārathī”ti – ayamuddeso saḷāyatanavibhaṅgassa.

305. ““Cha ajjhattikāni āyatanāni vedittabbāni”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhāyatanam sotāyatanam ghānāyatanam jivhāyatanam kāyāyatanam manāyatanam – cha ajjhattikāni āyatanāni vedittabbāni”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

““Cha bāhirāni āyatanāni vedittabbāni”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam dhammāyatanam – cha bāhirāni āyatanāni vedittabbāni”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

““Cha viññānakāyā vedittabbā”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhaviññānaṃ sotaviññānaṃ ghānaviññānaṃ jivhāviññānaṃ kāyaviññānaṃ manoviññānaṃ – cha viññānakāyā vedittabbā”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

““Cha phassakāyā vedittabbā”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso – cha phassakāyā vedittabbā”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

““Aṭṭhārasa manopavicārā vedittabbā”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati. Sotena saddaṃ sutvā...pe... ghānena gandham ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya somanassaṭṭhānīyaṃ dhammaṃ upavicarati, domanassaṭṭhānīyaṃ dhammaṃ upavicarati, upekkhāṭṭhānīyaṃ dhammaṃ upavicarati. Iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā, aṭṭhārasa manopavicārā vedittabbā”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

306. ““Chaṭṭhisa sattapadā vedittabbā”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cha gehasitāni [gehasitāni (?)] somanassāni, cha nekkhammasitāni [nekkhammassitāni (tīkā)] somanassāni, cha gehasitāni domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha nekkhammasitā upekkhā. Tattha katamāni cha gehasitāni somanassāni? Cakkhaviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati

somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. Sotaviññeyyānaṃ saddānaṃ... ghānaviññeyyānaṃ gandhānaṃ... jivhāviññeyyānaṃ rasānaṃ... kāyaviññeyyānaṃ phoṭṭhabbānaṃ... manoviññeyyānaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ...pe... somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. Imāni cha gehasitāni somanassāni.

“Tattha katamāni cha nekkhammasitāni somanassāni? Rūpānaṃtveva aniccataṃ viditvā vipariṇānavirāganirodhaṃ [vipariṇāmaṃ virāgaṃ nirodhaṃ (ka.)], ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ti evametam yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ. Saddānaṃtveva... gandhānaṃtveva... rasānaṃtveva... phoṭṭhabbānaṃtveva... dhammānaṃtveva aniccataṃ viditvā vipariṇānavirāganirodhaṃ, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ti evametam yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ. Imāni cha nekkhammasitāni somanassāni.

307. “Tattha katamāni cha gehasitāni domanassāni? Cakkhuvīññeyyānaṃ rūpānaṃ...pe... sotaviññeyyānaṃ saddānaṃ... ghānaviññeyyānaṃ gandhānaṃ... jivhāviññeyyānaṃ rasānaṃ... kāyaviññeyyānaṃ phoṭṭhabbānaṃ... manoviññeyyānaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassaṃ. Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati gehasitaṃ domanassaṃ. Imāni cha gehasitāni domanassāni.

“Tattha katamāni cha nekkhammasitāni domanassāni? Rūpānaṃtveva aniccataṃ viditvā vipariṇānavirāganirodhaṃ, ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ti evametam yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti – ‘kudāssu [kadāssu (syā. kaṃ. pī.)] nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharantī’ti iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihapaccayā domanassaṃ. Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ domanassaṃ. Saddānaṃtveva...pe... gandhānaṃtveva... rasānaṃtveva... phoṭṭhabbānaṃtveva... dhammānaṃtveva aniccataṃ viditvā vipariṇānavirāganirodhaṃ, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ti evametam yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti – ‘kudāssu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharantī’ti iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihapaccayā domanassaṃ. Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ domanassaṃ. Imāni cha nekkhammasitāni domanassāni.

308. “Tattha katamā cha gehasitā upekkhā? Cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūlhassa () [(mandassa) (ka.)] puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. Yā evarūpā upekkhā, rūpaṃ sā nātivattati. Tasmā sā [sāyaṃ (ka.)] upekkhā ‘gehasitā’ti vuccati. Sotena saddaṃ sutvā... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya uppajjati upekkhā bālassa mūlhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. Yā evarūpā upekkhā, dhammaṃ sā nātivattati. Tasmā sā upekkhā ‘gehasitā’ti vuccati. Imā cha gehasitā upekkhā.

“Tattha katamā cha nekkhammasitā upekkhā? Rūpānaṃtveva aniccataṃ viditvā vipariṇānavirāganirodhaṃ, ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā’ti evametam yathābhūtaṃ sammappaññāya passato uppajjati upekkhā. Yā evarūpā upekkhā, rūpaṃ sā ativattati. Tasmā sā upekkhā ‘nekkhammasitā’ti vuccati. Saddānaṃtveva... gandhānaṃtveva... rasānaṃtveva... phoṭṭhabbānaṃtveva... dhammānaṃtveva aniccataṃ viditvā vipariṇānavirāganirodhaṃ, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ti evametam yathābhūtaṃ sammappaññāya passato uppajjati upekkhā. Yā evarūpā

upekkhā, dhammaṃ sā ativattati. Tasmā sā upekkhā ‘nekkhammasitā’ ti vuccati. Imā cha nekkhammasitā upekkhā. ‘Chattiṃsa sattapadā veditabbā’ ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

309. “Tatra idaṃ nissāya idaṃ pajahathā” ti – iti kho panetaṃ vuttaṃ; kiñcetaṃ paṭicca vuttaṃ? Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgamma yāni cha gehasitāni somanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.

“Tatra, bhikkhave, yāni cha nekkhammasitāni domanassāni tāni nissāya tāni āgamma yāni cha gehasitāni domanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.

“Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgamma yā cha gehasitā upekkhā tā pajahatha, tā samatikkamatha. Evametasam pahānaṃ hoti, evametasam samatikkamo hoti.

“Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgamma yāni cha nekkhammasitāni domanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.

“Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgamma yāni cha nekkhammasitāni somanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānaṃ hoti, evametesam samatikkamo hoti.

310. “Atthi, bhikkhave, upekkhā nānattā nānattasitā, atthi upekkhā ekattā ekattasitā. Katamā ca, bhikkhave, upekkhā nānattā nānattasitā? Atthi, bhikkhave, upekkhā rūpesu, atthi saddesu, atthi gandhesu, atthi rasesu, atthi phoṭṭhabbesu – ayaṃ, bhikkhave, upekkhā nānattā nānattasitā. Katamā ca, bhikkhave, upekkhā ekattā ekattasitā? Atthi, bhikkhave, upekkhā ākāsānañcāyatananissitā, atthi viññānañcāyatananissitā, atthi ākiñcaññāyatananissitā, atthi nevasaññānāsaññāyatananissitā – ayaṃ, bhikkhave, upekkhā ekattā ekattasitā.

“Tatra, bhikkhave, yāyaṃ upekkhā ekattā ekattasitā taṃ nissāya taṃ āgamma yāyaṃ upekkhā nānattā nānattasitā taṃ pajahatha, taṃ samatikkamatha. Evametissā pahānaṃ hoti, evametissā samatikkamo hoti.

“Atammayataṃ, bhikkhave, nissāya atammayataṃ āgamma yāyaṃ upekkhā ekattā ekattasitā taṃ pajahatha, taṃ samatikkamatha. Evametissā pahānaṃ hoti, evametissā samatikkamo hoti. ‘Tatra idaṃ nissāya idaṃ pajahathā’ ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

311. “Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahatī’ ti – iti kho panetaṃ vuttaṃ; kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāya’ ti. Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti. Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti, anavassuto ca viharati sato sampajāno. Idaṃ, bhikkhave, paṭhamam satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

“Puna caparaṃ, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāya’ ti. Tassa ekacce sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti; ekacce sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti. Tatra, bhikkhave, tathāgato

na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti; na ca attamano hoti, na ca attamanataṃ paṭisaṃvedeti. Anattamanatā ca attamanatā ca – tadubhayaṃ abhinivajjetvā upekkhako viharati sato sampajāno. Idam vuccati, bhikkhave, dutiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

“Puna caparam, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya – ‘idaṃ vo hitāya, idaṃ vo sukhāyā’ ti. Tassa sāvakā sussūsanti, sotaṃ odahanti, aññācittaṃ upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti. Tatra, bhikkhave, tathāgato attamano ceva hoti, attamanatañca paṭisaṃvedeti, anavassuto ca viharati sato sampajāno. Idam vuccati, bhikkhave, tatiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati. ‘Tayo satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati’ ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

312. “So vuccati yoggācariyānaṃ anuttaro purisadammasārathī’ ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Hatthidamakena, bhikkhave, hatthidammo sārīto ekaṃyeva disaṃ dhāvati – puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Assadamakena, bhikkhave, assadammo sārīto ekaññeva disaṃ dhāvati – puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Godamakena, bhikkhave, godammo sārīto ekaṃyeva disaṃ dhāvati – puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. Tathāgatena hi, bhikkhave, arahatā sammāsambuddhena purisadammo sārīto aṭṭha disā vidhāvati. Rūpī rūpāni passati – ayaṃ ekā disā; ajjhataṃ arūpasaññī bahiddhā rūpāni passati – ayaṃ dutiyā disā; subhantveva adhimutto hoti – ayaṃ tatiyā disā; sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsaññācāyatanāṃ upasampajja viharati – ayaṃ catutthī disā; sabbaso ākāsaññācāyatanāṃ samatikkamma ‘anantaṃ viññāna’ nti viññānaññācāyatanāṃ upasampajja viharati – ayaṃ pañcamī disā; sabbaso viññānaññācāyatanāṃ samatikkamma ‘natthi kiñci’ ti ākiñcaññāyatanāṃ upasampajja viharati – ayaṃ chaṭṭhī disā; sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja viharati – ayaṃ sattamī disā; sabbaso nevasaññānāsaññāyatanāṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati – ayaṃ aṭṭhamī disā. Tathāgatena, bhikkhave, arahatā sammāsambuddhena purisadammo sārīto imā aṭṭha disā vidhāvati. ‘So vuccati yoggācariyānaṃ anuttaro purisadammasārathī’ ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vutta’ nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Salāyatanavibhaṅgasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Uddesavibhaṅgasuttaṃ

313. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo” ti. “Bhadante” ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “uddesavibhaṅgaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmi” ti. “Evaṃ, bhante” ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā [yathā yathāssa (sī. syā. kaṃ. pī.)] upaparikkhato bahiddhā cassa viññānaṃ avikkhittaṃ avisaṃtaṃ, ajjhataṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāne avikkhite avisaṃte sati ajjhataṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hoti” ti. Idamavoca bhagavā. Idam vatvāna sugato uṭṭhāyāsanaṃ vihāraṃ pavāsi.

314. Atha kho tesam bhikkhūnaṃ, acirapakkantassa bhagavato, etadahosi – “idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisivā vitthārena atthaṃ avibhajivā uṭṭhāyāsanaṃ vihāraṃ pavitṭho –

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hotī’ ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ ti? Atha kho tesam bhikkhūnaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ; pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ ti.

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamimsu; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocum –

‘Idaṃ kho no, āvuso kaccāna, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hotī’ ti. Tesam no, āvuso kaccāna, amhākaṃ, acirapakkantassa bhagavato, etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho – tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hotī’ ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ ti. ‘Tesaṃ no, āvuso kaccāna, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ ti – vibhajatāyasmā mahākaccāno’ ti.

315. ‘‘Seyyathāpi, āvuso, puriso sārattiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ atikkamma khandhaṃ sākāpālāse sāraṃ pariyesitabbaṃ maññeyya, evaṃ sampadamidaṃ āyasmantānaṃ satthari sammukhībhūte taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ maññatha. So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha; yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā’ ti. ‘Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyāma; yathā no bhagavā byākareyya tathā naṃ dhāreyyāma. Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Vibhajatāyasmā mahākaccāno agarum karitvā’ ti. ‘Tena hāvuso, suṇātha, sādhukaṃ manasi karotha; bhāsissāmi’ ti. ‘Evamāvuso’ ti kho te bhikkhū āyasmato mahākaccānassa paccassosum. Āyasmā mahākaccāno etadavoca –

‘Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho – tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhattaṃ asaṅghitaṃ anupādāya na

paritasseyya, bahiddhā, bhikkhave, viññāṇe avikkhite avisaṭe sati ajjhataṃ asaṅṭhite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hotīti. Imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

316. “Kathañcāvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati? Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā rūpanimittānusārī viññāṇaṃ hoti rūpanimittassādagadhitāṃ [...gathitaṃ (sī. pī.)] rūpanimittassādavinibandhaṃ [...vinibandhaṃ (sī. pī.)] rūpanimittassādasāmyojanasāmyuttaṃ bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya dhammanimittānusārī viññāṇaṃ hoti; dhammanimittassādagadhitāṃ dhammanimittassādavinibandhaṃ dhammanimittassādasāmyojanasāmyuttaṃ bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati. Evaṃ kho āvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati.

317. “Kathañcāvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati? Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā na rūpanimittānusārī viññāṇaṃ hoti rūpanimittassādagadhitāṃ na rūpanimittassādavinibandhaṃ na rūpanimittassādasāmyojanasāmyuttaṃ bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya na dhammanimittānusārī viññāṇaṃ hoti na dhammanimittassādagadhitāṃ na dhammanimittassādavinibandhaṃ na dhammanimittassādasāmyojanasāmyuttaṃ bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati. Evaṃ kho, āvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

318. “Kathañcāvuso, ajjhataṃ [ajjhataṃ cittaṃ (sī. syā. kaṃ. pī.)] saṅṭhitanti vuccati? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Tassa vivekajapītisukhānusārī viññāṇaṃ hoti vivekajapītisukhassādagadhitāṃ vivekajapītisukhassādavinibandhaṃ vivekajapītisukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ saṅṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu vitakkavicāraṇaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Tassa samādhijapītisukhānusārī viññāṇaṃ hoti samādhijapītisukhassādagadhitāṃ samādhijapītisukhassādavinibandhaṃ samādhijapītisukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ saṅṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasampajja viharati. Tassa upekkhānusārī viññāṇaṃ hoti upekkhāsukhassādagadhitāṃ upekkhāsukhassādavinibandhaṃ upekkhāsukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ saṅṭhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Tassa adukkhamasukhānusārī viññāṇaṃ hoti adukkhamasukhassādagadhitāṃ adukkhamasukhassādavinibandhaṃ adukkhamasukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ saṅṭhitanti vuccati. Evaṃ kho, āvuso, ajjhataṃ [ajjhataṃ cittaṃ (sī. syā. kaṃ. pī.)] saṅṭhitanti vuccati.

319. “Kathañcāvuso, ajjhataṃ [ajjhataṃ cittaṃ (sī. syā. kaṃ. pī.)] asaṅṭhitanti vuccati? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi...pe... paṭhamaṃ jhānaṃ upasampajja viharati. Tassa na vivekajapītisukhānusārī viññāṇaṃ hoti na vivekajapītisukhassādagadhitāṃ na vivekajapītisukhassādavinibandhaṃ na vivekajapītisukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ

asaññhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ upasampajja viharati. Tassa na samādhijapītisukhānusāri viññāṇaṃ hoti na samādhijapītisukhassādagadhitāṃ na samādhijapītisukhassādavinibandhaṃ na samādhijapītisukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ asaññhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu pītiyā ca virāgā...pe... tatiyaṃ jhānaṃ upasampajja viharati. Tassa na upekkhānusāri viññāṇaṃ hoti na upekkhāsukhassādagadhitāṃ na upekkhāsukhassādavinibandhaṃ na upekkhāsukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ asaññhitanti vuccati.

“Puna caparaṃ, āvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Tassa na adukkhamasukhānusāri viññāṇaṃ hoti na adukkhamasukhassādagadhitāṃ na adukkhamasukhassādavinibandhaṃ na adukkhamasukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ asaññhitanti vuccati. Evaṃ kho, āvuso, ajjhataṃ [ajjhataṃ cittaṃ (sī. syā. kaṃ. pī.)] asaññhitanti vuccati.

320. “Kathañcāvuso, anupādā paritassanā hoti? Idhāvuso, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Tassa taṃ rūpaṃ vipariṇamati, aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati. Vedanaṃ ...pe... saññaṃ... sañkhāre... viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmim vā attānaṃ. Tassa taṃ viññāṇaṃ vipariṇamati, aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa viññāṇavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati. Evaṃ kho, āvuso, anupādā paritassanā hoti.

321. “Kathañcāvuso, anupādānā aparitassanā hoti? Idhāvuso, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati na rūpavantaṃ vā attānaṃ na attani vā rūpaṃ na rūpasmiṃ vā attānaṃ. Tassa taṃ rūpaṃ vipariṇamati, aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā na ca rūpavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā na cevuttāsavā [na ca uttāsavā (sī.)] hoti na ca vighātavā na ca apekkhavā anupādāya ca na paritassati. Na vedanaṃ... na saññaṃ... na sañkhāre... na viññāṇaṃ attato samanupassati na viññāṇavantaṃ vā attānaṃ na attani vā viññāṇaṃ na viññāṇasmim vā attānaṃ. Tassa taṃ viññāṇaṃ vipariṇamati, aññathā hoti. Tassa viññāṇavipariṇāmaññathābhāvā na ca viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti. Tassa na viññāṇavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti. Cetaso pariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati. Evaṃ kho, āvuso, anupādā aparitassanā hoti.

“Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uttāyāsanaṃ vihāraṃ pavittāro – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhataṃ asaññhitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhite avisaṭe sati ajjhataṃ asaññhite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hoti’ ti. Imassa kho ahaṃ, āvuso,

bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha; yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

322. Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsānā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ –

“Yaṃ kho no, bhante, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsānā vihāraṃ pavitṭho – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhite avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarāṇadukkhasamudayasambhavo na hoti”ti.

“Tesaṃ no, bhante, amhākaṃ, acirapakkantassa bhagavato, etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsānā vihāraṃ pavitṭho – tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhite avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarāṇadukkhasamudayasambhavo na hotīti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti? Tesaṃ no, bhante, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ti.

“Atha kho mayam, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha. Tesaṃ no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto”ti.

“Paṇḍito, bhikkhave, mahākaccāno; mahāpaṇṇo, bhikkhave, mahākaccāno. Maṃ cepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ. Eso cevetassa [eso cetassa (sī. pī.), eso ceva tassa (syā. kaṃ.), esoyeva tassa (ka.)] attho. Evañca naṃ dhāreyyāthā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Uddesavibhaṅgasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Araṇavibhaṅgasuttaṃ

323. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “araṇavibhaṅgaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasamhitaṃ, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ anattasamhitaṃ. Ete kho, bhikkhave [ete kho (sī.), ete te (syā. kaṃ. pī.)], ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Ussādanañca jaññā,

apasādanañca jaññā; ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya [nāpasādeyya (sī.)], dhammameva deseyya. Sukhavinicchayaṃ jaññā; sukhavinicchayaṃ ñatvā ajjhataṃ sukhamanuyuñjeyya. Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ [nātikhīṇaṃ (syā. ka.)] bhāṇe. Ataramānova bhāseyya, no taramāno. Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyāti – ayamuddeso araṇavibhaṅgassa.

324. “‘Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitaṃ, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ anattasaṃhita’nti – iti kho panetaṃ vuttaṃ; kiñcetaṃ paṭicca vuttaṃ? Yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṭiḷāho; micchāpaṭipadā. Yo kāmapaṭisandhisukhino somanassānuyogaṃ ananuyogo hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitaṃ, adukkho eso dhammo anupaghāto anupāyāso sapaṭiḷāho; sammāpaṭipadā. Yo attakilamathānuyogo dukkho anariyo anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapaṭiḷāho; micchāpaṭipadā. Yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anattasaṃhitaṃ, adukkho eso dhammo anupaghāto anupāyāso sapaṭiḷāho; sammāpaṭipadā. ‘Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitaṃ, na ca attakilamathānuyogaṃ anuyuñjeyya dukkhaṃ anariyaṃ anattasaṃhita’nti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

325. “‘Ete kho ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsāṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. ‘Ete kho ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

326. “‘Ussādanañca jaññā, apasādanañca jaññā; ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva deseyyā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Kathaṇca, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā? ‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitaṃ, sabbe te sadukkā saupaghātā saupāyāsā sapaṭiḷāhā micchāpaṭipannā’ti – iti vadaṃ [iti paraṃ (ka.)] ittheke apasādeti.

“‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ ananuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitaṃ, sabbe te adukkā anupaghātā anupāyāsā sapaṭiḷāhā sammāpaṭipannā’ti – iti vadaṃ ittheke ussādeti.

“‘Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ anattasaṃhitaṃ, sabbe te sadukkā saupaghātā saupāyāsā sapaṭiḷāhā micchāpaṭipannā’ti – iti vadaṃ ittheke apasādeti.

“‘Ye attakilamathānuyogaṃ ananuyuttā dukkhaṃ anariyaṃ anattasaṃhitaṃ, sabbe te adukkā anupaghātā anupāyāsā sapaṭiḷāhā sammāpaṭipannā’ti – iti vadaṃ ittheke ussādeti.

“‘Yesaṃ kesaṇci bhavasāmyojanaṃ appahīnaṃ, sabbe te sadukkā saupaghātā saupāyāsā sapaṭiḷāhā micchāpaṭipannā’ti – iti vadaṃ ittheke apasādeti.

“‘Yesaṃ kesaṇci bhavasāmyojanaṃ pahīnaṃ, sabbe te adukkā anupaghātā anupāyāsā sapaṭiḷāhā sammāpaṭipannā’ti – iti vadaṃ ittheke ussādeti. Evaṃ kho, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā.

327. “‘Kathaṇca, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca [dhammadesanāva

(syā. kaṃ.)]? ‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitā, sabbe te sadukkhā saupaghātā saupāyāsā sapaṭiḷāhā micchāpaṭipannā’ ti – na evamāha. ‘Anuyogo ca kho, sadukkho eso dhammo saupaghāto saupāyāso sapaṭiḷāho; micchāpaṭipadā’ ti – iti vadaṃ dhammameva deseti.

“‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ ananuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitā, sabbe te adukkhā anupaghātā anupāyāsā aparīḷāhā sammāpaṭipannā’ ti – na evamāha. ‘Ananuyogo ca kho, adukkho eso dhammo anupaghāto anupāyāso aparīḷāho; sammāpaṭipadā’ ti – iti vadaṃ dhammameva deseti.

“‘Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ anattasaṃhitā, sabbe te sadukkhā saupaghātā saupāyāsā sapaṭiḷāhā micchāpaṭipannā’ ti – na evamāha. ‘Anuyogo ca kho, sadukkho eso dhammo saupaghāto saupāyāso sapaṭiḷāho; micchāpaṭipadā’ ti – iti vadaṃ dhammameva deseti.

“‘Ye attakilamathānuyogaṃ ananuyuttā dukkhaṃ anariyaṃ anattasaṃhitā, sabbe te adukkhā anupaghātā anupāyāsā aparīḷāhā sammāpaṭipannā’ ti – na evamāha. ‘Ananuyogo ca kho, adukkho eso dhammo anupaghāto anupāyāso aparīḷāho; sammāpaṭipadā’ ti – iti vadaṃ dhammameva deseti.

“‘Yesaṃ kesañci bhavasāmyojanaṃ appahīnaṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapaṭiḷāhā micchāpaṭipannā’ ti – na evamāha. ‘Bhavasāmyojane ca kho appahīne bhavopi appahīno hotī’ ti – iti vadaṃ dhammameva deseti.

“‘Yesaṃ kesañci bhavasāmyojanaṃ pahīnaṃ, sabbe te adukkhā anupaghātā anupāyāsā aparīḷāhā sammāpaṭipannā’ ti – na evamāha. ‘Bhavasāmyojane ca kho pahīne bhavopi pahīno hotī’ ti – iti vadaṃ dhammameva deseti. Evaṃ kho, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca. ‘Ussādanañca jaññā, apasādanañca jaññā; ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva deseyyā’ ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

328. “‘Sukhavinicchayaṃ jaññā; sukhavinicchayaṃ ñatvā ajjhataṃ sukhamanuyuñjeyyā’ ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Pañcīme, bhikkhave, kāmaguṇā. Katame pañca? Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, bhikkhave, pañca kāmaguṇā. Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ mīḷhasukhaṃ puthujjanasukhaṃ anariyasukhaṃ. ‘Na āsevitabbaṃ, na bhāvetabbaṃ, na bahulīkātabbaṃ, bhāyitabbaṃ etassa sukhasā’ ti – vadāmi. Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati... pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ. ‘Āsevitabbaṃ, bhāvetabbaṃ, bahulīkātabbaṃ, na bhāyitabbaṃ etassa sukhasā’ ti – vadāmi. ‘Sukhavinicchayaṃ jaññā; sukhavinicchayaṃ ñatvā ajjhataṃ sukhamanuyuñjeyyā’ ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

329. “‘Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ bhaṇe’ ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tatra, bhikkhave, yaṃ jaññā rahovādaṃ abhūtaṃ atacchaṃ anattasaṃhitā sasakkaṃ [sampattaṃ (ka.)] taṃ rahovādaṃ na bhāseyya. Yampi jaññā rahovādaṃ bhūtaṃ tacchaṃ anattasaṃhitā tassapi sikkheyya avacanāya. Yañca kho jaññā rahovādaṃ bhūtaṃ tacchaṃ atthasaṃhitā tatra kālaññū assa tassa rahovādassa vacanāya. Tatra, bhikkhave, yaṃ jaññā sammukhā khīṇavādaṃ abhūtaṃ atacchaṃ anattasaṃhitā sasakkaṃ taṃ sammukhā khīṇavādaṃ na bhāseyya. Yampi jaññā sammukhā khīṇavādaṃ bhūtaṃ tacchaṃ anattasaṃhitā tassapi sikkheyya avacanāya.

Yañca kho jaññā sammukhā khīṇavādaṃ bhūtaṃ tacchaṃ atthasaṃhitaṃ tatra kālaññū assa tassa sammukhā khīṇavādassa vacanāya. ‘Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ bhāṇe’ti – iti yaṃ taṃ vuttaṃ, idameṭaṃ paṭicca vuttaṃ.

330. “‘Ataramānova bhāseyya no taramāno’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tatra, bhikkhave, taramānassa bhāsato kāyopi kilamati, cittampi upahaññati [ūhaññati (sī.)], saropi upahaññati [ūhaññati (sī.)], kaṇṭhopi āturīyati, avisaṭṭhampi hoti aviññeyyaṃ taramānassa bhāsitaṃ. Tatra, bhikkhave, ataramānassa bhāsato kāyopi na kilamati, cittampi na upahaññati, saropi na upahaññati, kaṇṭhopi na āturīyati, visaṭṭhampi hoti viññeyyaṃ ataramānassa bhāsitaṃ. ‘Ataramānova bhāseyya, no taramāno’ti – iti yaṃ taṃ vuttaṃ, idameṭaṃ paṭicca vuttaṃ.

331. “‘Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Kathañca, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro? Idha, bhikkhave, tadevekaccesu janapadesu ‘pātī’ti sañjānanti, ‘patta’nti sañjānanti, ‘vitta’nti [viṭṭhanti (syā. kaṃ.)] sañjānanti, ‘sarāva’nti sañjānanti ‘dhāropa’nti [harosanti (syā. kaṃ.)] sañjānanti, ‘poṇa’nti sañjānanti, ‘pisīlava’nti [pisīlanti (sī. pī.), pipilanti (syā. kaṃ.)] sañjānanti. Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti tathā tathā thāmasā parāmāsā [parāmassa (sī.)] abhinivissa voharati – ‘idameva saccaṃ, moghamañña’nti. Evaṃ kho, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro.

332. “‘Kathañca, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti samaññāya ca anatisāro? Idha, bhikkhave, tadevekaccesu janapadesu ‘pātī’ti sañjānanti, ‘patta’nti sañjānanti, ‘vitta’nti sañjānanti, ‘sarāva’nti sañjānanti, ‘dhāropa’nti sañjānanti, ‘poṇa’nti sañjānanti, ‘pisīlava’nti sañjānanti. Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti ‘idaṃ kira me [idaṃ kira te ca (ka.)] āyasmanto sandhāya voharanti’ti tathā tathā voharati aparāmasaṃ. Evaṃ kho, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti, samaññāya ca anatisāro. ‘Janapadaniruttiṃ nābhiniveseyya samaññaṃ nātidhāveyyā’ti – iti yaṃ taṃ vuttaṃ, idameṭaṃ paṭicca vuttaṃ.

333. “‘Tatra, bhikkhave, yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo kāmapaṭisandhisukhino somanassānuyogaṃ ananuyogo hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitaṃ, adukkho eso dhammo anupaghāto anupāyāso aparīḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

334. “‘Tatra, bhikkhave, yo attakilamathānuyogo dukkho anariyo anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anattasaṃhitaṃ, adukkho eso dhammo anupaghāto anupāyāso aparīḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

335. “‘Tatra, bhikkhave, yāyaṃ majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, adukkho eso dhammo anupaghāto anupāyāso aparīḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

336. “‘Tatra, bhikkhave, yāyaṃ ussādanā ca apasādanā ca no ca dhammadesanā, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yāyaṃ nevussādanā ca na apasādanā ca dhammadesanā ca, adukkho eso dhammo anupaghāto anupāyāso aparīḷāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

337. “‘Tatra, bhikkhave, yamidaṃ kāmasukhaṃ mīḷhasukhaṃ pothujjanasukhaṃ anariyasukhaṃ, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yamidaṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ,

adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

338. “Tatra, bhikkhave, yvāyaṃ rahovādo abhūto ataccho anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso saparilāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso saparilāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho atthasaṃhito, adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

339. “Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo abhūto ataccho anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso saparilāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso saparilāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho atthasaṃhito, adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

340. “Tatra, bhikkhave, yamidaṃ taramānassa bhāsitaṃ, sadukkho eso dhammo saupaghāto saupāyāso saparilāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yamidaṃ ataramānassa bhāsitaṃ, adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

341. “Tatra, bhikkhave, yvāyaṃ janapadaniruttiyā ca abhiniveso samaññāya ca atisāro, sadukkho eso dhammo saupaghāto saupāyāso saparilāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra bhikkhave, yvāyaṃ janapadaniruttiyā ca anabhiniveso samaññāya ca anatisāro, adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

“Tasmātiha, bhikkhave, ‘saraṇaṅca dhammaṃ jānissāma, araṇaṅca dhammaṃ jānissāma; saraṇaṅca dhammaṃ ñatvā araṇaṅca dhammaṃ ñatvā araṇapaṭipadaṃ paṭipajjissāma’ ti evañhi vo, bhikkhave, sikkhitabbaṃ. Subhūti ca pana, bhikkhave, kulaputto araṇapaṭipadaṃ paṭipanno’ ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Araṇavibhaṅgasuttaṃ niṭṭhitaṃ navamaṃ.

10. Dhātuvibhaṅgasuttaṃ

342. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno yena rājagahaṃ tadavasari; yena bhaggavo kumbhakāro tenupasaṅkami; upasaṅkamitvā bhaggavaṃ kumbhakāraṃ etadavoca – “sace te, bhaggava, agaru viharemu āvesane [viharāmāvesane (sī. pī.), viharāma nivesane (syā. kaṃ.), viharemu nivesane (ka.)] ekaratta’ nti. “Na kho me, bhante, garu. Atthi cettha pabbajito paṭhamaṃ vāsūpagato. Sace so anujānāti, viharatha [vihara (sī. pī.)], bhante, yathāsukha’ nti.

Tena kho pana samayena pukkusāti nāma kulaputto bhagavantaṃ uddissa saddhāya agārasmā anagāriyaṃ pabbajito. So tasmim kumbhakārāvesane [kumbhakāranivesane (syā. kaṃ. ka.)] paṭhamaṃ vāsūpagato hoti. Atha kho bhagavā yenāyasmā pukkusāti tenupasaṅkami; upasaṅkamitvā āyasmantaṃ pukkusātiṃ etadavoca – “sace te, bhikkhu, agaru viharemu āvesane ekaratta’ nti. “Urundaṃ, āvuso [ūrundaṃ (sī. syā. kaṃ. pī.), uruddhaṃ (ka.)] dī. ni. 2 sakkapañhasuttaṃ oloketabbā], kumbhakārāvesanaṃ. Viharatāyasmā yathāsukha’ nti.

Atha kho bhagavā kumbhakārāvesanaṃ pavisitvā ekamantaṃ tiṇasanthārikaṃ [tiṇasantharikaṃ

(sī.), [tiṇasantharakam \(syā. kam.\)](#)] paññāpetvā nisīdi pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā. Atha kho bhagavā bahudeva rattim nisajjāya vītināmesi. Āyasmāpi kho pukkusāti bahudeva rattim nisajjāya vītināmesi.

Atha kho bhagavato etadahosi – “pāsādikam kho ayam kulaputto iriyati. Yamnūnāham puccheyya”nti. Atha kho bhagavā āyasmantaṃ pukkusātim etadavoca – “kaṃsi tvam, bhikkhu, uddissa pabbajito? Ko vā te satthā? Kassa vā tvam dhammaṃ rocesī”ti? “Atthāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito. Taṃ kho pana bhagavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Tāhaṃ bhagavantaṃ uddissa pabbajito. So ca me bhagavā satthā. Tassa cāhaṃ bhagavato dhammaṃ rocemī”ti. “Kahaṃ pana, bhikkhu, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti. “Atthāvuso, uttaresu janapadesu sāvatti nāma nagaraṃ. Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho”ti. “Diṭṭhapubbo pana te, bhikkhu, so bhagavā; disvā ca pana jāneyyāsī”ti? “Na kho me, āvuso, diṭṭhapubbo so bhagavā; disvā cāhaṃ na jāneyya”nti.

Atha kho bhagavato etadahosi – “mamañca khvāyam [\[mam tvāyam \(sī.\), mamaṃ khvāyam \(syā. kam.\), maṃ khvāyam \(pī.\)\]](#) kulaputto uddissa pabbajito. Yamnūnassāhaṃ dhammaṃ deseyya”nti. Atha kho bhagavā āyasmantaṃ pukkusātim āmantesi – “dhammaṃ te, bhikkhu, desessāmi. Taṃ suṇāhi, sādhuṃ manasi karohi; bhāsissāmi”ti. “Evamāvuso”ti kho āyasmā pukkusāti bhagavato paccassosi. Bhagavā etadavoca –

343. “Chadhāturo [\[chaddhāturo \(sī.\)\]](#) ayam, bhikkhu, puriso chaphassāyatano aṭṭhārasamanopavicāro caturādhiṭṭhāno; yattha ṭhitam maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati. Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā”ti – ayamuddeso dhātuvibhaṅgassa [\[chadhātuvibhaṅgassa \(sī. syā. kam. pī.\)\]](#).

344. “Chadhāturo ayam, bhikkhu, puriso”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? (Chayimā, bhikkhu, dhātuyo) [\[\(\) natthi sī. pī. potthakesu\]](#) – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññādhātu. ‘Chadhāturo ayam, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

345. “Chaphassāyatano ayam, bhikkhu, puriso”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhusamphassāyatanaṃ, sotāsamphassāyatanaṃ, ghānasamphassāyatanaṃ, jivhāsamphassāyatanaṃ, kāyasamphassāyatanaṃ, manosamphassāyatanaṃ. ‘Chaphassāyatano ayam, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

346. “Aṭṭhārasamanopavicāro ayam, bhikkhu, puriso”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati; sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya somanassaṭṭhānīyaṃ dhammaṃ upavicarati, domanassaṭṭhānīyaṃ dhammaṃ upavicarati, upekkhāṭṭhānīyaṃ dhammaṃ upavicarati – iti cha somanassupavicārā, cha domanassupavicārā, cha upekkhupavicārā. ‘Aṭṭhārasamanopavicāro ayam, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

347. “Caturādhiṭṭhāno ayam, bhikkhu, puriso”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno, upasamādhiṭṭhāno. ‘Caturādhiṭṭhāno ayam, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

348. “Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyya’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Kathañca, bhikkhu, paññaṃ nappamajjati? Chayimā, bhikkhu, dhātuyo – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.

349. “Katamā ca, bhikkhu, pathavīdhātu? Pathavīdhātu siyā ajjhakkā siyā bāhirā. Katamā ca, bhikkhu, ajjhakkā pathavīdhātu? Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ [upādinnaṃ (pī. ka.)], seyyathidaṃ – kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ [aṭṭhimiñjā (sī. pī.)] vakkhaṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karisaṃ, yaṃ vā panaññaṃpi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, ajjhakkā pathavīdhātu. Yā ceva kho pana ajjhakkā pathavīdhātu yā ca bāhirā pathavīdhātu pathavīdhātūvesā. ‘Taṃ netāṃ mama nesohamasmi na meso attā’ti – evameṭaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evameṭaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

350. “Katamā ca, bhikkhu, āpodhātu? Āpodhātu siyā ajjhakkā siyā bāhirā. Katamā ca, bhikkhu, ajjhakkā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ seyyathidaṃ – pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññaṃpi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, ajjhakkā āpodhātu. Yā ceva kho pana ajjhakkā āpodhātu yā ca bāhirā āpodhātu āpodhātūvesā. ‘Taṃ netāṃ mama, nesohamasmi, na meso attā’ti – evameṭaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evameṭaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

351. “Katamā ca, bhikkhu, tejodhātu? Tejodhātu siyā ajjhakkā siyā bāhirā. Katamā ca, bhikkhu, ajjhakkā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ – yena ca santappati, yena ca jīryati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññaṃpi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, ajjhakkā tejodhātu. Yā ceva kho pana ajjhakkā tejodhātu yā ca bāhirā tejodhātu tejodhātūvesā. ‘Taṃ netāṃ mama, nesohamasmi, na meso attā’ti – evameṭaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evameṭaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

352. “Katamā ca, bhikkhu, vāyodhātu? Vāyodhātu siyā ajjhakkā siyā bāhirā. Katamā ca, bhikkhu, ajjhakkā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ – uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhasayā [koṭṭhasayā (sī. syā. kaṃ. pī.)] vātā aṅgamaṅgānusārino vātā assāso passāso iti, yaṃ vā panaññaṃpi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ – ayaṃ vuccati, bhikkhu, ajjhakkā vāyodhātu. Yā ceva kho pana ajjhakkā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūvesā. ‘Taṃ netāṃ mama, nesohamasmi, na meso attā’ti – evameṭaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evameṭaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

353. “Katamā ca, bhikkhu, ākāsadhātu? Ākāsadhātu siyā ajjhakkā siyā bāhirā. Katamā ca, bhikkhu, ajjhakkā ākāsadhātu? Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāśagataṃ upādinnaṃ, seyyathidaṃ – kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ yena ca asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ adhobhāgaṃ [adhobhāgā (sī. syā. kaṃ. pī.) devadūtasuttēna sameti] nikkhamati, yaṃ vā panaññaṃpi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāśagataṃ aghaṃ aghagataṃ vivaraṃ vivaragataṃ asamphuṭṭhaṃ maṃsalohitehi upādinnaṃ – ayaṃ vuccati bhikkhu ajjhakkā ākāsadhātu. Yā ceva kho pana ajjhakkā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhātūvesā. ‘Taṃ netāṃ mama, nesohamasmi, na meso attā’ti – evameṭaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evameṭaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā nibbindati, ākāsadhātuyā cittaṃ virājeti.

354. “Athāparam viññāṇaṃyeva avasissati parisuddham pariyodātam. Tena ca viññāṇena kiṃ [tena viññāṇena kiñca (sī.)] vijānāti? ‘Sukha’ntipi vijānāti, ‘dukkha’ntipi vijānāti, ‘adukkhamasukha’ntipi vijānāti. Sukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati sukhā vedanā. So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmi’ti pajānāti. ‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

355. “Dukkavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā. So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmi’ti pajānāti. ‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

356. “Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmi’ti pajānāti. ‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

357. “Seyyathāpi, bhikkhu, dvinnaṃ kaṭṭhānaṃ saṅghaṭṭā [samphassa (sī. pī.), saṅghaṭṭā (syā. kaṃ.)] samodhānā usmā jāyati, tejo abhinibbattati, tesameva dvinnaṃ kaṭṭhānaṃ nānābhāvā vikkhepā yā tajjā usmā sā nirujjhati, sā vūpasammatī; evameva kho, bhikkhu, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhā vedanā. So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmi’ti pajānāti. ‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

358. “Dukkavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā. So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmi’ti pajānāti. ‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

359. “Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā. So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmi’ti pajānāti. ‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

360. “Athāparam upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammañña ca pabhassarā ca. Seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā ukkāmuḥkaṃ ālimpeyya, ukkāmuḥkaṃ ālimpetvā saṅḍāsena jātarūpaṃ gahetvā ukkāmuḥke pakkhipeyya, tamenāṃ kālena kālaṃ abhidhameyya, kālena kālaṃ udakena paripphoseyya, kālena kālaṃ ajjupekkheyya, taṃ hoti jātarūpaṃ [jātarūpaṃ dhantaṃ (sī. pī.)] sudhantaṃ niddhantaṃ nīhaṭaṃ [nīhaṭaṃ (syā. kaṃ. ka.)] ninnītakasāvaṃ [nīhatakasāvaṃ (ka.)] mudu ca kammaññaṃca pabhassaraṇa, yassā yassā ca piḷandhanavikatiyā ākaṅkhati – yadi paṭṭikāya [pavattikāya (sī. syā.)] yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya tañcassa atthaṃ anubhoti; evameva kho, bhikkhu, athāparam upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammañña ca pabhassarā ca.

361. “So evaṃ pajānāti – ‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāśānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇaṃcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ

evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ. Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyyā’’ti.

362. “So evaṃ pajānāti – ‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametaṃ. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametaṃ. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametaṃ. Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatameta’’nti.

“So neva taṃ abhisankharoti, na abhisañcetayati bhavāya vā vibhavāya vā. So anabhisankharonto anabhisañcetayanto bhavāya vā vibhavāya vā na kiñci loke upādiyati, anupādiyāṃ na paritassati, aparitassaṃ paccattaṃyeva parinibbāyati. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

363. “So sukhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti. Dukkhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, **‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti. Adukkhamasukhañce vedanaṃ vedeti, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti.**

364. “So sukhañce vedanaṃ vedeti, viṣaṃyutto naṃ vedeti; dukkhañce vedanaṃ vedeti, viṣaṃyutto naṃ vedeti; adukkkhamasukhañce vedanaṃ vedeti, viṣaṃyutto naṃ vedeti. So kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, ‘kāyassa bhedaṃ paraṃ maraṇā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti.

365. “Seyyathāpi, bhikkhu, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyati; tasseva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā [anupāhārā (sī. pī.), anupādānā (ka.)] anāhāro nibbāyati; evameva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti, ‘kāyassa bhedaṃ paraṃ maraṇā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti. Tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhiṭṭhānena samannāgato hoti. Esā hi, bhikkhu, paramā ariyā paññā yadidaṃ – sabbadukkhakkhaye ñāṇaṃ.

366. “Tassa sā vimutti sacce ṭhitā akuppā hoti. Tañhi, bhikkhu, musā yaṃ mosadhammaṃ, taṃ saccāyaṃ yaṃ amosadhammaṃ nibbānaṃ. Tasmā evaṃ samannāgato bhikkhu iminā paramena saccādhiṭṭhānena samannāgato hoti. Etañhi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ – amosadhammaṃ nibbānaṃ.

367. “Tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinā. Tyāssa pahīnā honti ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatimā anuppādadhammā. Tasmā evaṃ samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo cāgo yadidaṃ – sabbūpadhipaṭṭhānissaggo.

368. “Tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo. Svāssa pahīno hoti

ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Tasseva kho pana pubbe aviddasuno avijjā hoti sammoho. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhiṭṭhānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ – rāgadosamohānaṃ upasamo. ‘Paññaṃ nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

369. “‘Yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī’ ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? ‘Asmī’ ti, bhikkhu, maññitametaṃ, ‘ayamahasmī’ ti maññitametaṃ, ‘bhavissa’ nti maññitametaṃ, ‘na bhavissa’ nti maññitametaṃ, ‘rūpī bhavissa’ nti maññitametaṃ, ‘arūpī bhavissa’ nti maññitametaṃ, ‘saññī bhavissa’ nti maññitametaṃ, ‘asaññī bhavissa’ nti maññitametaṃ, ‘nevasaññīnāsaññī bhavissa’ nti maññitametaṃ. Maññitaṃ, bhikkhu, rogo maññitaṃ gaṇḍo maññitaṃ sallamaṃ. Sabbamaññītānaṃ tveva, bhikkhu, samatikkamā muni santoti vuccati. Muni kho pana, bhikkhu, santo na jāyati, na jīyati, na mīyati, na kuppati, na piheti. Tañhissa, bhikkhu, natthi yena jāyetha, ajāyamāno kiṃ jīyissati, ajāyamāno kiṃ mīyissati, amīyamāno kiṃ kuppissati, akuppamāno kissa [kiṃ (ka.)] pihessati? ‘Yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī’ ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Imaṃ kho me tvaṃ, bhikkhu, saṃkhittena chadhātuvibhaṅgaṃ dhārehī’ ti.

370. Atha kho āyasmā pukkusāti – “sathā kira me anuppatto, sugato kira me anuppatto sammāsambuddho kira me anuppatto” ti utṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca – “accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yohaṃ bhagavantaṃ āvusovādena samudācaritabbaṃ amaññissaṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā” ti. “Taggha tvaṃ, bhikkhu, accayo accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yaṃ maṃ tvaṃ āvusovādena samudācaritabbaṃ amaññittha. Yato ca kho tvaṃ, bhikkhu, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhihesā, bhikkhu, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjatī” ti. “Labheyyāhaṃ, bhante, bhagavato santike upasampada” nti. “Paripuṇṇaṃ pana te, bhikkhu, pattacīvara” nti? “Na kho me, bhante, paripuṇṇaṃ pattacīvara” nti. “Na kho, bhikkhu, tathāgatā aparipuṇṇapattacīvaraṃ upasampādentī” ti.

Atha kho āyasmā pukkusāti bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pattacīvarapariyesanaṃ pakkāmi. Atha kho āyasmantaṃ pukkusātiṃ pattacīvarapariyesanaṃ carantaṃ vibbhantaṃ gāvī [bhantagāvī (sī. pī.), gāvī (syā. ka.)] jīvitā voropesi. Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocaṃ – “yo so, bhante, pukkusāti nāma kulaputto bhagavatā saṃkhittena ovādena ovadito so kālaṅkato. Tassa kā gati, ko abhisamparāyo” ti? “Paṇḍito, bhikkhave, pukkusāti kulaputto paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi [vihethesi (sī. syā. ka.)] viheseti (ka.)]. Pukkusāti, bhikkhave, kulaputto pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā” ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Dhātuvibhaṅgasuttaṃ niṭṭhitaṃ dasamaṃ.

11. Saccavibhaṅgasuttaṃ

371. Evaṃ me sutamaṃ – ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo” ti. “Bhadante” ti te bhikkhū bhagavato paccassosumaṃ.

Bhagavā etadavoca –

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ. Katamesaṃ catunnaṃ? Dukkhasa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ. Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ.

“Sevatha, bhikkhave, sārīputtamoggallāne; bhajatha, bhikkhave, sārīputtamoggallāne. Paṇḍitā bhikkhū anuggāhakā sabrahmacārīnaṃ. Seyyathāpi, bhikkhave, janetā [janetti (sī. pi.)], evaṃ sārīputto; seyyathāpi jātassa āpādetā, evaṃ moggallāno. Sārīputto, bhikkhave, sotāpattiṭṭhale vineti, moggallāno uttamatthe. Sārīputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetū paññāpetuṃ paṭṭhāpetuṃ vivarituṃ vibhajituṃ uttānikātu”nti. Idamavoca bhagavā. Idaṃ vatvāna sugato uttāyāsanaṃ vihāraṃ pāvisi.

372. Tatra kho āyasmā sārīputto acirapakkantassa bhagavato bhikkhū āmantesi – “āvuso, bhikkhave”ti. “Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosū. Āyasmā sārīputto etadavoca –

“Tathāgatena, āvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ. Katamesaṃ catunnaṃ? Dukkhasa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikammaṃ.

373. “Katamañcāvuso, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchāṃ na labhati tampi dukkhaṃ; saṃkhittena pañcupādānakkhandhā dukkhā.

“Katamā cāvuso, jāti? Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattānikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccatāvuso – ‘jāti’”.

“Katamā cāvuso, jarā? Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattānikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccatāvuso – ‘jarā’”.

“Katamañcāvuso, maraṇaṃ? Yā tesāṃ tesāṃ sattānaṃ tamhā tamhā sattānikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṃkiriyā khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccatāvuso – ‘maraṇaṃ’”.

“Katamo cāvuso, soko? Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko, ayaṃ

vuccatāvuso – ‘soko’”.

“Katamo cāvuso, paridevo? Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattam paridevitattam, ayam vuccatāvuso – ‘paridevo’”.

“Katamañcāvuso, dukkham? Yam kho, āvuso, kāyikaṃ dukkham kāyikaṃ asātaṃ kāyasamphassajaṃ dukkham asātaṃ vedayitaṃ, idaṃ vuccatāvuso – ‘dukkham’”.

“Katamañcāvuso, domanassaṃ? Yam kho, āvuso, cetasikaṃ dukkham cetasikaṃ asātaṃ manosamphassajaṃ dukkham asātaṃ vedayitaṃ, idaṃ vuccatāvuso – ‘domanassaṃ’”.

“Katamo cāvuso, upāyāso? Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsittam upāyāsittam, ayam vuccatāvuso – ‘upāyāso’”.

“Katamañcāvuso, yampicchaṃ na labhati tampi dukkham? Jātidhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati – ‘aho vata, mayaṃ na jātidhammā assāma; na ca, vata, no jāti āgaccheyyā’ ti. Na kho panetaṃ icchāya pattabbaṃ. Idampi – ‘yampicchaṃ na labhati tampi dukkham’. Jarādhammānaṃ, āvuso, sattānaṃ...pe... byādhidhammānaṃ, āvuso, sattānaṃ... marañadhammānaṃ, āvuso, sattānaṃ... sokaparidevadukkhadomanassupāyāsadhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati – ‘aho vata, mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma; na ca, vata, no sokaparidevadukkhadomanassupāyāsā āgaccheyyū’ nti. Na kho panetaṃ icchāya pattabbaṃ. Idampi – ‘yampicchaṃ na labhati tampi dukkham’”.

“Katame cāvuso, saṃkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, sañkhārurupādānakkhandho, viññānupādānakkhandho. Ime vuccantāvuso – ‘saṃkhittena pañcupādānakkhandhā dukkhā’. Idaṃ vuccatāvuso – ‘dukkham ariyasaccaṃ’”.

374. “Katamañcāvuso, dukkhasamudayaṃ [dukkhasamudayo (syā. kaṃ.)] ariyasaccaṃ? Yāyaṃ taṇhā ponobbhavikā [ponobbhavikā (sī. pī.)] nandīrāgasahagatā [nandīrāgasahagatā (sī. syā. kaṃ. pī.)] tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā, idaṃ vuccatāvuso – ‘dukkhasamudayaṃ [dukkhasamudayo (syā. kaṃ.)] ariyasaccaṃ’”.

“Katamañcāvuso, dukkhanirodhaṃ [dukkhanirodho (syā. kaṃ.)] ariyasaccaṃ? Yo tassāyeva taṇhāya asesavirāganīroddho cāgo paṭinissaggo mutti anālayo, idaṃ vuccatāvuso – ‘dukkhanirodhaṃ [dukkhanirodho (syā. kaṃ.)] ariyasaccaṃ’”.

375. “Katamañcāvuso, dukkhanirodhagāminī paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

“Katamācāvuso, sammādiṭṭhi? Yam kho, āvuso, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ, ayam vuccatāvuso – ‘sammādiṭṭhi’”.

“Katamo cāvuso, sammāsaṅkappo? Nekkhammasaṅkappo, abyāpādasāṅkappo, avihiṃsāsaṅkappo, ayam vuccatāvuso – ‘sammāsaṅkappo’”.

“Katamā cāvuso, sammāvācā? Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya

veramaṇī, samphappalāpā veramaṇī, ayaṃ vuccatāvuso – ‘sammāvācā’”.

“Katamo cāvuso, sammākammantī? Paṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, ayaṃ vuccatāvuso – ‘sammākammanto’”.

“Katamo cāvuso, sammāājīvo? Idhāvuso, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti, ayaṃ vuccatāvuso – ‘sammāājīvo’”.

“Katamo cāvuso, sammāvāyāmo? Idhāvuso, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati, ayaṃ vuccatāvuso – ‘sammāvāyāmo’”.

“Katamā cāvuso, sammāsati? Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanānupassī viharati...pe... citte cittānupassī viharati... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, ayaṃ vuccatāvuso – ‘sammāsati’”.

“Katamo cāvuso, sammāsamādhi? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati, vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, pītiyā ca virāgā upekkhako ca viharati... pe... tatiyaṃ jhānaṃ... viharati, ayaṃ vuccatāvuso – ‘sammāsamādhi’. Idaṃ vuccatāvuso – ‘dukkhanirodhagāminī paṭipadā ariyasaccaṃ’”.

“Tathāgatenāvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānikamma’nti.

Idamavoca āyasmā sārīputto. Attamaṇā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

Saccavibhaṅgasuttaṃ niṭṭhitaṃ ekādasamaṃ.

12. Dakkhiṇāvibhaṅgasuttaṃ

376. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavattusmiṃ nigrodhārāme. Atha kho mahāpajāpati [mahāpajāpati (sī. syā. kaṃ. pī.)] gotamī navaṃ dussayugaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho mahāpajāpati gotamī bhagavantaṃ etadavoca – “idaṃ me, bhante, navaṃ dussayugaṃ bhagavantaṃ uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ. Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti. Evaṃ vutte, bhagavā mahāpajāpatiṃ gotamiṃ etadavoca – “saṅghe, gotami, dehi. Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti. Dutiyampi kho mahāpajāpati gotamī bhagavantaṃ etadavoca – “idaṃ me, bhante, navaṃ dussayugaṃ bhagavantaṃ uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ. Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti. Dutiyampi kho bhagavā mahāpajāpatiṃ gotamiṃ etadavoca – “saṅghe, gotami, dehi. Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti. Tatiyampi kho mahāpajāpati gotamī bhagavantaṃ etadavoca – “idaṃ me, bhante, navaṃ dussayugaṃ bhagavantaṃ uddissa sāmaṃ kantaṃ sāmaṃ vāyitaṃ. Taṃ me, bhante,

bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti. Tatiyampi kho bhagavā mahāpajāpatiṃ gotamiṃ etadavoca – “saṅhe, gotami, dehi. Saṅhe te dinne ahañceva pūjito bhavissāmi saṅho cā”ti.

377. Evaṃ vutte, āyasmā ānando bhagavantam etadavoca – “paṭiggaṇhātu, bhante, bhagavā mahāpajāpatiyā gotamiyā navam dussayugam. Bahūpakārā [bahukārā (syā. kam.)], bhante, mahāpajāpati gotamī bhagavato mātucchā āpādikā posikā khīrassa dāyikā; bhagavantam janettiyā kālankatāya thaññaṃ pāyesi. Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī buddham saraṇam gatā, dhammam saraṇam gatā, saṅham saraṇam gatā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī paṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādatthānā paṭiviratā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅhe aveccappasādena samannāgatā ariyakantehi sīlehi samannāgatā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī dukkhe nikkāṅkhā, dukkhasamudaye nikkāṅkhā, dukkhanirodhe nikkāṅkhā, dukkhanirodhagāminiyā paṭipadāya nikkāṅkhā. Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā”ti.

378. “Evametam, ānanda. Yam hānanda, puggalo puggalam āgamma buddham saraṇam gato hoti, dhammam saraṇam gato hoti, saṅham saraṇam gato hoti, imassānanda, puggalassa iminā puggalena na suppatikāram vadāmi, yadidaṃ – abhivādāna-paccuṭṭhāna-añjalikamma sāmīcikkamma-cīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

“Yam hānanda, puggalo puggalam āgamma paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādatthānā paṭivirato hoti, imassānanda, puggalassa iminā puggalena na suppatikāram vadāmi, yadidaṃ – abhivādāna-paccuṭṭhāna-añjalikamma-sāmīcikkamma-cīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

“Yam hānanda, puggalo puggalam āgamma buddhe aveccappasādena samannāgato hoti, dhamme... saṅhe... ariyakantehi sīlehi samannāgato hoti, imassānanda, puggalassa iminā puggalena na suppatikāram vadāmi, yadidaṃ – abhivādāna-paccuṭṭhāna-añjalikamma-sāmīcikkamma-cīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

“Yam hānanda, puggalo puggalam āgamma dukkhe nikkāṅkho hoti, dukkhasamudaye nikkāṅkho hoti, dukkhanirodhe nikkāṅkho hoti, dukkhanirodhagāminiyā paṭipadāya nikkāṅkho hoti, imassānanda, puggalassa iminā puggalena na suppatikāram vadāmi, yadidaṃ – abhivādāna-paccuṭṭhāna-añjalikamma-sāmīcikkamma-cīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

379. “Cuddasa kho panimānanda, pāṭipuggalikā dakkhiṇā. Katamā cuddasa? Tathāgate arahante sammāsambuddhe dānam deti – ayam paṭhamā pāṭipuggalikā dakkhiṇā. Paccekasambuddhe [paccekabuddhe (sī. pī.)] dānam deti – ayam dutiyā pāṭipuggalikā dakkhiṇā. Tathāgatasāvake arahante dānam deti – ayam tatiyā pāṭipuggalikā dakkhiṇā. Arahattaphalāsacchikiriyāya paṭipanne dānam deti – ayam catutthī pāṭipuggalikā dakkhiṇā. Anāgāmissa dānam deti – ayam pañcamī pāṭipuggalikā dakkhiṇā. Anāgāmiphalāsacchikiriyāya paṭipanne dānam deti – ayam chaṭṭhī pāṭipuggalikā dakkhiṇā. Sakadāgāmissa dānam deti – ayam sattamī pāṭipuggalikā dakkhiṇā. Sakadāgāmiphalāsacchikiriyāya paṭipanne dānam deti – ayam aṭṭhamī pāṭipuggalikā dakkhiṇā. Sotāpanne dānam deti – ayam navamī pāṭipuggalikā dakkhiṇā. Sotāpattiphalāsacchikiriyāya paṭipanne dānam deti – ayam dasamī pāṭipuggalikā dakkhiṇā. Bāhirake kāmesu vītaraṅge dānam deti – ayam ekādasamī pāṭipuggalikā dakkhiṇā. Puthujjanasīlavante dānam deti – ayam dvādasamī pāṭipuggalikā dakkhiṇā. Puthujjanadussīle dānam deti – ayam terasamī pāṭipuggalikā dakkhiṇā. Tiracchānagate dānam deti – ayam cuddasamī pāṭipuggalikā dakkhiṇāti.

“Tatrānanda, tiracchānagate dānaṃ datvā sataguṇā dakkhiṇā pāṭikaṅkhitabbā, puthujjanadussīle dānaṃ datvā saḥassaguṇā dakkhiṇā pāṭikaṅkhitabbā, puthujjanasīlavante dānaṃ datvā satasahassaguṇā dakkhiṇā pāṭikaṅkhitabbā, bāhirake kāmesu vītarāge dānaṃ datvā koṭisatasahassaguṇā dakkhiṇā pāṭikaṅkhitabbā, sotāpattiphalasacchikiriyāya paṭipanne dānaṃ datvā asaṅkheyyā appameyyā dakkhiṇā pāṭikaṅkhitabbā, ko pana vādo sotāpanne, ko pana vādo sakadāgāmiphelasacchikiriyāya paṭipanne, ko pana vādo sakadāgāmissa, ko pana vādo anāgāmiphelasacchikiriyāya paṭipanne, ko pana vādo anāgāmissa, ko pana vādo arahattaphelasacchikiriyāya paṭipanne, ko pana vādo arahante, ko pana vādo paccekasambuddhe, ko pana vādo tathāgate arahante sammāsambuddhe!

380. “Satta kho panimānanda, saṅghagatā dakkhiṇā. Katamā satta? Buddhappamukhe ubhatoṅghe dānaṃ deti – ayaṃ paṭhamā saṅghagatā dakkhiṇā. Tathāgate parinibbute ubhatoṅghe dānaṃ deti – ayaṃ dutiyā saṅghagatā dakkhiṇā. Bhikkhusaṅghe dānaṃ deti – ayaṃ tatiyā saṅghagatā dakkhiṇā. Bhikkhunisaṅghe dānaṃ deti – ayaṃ catutthī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhū ca bhikkhuniyo ca saṅghato uddissathā’ ti dānaṃ deti – ayaṃ pañcamī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhū saṅghato uddissathā’ ti dānaṃ deti – ayaṃ chaṭṭhī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhuniyo saṅghato uddissathā’ ti dānaṃ deti – ayaṃ sattamī saṅghagatā dakkhiṇā.

“Bhavissanti kho panānanda, anāgatamaddhānaṃ gotrabhuno kāsāvakaṅṭhā dussīlā pāpadhammā. Tesu dussīlesu saṅghaṃ uddissa dānaṃ dassanti. Tadāpāhaṃ, ānanda, saṅghagataṃ dakkhiṇaṃ asaṅkheyyaṃ appameyyaṃ vadāmi. Na tvevāhaṃ, ānanda, kenaci pariyāyena saṅghagatāya dakkhiṇāya pāṭipuggalikaṃ dānaṃ mahapphalataraṃ vadāmi.

381. “Catasso kho imā, ānanda, dakkhiṇā visuddhiyo. Katamā catasso? Atthānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato. Atthānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato. Atthānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato. Atthānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

“Kathaṅcānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato? Idhānanda, dāyako hoti sīlavā kalyāṇadhammo, paṭiggāhakā honti dussīlā pāpadhammā – evaṃ kho, ānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

“Kathaṅcānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato? Idhānanda, dāyako hoti dussīlo pāpadhammo, paṭiggāhakā honti sīlavanto [sīlavantā (sī.)] kalyāṇadhammā – evaṃ kho, ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

“Kathaṅcānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato? Idhānanda, dāyako ca hoti dussīlo pāpadhammo, paṭiggāhakā ca honti dussīlā pāpadhammā – evaṃ kho, ānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

“Kathaṅcānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca? Idhānanda, dāyako ca hoti sīlavā kalyāṇadhammo, paṭiggāhakā ca honti sīlavanto kalyāṇadhammā – evaṃ kho, ānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca. Imā kho, ānanda, catasso dakkhiṇā visuddhiyo’ ti.

Idamavoca bhagavā. Idam vātvāna sugato athāparaṃ etadavoca satthā –

382. “Yo sīlavā dussīlesu dadāti dānaṃ,
Dhammena laddhaṃ [laddhā (sī. pī.)] supasannacitto;
Abhisaddhaṃ kammaphalaṃ uḷāraṃ,
Sā dakkhiṇā dāyakato visujjhati.

“Yo dussīlo sīlavantesu dadāti dānaṃ,

Adhammena laddhaṃ appasannacitto;
Anabhisaddahaṃ kammaphalaṃ uḷāraṃ,
Sā dakkhiṇā paṭiggāhakato visujjhati.

“Yo dussīlo dussīlesu dadāti dānaṃ,
Adhammena laddhaṃ appasannacitto;
Anabhisaddahaṃ kammaphalaṃ uḷāraṃ,
Na taṃ dānaṃ vipulapphalanti brūmi.

“Yo sīlavā sīlavantesu dadāti dānaṃ,
Dhammena laddhaṃ supasannacitto;
Abhisaddahaṃ kammaphalaṃ uḷāraṃ,
Taṃ ve dānaṃ vipulapphalanti brūmi [sā dakkhiṇā nevubhato visujjhati (sī. pī.)].

“Yo vītarāgo vītarāgesu dadāti dānaṃ,
Dhammena laddhaṃ supasannacitto;
Abhisaddahaṃ kammaphalaṃ uḷāraṃ,
Taṃ ve dānaṃ āmisadānānamagga” [taṃ ve dānaṃ vipulanti brūmi (sī.)] nti.

Dakkhiṇāvibhaṅgasuttaṃ niṭṭhitaṃ dvādasamaṃ.

Vibhaṅgavaggo niṭṭhito catuttho.

Tassuddānaṃ –
Bhaddekānandakaccāna, lomasakaṅgiyāsubho;
Mahākammaṣaḷāyatanavibhaṅgā, uddesaaraṇā dhātu saccaṃ.

Dakkhiṇāvibhaṅgasuttanti.

5. Saḷāyatanavaggo

1. Anāthapiṇḍikovādasuttaṃ

383. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bāḷhagilāno. Atha kho anāthapiṇḍiko gahapati aññataraṃ purisaṃ āmantesi – “ehi tvamaṃ, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi [vandāhi evaṅca vadehi (sabbattha) aññasuttesu pana natthi] – ‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī’ ti. Yena cāyasmā sārīputto tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato sārīputtassa pāde sirasā vandāhi [vandāhi evaṅca vadehi (sabbattha) aññasuttesu pana natthi] – ‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So āyasmato sārīputtassa pāde sirasā vandatī’ ti. Evaṅca vadehi – ‘sādhu kira, bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatū anukampaṃ upādāyā’” ti.

“Evaṃ, bhante” ti kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho so puriso bhagavantaṃ etadavoca – “anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī” ti. Yena cāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho so puriso āyasmantaṃ sārīputtaṃ etadavoca – “anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So āyasmato sārīputtassa

pāde sirasā vandati; evañca vadeti – ‘sādhu kira, bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatū anukampaṃ upādāyā’”ti. Adhivāsesi kho āyasmā sārīputto tuṅhībhāvena.

384. Atha kho āyasmā sārīputto nivāsetvā pattaḥcīvaramādāya āyasmatā ānandena pacchāsamaṇena yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā sārīputto anāthapiṇḍikaṃ gahapatiṃ etadavoca – ‘‘kacci te, gahapati, khamanīyaṃ, kacci yāpanīyaṃ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo’’ti?

‘‘Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bhante sārīputta, balavā puriso tiṅhena sikharena muddhani [muddhānaṃ (sī. syā. kaṃ. pī.)] abhimattheyya [abhimanttheyya (sī. pī.)]; evameva kho me, bhante sārīputta, adhimattā vātā muddhani [ohananti (syā. kaṃ.)] ūhananti [adhimattā vātā sīlaṃ parikantanti (sī. syā. kaṃ.)]. Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bhante sārīputta, balavā puriso daḷhena varattakhaṇḍena sīse sīsaveṭṭhaṃ dadeyya; evameva kho me, bhante sārīputta, adhimattā sīse sīsavedanā. Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bhante sārīputta, dakkho goghātako vā goghātakantevāsī vā tiṅhena govikantanena kucchiṃ parikanteyya; evameva kho me, bhante sārīputta, adhimattā vātā kucchiṃ parikantanti. Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bhante sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ, samparitāpeyyuṃ; evameva kho me, bhante sārīputta, adhimatto kāyasmīṃ dāho. Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo’’ti.

385. ‘‘Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na cakkhuṃ upādiyissāmi, na ca me cakkhunissitaṃ viññānaṃ bhavissatī’”ti. Evañhi te, gahapati, sikkhitabbaṃ.

‘‘Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na sotaṃ upādiyissāmi, na ca me sotanissitaṃ viññānaṃ bhavissatī’”ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na ghānaṃ upādiyissāmi, na ca me ghānanissitaṃ viññānaṃ bhavissatī’”ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na jivhaṃ upādiyissāmi, na ca me jivhānissitaṃ viññānaṃ bhavissatī’”ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na kāyaṃ upādiyissāmi, na ca me kāyanissitaṃ viññānaṃ bhavissatī’”ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na manaṃ upādiyissāmi, na ca me manonissitaṃ viññānaṃ bhavissatī’”ti. Evañhi te, gahapati, sikkhitabbaṃ.

‘‘Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññānaṃ bhavissatī’”ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na saddaṃ upādiyissāmi...pe... na gandhaṃ upādiyissāmi... na rasaṃ upādiyissāmi... na phoṭṭhabbaṃ upādiyissāmi... na dhammaṃ upādiyissāmi na ca me dhammanissitaṃ viññānaṃ bhavissatī’”ti. Evañhi te, gahapati, sikkhitabbaṃ.

‘‘Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na cakkhuvīññānaṃ upādiyissāmi, na ca me cakkhuvīññānanissitaṃ viññānaṃ bhavissatī’”ti. Evañhi te, gahapati, sikkhitabbaṃ. Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ – ‘na sotavīññānaṃ upādiyissāmi... na ghānavīññānaṃ upādiyissāmi... na jivhāvīññānaṃ upādiyissāmi... na kāyavīññānaṃ upādiyissāmi... na manovīññānaṃ upādiyissāmi na ca me manovīññānanissitaṃ viññānaṃ bhavissatī’”ti. Evañhi te, gahapati, sikkhitabbaṃ.

tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ jhīto kho anāthapiṇḍiko devaputto bhagavantam gāthāhi ajjhabhāsi –

“Idaṅhi taṃ jetavanaṃ, isisaṅghanisevitaṃ;
Āvutthaṃ dhammarājena, pītisaṅjananaṃ mama.

“Kammaṃ vijjā ca dhammo ca, sīlaṃ jīvitamuttamaṃ;
Etena maccā sujjhanti, na gottena dhanena vā.

“Tasmā hi paṇḍito poso, sampassaṃ atthamattano;
Yoniso vicine dhammaṃ, evaṃ tattha visujjhanti.

“Sāriputtova paññāya, sīlena upasamena;
Yopi pāraṅgato bhikkhu, etāvaparamo siyā”ti.

Idamavoca anāthapiṇḍiko devaputto. Samanuñño satthā ahoṣi. Atha kho anāthapiṇḍiko devaputto – “samanuñño me satthā”ti bhagavantam abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

388. Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi – “imaṃ, bhikkhave, rattiṃ aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ jhīto kho so devaputto maṃ gāthāhi ajjhabhāsi –

“Idaṅhi taṃ jetavanaṃ, isisaṅghanisevitaṃ;
Āvutthaṃ dhammarājena, pītisaṅjananaṃ mama.

“Kammaṃ vijjā ca dhammo ca, sīlaṃ jīvitamuttamaṃ;
Etena maccā sujjhanti, na gottena dhanena vā.

“Tasmā hi paṇḍito poso, sampassaṃ atthamattano;
Yoniso vicine dhammaṃ, evaṃ tattha visujjhanti.

“Sāriputtova paññāya, sīlena upasamena;
Yopi pāraṅgato bhikkhu, etāvaparamo siyā”ti.

“Idamavoca, bhikkhave, so devaputto. ‘Samanuñño me satthā’ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyī”ti.

Evaṃ vutte, āyasmā ānando bhagavantam etadavoca – “so hi nūna so, bhante, anāthapiṇḍiko devaputto bhavissati. Anāthapiṇḍiko, bhante, gahapati āyasmante sāriputte abhippasanno ahoṣī”ti. “Sādhu, sādhu, ānanda! Yāvatakaṃ kho, ānanda, takkāya pattabbaṃ, anuppattaṃ taṃ tayā. Anāthapiṇḍiko so, ānanda, devaputto”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Anāthapiṇḍikovādasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Channovādasuttaṃ

389. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena

kho pana samayena āyasmā ca sārīputto āyasmā ca mahācundo āyasmā ca channo gijjhakūṭe pabbate viharanti. Tena kho pana samayena āyasmā channo ābādhiko hoti dukkhito bālḥagilāno. Atha kho āyasmā sārīputto sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā mahācundo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahācundaṃ etadavoca – “āyāmāvuso cunda, yenāyasmā channo tenupasaṅkamissāma gilānapucchakā”ti. “Evamāvuso”ti kho āyasmā mahācundo āyasmato sārīputtassa paccassosi.

Atha kho āyasmā ca sārīputto āyasmā ca mahācundo yenāyasmā channo tenupasaṅkamimṣu; upasaṅkamitvā āyasmataṃ channena saddhiṃ sammodimṣu. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdimṣu. Ekamantaṃ nisīno kho āyasmā sārīputto āyasmantaṃ channaṃ etadavoca – “kacci te, āvuso channa, khamaṇīyam, kacci yāpaṇīyam? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Na me, āvuso sārīputta, khamaṇīyam na yāpaṇīyam. Bālḥa me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, āvuso sārīputta, balavā puriso tiṅhena sikharena muddhani abhimattheyya; evameva kho me, āvuso sārīputta, adhimattā vātā muddhani ūhananti. Na me, āvuso sārīputta, khamaṇīyam na yāpaṇīyam. Bālḥa me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati no paṭikkamo. Seyyathāpi, āvuso sārīputta, balavā puriso dalhena varattakkhaṇḍena sīse sīsavethaṃ dadeyya; evameva kho me, āvuso sārīputta, adhimattā sīse sīsavedanā. Na me, āvuso sārīputta, khamaṇīyam na yāpaṇīyam. Bālḥa me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, āvuso sārīputta, dakkho goghātako vā goghātakantevāsī vā tiṅhena govikantanena kucchiṃ parikanteyya; evameva kho me, āvuso sārīputta, adhimattā vātā kucchiṃ parikantanti. Na me, āvuso sārīputta, khamaṇīyam na yāpaṇīyam. Bālḥa me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, āvuso sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparītāpeyyuṃ; evameva kho me, āvuso sārīputta, adhimatto kāyasmim ḍāho. Na me, āvuso sārīputta, khamaṇīyam na yāpaṇīyam. Bālḥa me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo. Satthaṃ, āvuso sārīputta, āharissāmi, nāvakaṅkhāmi jīvita”nti.

390. “Māyasmā channo satthaṃ āhāresi. Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāma. Sace āyasmato channassa natthi sappāyāni bhojanāni, ahaṃ āyasmato channassa sappāyāni bhojanāni pariyesissāmi. Sace āyasmato channassa natthi sappāyāni bhesajjāni, ahaṃ āyasmato channassa sappāyāni bhesajjāni pariyesissāmi. Sace āyasmato channassa natthi patirūpā upaṭṭhākā, ahaṃ āyasmantaṃ channaṃ upaṭṭhahissāmi. Māyasmā channo satthaṃ āhāresi. Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāmā”ti.

“Napi me, āvuso sārīputta, natthi sappāyāni bhojanāni; napi me natthi sappāyāni bhesajjāni; napi me natthi patirūpā upaṭṭhākā; api cāvuso sārīputta, pariciṅṅo me satthā dīgharattaṃ manāpeneva no amanāpena. Etañhi, āvuso sārīputta, sāvakassa patirūpaṃ yaṃ satthāraṃ paricareyya manāpeneva no amanāpena. ‘Anupavajjaṃ channo bhikkhu satthaṃ āharissati’ti evametam [evameva kho tvam (ka.)], āvuso sārīputta, dhārehi”ti. ‘Puccheyyāma mayaṃ āyasmantaṃ channaṃ kañcīdeva desaṃ, sace āyasmā channo okāsaṃ karoti pañhassa veyyākaraṇāyā’ti. ‘Pucchāvuso sārīputta, sutvā vedissāmi’ti.

391. “Cakkhuṃ, āvuso channa, cakkhuviññānaṃ cakkhuviññānaviññātabbe dhamme ‘etaṃ mama, eso hamasmi, eso me attā’ti samanupassasi? Sotaṃ, āvuso channa, sotaviññānaṃ...pe... ghānaṃ, āvuso channa, ghānaviññānaṃ... jivhaṃ, āvuso channa, jivhaviññānaṃ ... kāyaṃ, āvuso channa, kāyaviññānaṃ... manaṃ, āvuso channa, manoviññānaṃ manoviññānaviññātabbe dhamme ‘etaṃ mama, eso hamasmi, eso me attā’ti samanupassasi”ti?

“Cakkhuṃ, āvuso sārīputta, cakkhuviññānaṃ cakkhuviññānaviññātabbe dhamme ‘netam mama,

nesohamasmi, na meso attā'ti samanupassāmi. Sotaṃ, āvuso sārīputta...pe... ghānaṃ, āvuso sārīputta... jivhaṃ, āvuso sārīputta... kāyaṃ, āvuso sārīputta... manaṃ, āvuso sārīputta, manoviññāṇaṃ manoviññāṇaviññātabbe dhamme 'netam mama, nesohamasmi, na meso attā'ti samanupassāmi'ti.

392. “Cakkhusmiṃ, āvuso channa, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme 'netam mama, nesohamasmi, na meso attā'ti samanupassasi? Sotasmiṃ, āvuso channa, sotaviññāṇe ... ghānasmim, āvuso channa, ghānaviññāṇe... jivhāya, āvuso channa, jivhāviññāṇe... kāyasmim, āvuso channa, kāyaviññāṇe... manasmim, āvuso channa, manoviññāṇe manoviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ abhiññāya manaṃ manoviññāṇaṃ manoviññāṇaviññātabbe dhamme 'netam mama, nesohamasmi, na meso attā'ti samanupassasi'ti?

“Cakkhusmiṃ, āvuso sārīputta, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme 'netam mama, nesohamasmi, na meso attā'ti samanupassāmi. Sotasmiṃ, āvuso sārīputta, sotaviññāṇe... ghānasmim, āvuso sārīputta, ghānaviññāṇe... jivhāya, āvuso sārīputta, jivhāviññāṇe... kāyasmim, āvuso sārīputta, kāyaviññāṇe... manasmim, āvuso sārīputta, manoviññāṇe manoviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya manaṃ manoviññāṇaṃ manoviññāṇaviññātabbe dhamme 'netam mama, nesohamasmi, na meso attā'ti samanupassāmi'ti.

393. Evaṃ vutte, āyasmā mahācundo āyasmantaṃ channaṃ etadavoca – “tasmātiha, āvuso channa, idampi tassa bhagavato sāsaṇaṃ [vacanaṃ (sī.)], niccakappaṃ manasi kātabbaṃ – 'nissitassa calitaṃ, anissitassa calitaṃ natthi. Calite asati passaddhi, passaddhiyā sati nati na hoti. Natiyā asati āgatigati na hoti. Āgatigatiyā asati cutūpapāto na hoti. Cutūpapāte asati nevidha na huram na ubhayamantarena. Esevanto dukkhassā'ti. Atha kho āyasmā ca sārīputto āyasmā ca mahācundo āyasmantaṃ channaṃ iminā ovādena ovaditvā uṭṭhāyāsanaṃ pakkamimsu.

394. Atha kho āyasmā channa acirapakkante āyasmante ca sārīputte āyasmante ca mahācunde satthaṃ āhāresi. Atha kho āyasmā sārīputto yena bhagavā tenupasaṅkama; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca – “āyasmatā, bhante, channena satthaṃ āharitaṃ. Tassa kā gati, ko abhisamparāyo'ti? ‘Nanu te, sārīputta, channena bhikkhuna sammukhāyeva anupavajjātā byākatā'ti? ‘Atthi, bhante, pubbajiraṃ [pappajitāñhitaṃ (ka.), upavajjitaṃ (ka.), pubbavijjanaṃ, pubbavijjanaṃ, pubbaviciraṃ (saṃyuttake)] nāma vajjigāmo. Tatthāyasmato channassa mittakulāni suhajjakulāni upavajjakulāni'ti. “Honti [posanti (ka.)] hete, sārīputta, channassa bhikkhuno mittakulāni suhajjakulāni upavajjakulāni. Nāhaṃ, sārīputta, ettāvata 'saupavajjo'ti vadāmi. Yo kho, sārīputta, imaṅca kāyaṃ nikkhipati aññaṅca kāyaṃ upādiyati tamaṃ 'saupavajjo'ti vadāmi. Taṃ channassa bhikkhuno natthi. 'Anupavajjo channa bhikkhu satthaṃ āhāresi'ti evametaṃ, sārīputta, dhārehi'ti.

Idamavoca bhagavā. Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Channovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Puṇṇovādasuttaṃ

395. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā puṇṇo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkama; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā puṇṇo bhagavantaṃ etadavoca – “sādhu maṃ, bhante, bhagavā saṃkhittena ovādena ovadatu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyya'ti. “Tena hi, puṇṇa, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi'ti. “Evaṃ, bhante'ti kho āyasmā puṇṇo bhagavato

paccassosi. Bhagavā etadavoca –

“Santi kho, puṇṇa, cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī [nandi (syā. kam.)]. ‘Nandīsamudayā dukkhasamudayo, puṇṇā’ ti vadāmi.

“Santi kho, puṇṇa, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā... manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. ‘Nandīsamudayā dukkhasamudayo, puṇṇā’ ti vadāmi.

“Santi ca kho, puṇṇa, cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati. ‘Nandīnirodhā dukkhanirodho, puṇṇā’ ti vadāmi.

“Santi ca kho, puṇṇa, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā... manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati. ‘Nandīnirodhā dukkhanirodho, puṇṇā’ ti vadāmi.

“Iminā ca tvam puṇṇa, mayā saṃkhittena ovādena ovadito katarasmim janapade viharissasī’ ti? “Imināhaṃ, bhante, bhagavatā saṃkhittena ovādena ovadito, atthi sunāparanto nāma janapado, tatthāhaṃ viharissāmi’ ti.

396. “Caṇḍā kho, puṇṇa, sunāparantakā manussā; pharusā kho, puṇṇa, sunāparantakā manussā. Sace taṃ, puṇṇa, sunāparantakā manussā akkosissanti paribhāsissanti, tattha te, puṇṇa, kinti bhavissatī’ ti? “Sace maṃ, bhante, sunāparantakā manussā akkosissanti paribhāsissanti, tattha me evaṃ bhavissati – ‘bhaddakā [bhadrakā (ka.)] vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime pāṇinā pahāraṃ dentī’ ti. Evamettha [evammettha (?)], bhagavā, bhavissati; evamettha, sugata, bhavissatī’ ti.

“Sace pana te, puṇṇa, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī’ ti? “Sace me, bhante, sunāparantakā manussā pāṇinā pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime leḍḍunā pahāraṃ dentī’ ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī’ ti.

“Sace pana te, puṇṇa, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī’ ti? “Sace me, bhante, sunāparantakā manussā leḍḍunā pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime daṇḍena pahāraṃ dentī’ ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī’ ti.

“Sace pana te, puṇṇa, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī’ ti? “Sace me, bhante, sunāparantakā manussā daṇḍena pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime satthena pahāraṃ dentī’ ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī’ ti.

“Sace pana te, puṇṇa, sunāparantakā manussā satthena pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī’ ti? “Sace me, bhante, sunāparantakā manussā satthena pahāraṃ dassanti, tattha me evaṃ bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā

manussā, yaṃ maṃ [yaṃ me (sī. pī. ka.)] nayime tiṅhena satthena jīvitā voropenti’ ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissati’ ti.

“Sace pana taṃ, puṇṇa, sunāparantakā manussā tiṅhena satthena jīvitā voropessanti, tattha pana te, puṇṇa, kinti bhavissati’ ti? “Sace maṃ, bhante, sunāparantakā manussā tiṅhena satthena jīvitā voropessanti, tattha me evaṃ bhavissati – ‘santi kho bhagavato sāvakā kāye ca jīvite ca aṭṭiyamānā harāyamānā jigucchamānā satthahāraṃ pariyesanti. Taṃ me idaṃ apariyitṭhamyeva satthahāraṃ laddha’nti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissati’ ti. “Sādhu, sādhu, puṇṇa! Sakkhissasi kho tvaṃ, puṇṇa, iminā damūpasamena samannāgato sunāparantasmim janapade viharitum. Yassadāni tvaṃ, puṇṇa, kālaṃ maññasi’ ti.

397. Atha kho āyasmā puṇṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsānā bhagavantam abhivādetvā padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaramādāya yena sunāparanto janapado tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sunāparanto janapado tadavasari. Tatra sudaṃ āyasmā puṇṇo sunāparantasmim janapade viharati. Atha kho āyasmā puṇṇo tenevantaravassena pañcamattāni upāsakasatāni paṭivedesi [paṭipādesi (sī. pī.), paṭidesesi (syā. ka.)], tenevantaravassena pañcamattāni upāsikasatāni paṭivedesi, tenevantaravassena tisso vijjā sacchākāsi. Atha kho āyasmā puṇṇo aparena samayena parinibbāyi.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum – “yo so, bhante, puṇṇo nāma kulaputto bhagavatā saṃkhittena ovādena ovadito so kālaṅkato. Tassa kā gati, ko abhisamparāyo’ ti? “Paṇḍito, bhikkhave, puṇṇo kulaputto paccapādi [saccavādī dhammavādī (ka.)] dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ viheṭhesi. Parinibbuto, bhikkhave, puṇṇo kulaputto’ ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Puṇṇovādasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Nandakovādasuttaṃ

398. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho mahāpajāpatigotamī pañcamattehi bhikkhunisatehi saddhim yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho mahāpajāpatigotamī bhagavantam etadavoca – “ovadatu, bhante, bhagavā bhikkhuniyo; anusāsatu, bhante, bhagavā bhikkhuniyo; karotu, bhante, bhagavā bhikkhunīnaṃ dhammiṃ katha’nti [dhammikathanti (syā. ka.)].

Tena kho pana samayena therā bhikkhū bhikkhuniyo ovadanti pariyāyena. Āyasmā nandako na icchati bhikkhuniyo ovaditum pariyāyena. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “kassa nu kho, ānanda, ajja pariyāyo bhikkhuniyo ovaditum pariyāyenā’ ti? “Sabbeheva, bhante, kato [nandakassa bhante (sī. pī.)] pariyāyo bhikkhuniyo ovaditum pariyāyena. Ayaṃ, bhante, āyasmā nandako na icchati bhikkhuniyo ovaditum pariyāyenā’ ti.

Atha kho bhagavā āyasmantaṃ nandakaṃ āmantesi – “ovada, nandaka, bhikkhuniyo; anusāsa, nandaka, bhikkhuniyo; karohi tvaṃ, brāhmaṇa, bhikkhunīnaṃ dhammiṃ katha’nti. “Evaṃ, bhante’ ti kho āyasmā nandako bhagavato paṭissutvā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthim piṇḍāya pāvisi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapātaṭṭhikanto attadutiyo yena rājakārāmo tenupasaṅkami. Addasaṃsu kho tā bhikkhuniyo āyasmantaṃ nandakaṃ dūrato va āgacchantaṃ. Disvāna āsaṇaṃ paññāpesum, udakañca pādānaṃ upaṭṭhapesum. Nisīdi kho āyasmā

nandako paññatte āsane. Nisajja pāde pakkhālesi. Tāpi kho bhikkhuniyo āyasmantaṃ nandakam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca – “paṭipucchakathā kho, bhaginiyo, bhavissati. Tattha ājānantīhi – ‘ājānāmā’ tissa vacanīyaṃ, na ājānantīhi – ‘na ājānāmā’ tissa vacanīyaṃ. Yassā vā panassa kaṅkhā vā vimati vā ahameva tattha paṭipucchitabbo – ‘idaṃ, bhante, kathaṃ; imassa kvattho’”ti? “Ettakenapi mayaṃ, bhante, ayyassa nandakassa attamanā abhiraddhā [abhinandāma (syā. kaṃ.)] yaṃ no ayyo nandako pavāreti”ti.

399. “Taṃ kiṃ maññatha, bhaginiyo, cakkhu niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññatha, bhaginiyo, sotaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante...pe... ghānaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”... “jivhā niccā vā aniccā vā”ti? “Aniccā, bhante”... “kāyo nicco vā anicco vā”ti? “Anicco, bhante”... “mano nicco vā anicco vā”ti? “Anicco, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kissa hetu””? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha ajjhātikā āyatanā aniccā’”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakaṃ yathābhūtaṃ sammappaññāya passato”.

400. “Taṃ kiṃ maññatha, bhaginiyo, rūpā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññatha, bhaginiyo, saddā niccā vā aniccā vā”ti? “Aniccā, bhante...pe... gandhā niccā vā aniccā vā”ti? “Aniccā, bhante”... “rasā niccā vā aniccā vā”ti? “Aniccā, bhante”... “phoṭṭhabbā niccā vā aniccā vā”ti? “Aniccā, bhante”... “dhammā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kissa hetu””? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha bāhirā āyatanā aniccā’”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakaṃ yathābhūtaṃ sammappaññāya passato”.

401. “Taṃ kiṃ maññatha, bhaginiyo, cakkhuviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññatha, bhaginiyo, sotaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante...pe... ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”... “jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”... “kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”... “manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kissa hetu””? “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha viññāṇakāyā aniccā’”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakaṃ yathābhūtaṃ sammappaññāya passato”.

402. “Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariṇāmadhammā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetam, bhante”. “Taṃ kissa hetu””? “Amussa hi, bhante, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; pagevassa

ābhā aniccā vipariṇāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome ajjhatickā āyatanā aniccā [aniccā vipariṇāmadhammā (?)]; yañca kho cha ajjhaticke āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetuṃ, bhante”. “Taṃ kissa hetu””? “Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhanti”ti. “Sādhu, sādhu, bhaginiyo! Evañhetuṃ, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ sammappaññāya passato”.

403. “Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ, yā ca khvāssa chāyā sā niccā dhuvā sassatā avipariṇāmadhammā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetuṃ, bhante”. “Taṃ kissa hetu””? “Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ; pagevassa chāyā aniccā vipariṇāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome bāhirā āyatanā aniccā [aniccā vipariṇāmadhammā (sī. pī.)]. Yañca kho cha bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetuṃ, bhante”. “Taṃ kissa hetu””? “Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhanti”ti. “Sādhu, sādhu, bhaginiyo! Evañhetuṃ, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ sammappaññāya passato”.

404. “Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsaṃ [vilimaṃ (sī. pī. ka.)] antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā evaṃ vadeyya – ‘tathēvāyaṃ gāvī saṃyuttā imināva cammenā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti? “No hetuṃ, bhante”. “Taṃ kissa hetu””? “Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā kiñcāpi so evaṃ vadeyya – ‘tathēvāyaṃ gāvī saṃyuttā imināva cammenā’ti; atha kho sā gāvī viṣaṃyuttā teneva cammenā”ti.

“Upamā kho me ayaṃ, bhaginiyo, katā atthassa viññāpanāya. Ayamevettha attho; ‘antarā maṃsakāyo’ti kho, bhaginiyo, channetaṃ ajjhatickānaṃ āyatanānaṃ adhivacanaṃ; ‘bāhiro cammakāyo’ti kho bhaginiyo, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ; ‘antarā vilimaṃsaṃ, antarā nhāru, antarā bandhana’nti kho, bhaginiyo, nandīrāgassetānaṃ adhivacanaṃ; ‘tiṇhaṃ govikantana’nti kho, bhaginiyo, ariyāyetaṃ paññāya adhivacanaṃ; yāyaṃ ariyā paññā antarā kilesaṃ antarā saṃyojanaṃ antarā bandhanaṃ sañchindati saṅkantati sampakantati samparikantati.

405. “Satta kho panime, bhaginiyo, bojjaṅgā, yesaṃ bhāvitattā bahulikatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Katame satta? Idha, bhaginiyo, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti...pe... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ

bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Ime kho, bhaginiyo, satta bojjhaṅgā, yesaṃ bhāvitattā bahulikatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharatī”ti.

406. Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi – “gacchatha, bhaginiyo; kālo”ti. Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā āyasmantaṃ nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho tā bhikkhuniyo bhagavā etadavoca – “gacchatha, bhikkhuniyo; kālo”ti. Atha kho tā bhikkhuniyo bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. Atha kho bhagavā acirapakkantīsu tāsū bhikkhunīsū bhikkhū āmantesi – “seyyathāpi, bhikkhave, tadahuposathe cātuddase na hoti bahunojanassa kaṅkhā vā vimati vā – ‘ūno nu kho cando, puṇṇo nu kho cando’ti, atha kho ūno candotveva hoti. Evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamaṇā honti no ca kho paripuṇṇasankappā”ti.

407. Atha kho bhagavā āyasmantaṃ nandakaṃ āmantesi – “tena hi tvaṃ, nandaka, svepi tā bhikkhuniyo tenevovādena ovadeyyāsī”ti. “Evaṃ, bhante”ti kho āyasmā nandako bhagavato paccassosi. Atha kho āyasmā nandako tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattiṃ piṇḍāya pāvīsi. Sāvattiyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭṭhikānto attadutiyo yena rājakārāmo tenupasaṅkami. Addasaṃsu kho tā bhikkhuniyo āyasmantaṃ nandakaṃ dūratova āgacchantaṃ. Disvāna āsanaṃ paññāpesuṃ, udakañca pādānaṃ upaṭṭhapesuṃ. Nisīdi kho āyasmā nandako paññatte āsane. Nisajja pāde pakkhālesi. Tāpi kho bhikkhuniyo āyasmantaṃ nandakaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca – “paṭipucchakathā kho, bhaginiyo, bhavissati. Tattha ājānantīhi ‘ājānāmā’ tissa vacanīyaṃ, na ājānantīhi ‘na ājānāmā’ tissa vacanīyaṃ. Yassā vā panassa kaṅkhā vā vimati vā, ahameva tattha paṭipucchitabbo – ‘idaṃ, bhante, kathaṃ; imassa kvattho’”ti. “Ettakenapi mayaṃ, bhante, ayyassa nandakassa attamaṇā abhiraddhā yaṃ no ayyo nandako pavāretī”ti.

408. “Taṃ kiṃ maññatha, bhaginiyo, cakkhu niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetamaṃ, bhante”. “Taṃ kiṃ maññatha, bhaginiyo, sotaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante...pe... ghānaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante... jivhā... kāyo... mano nicco vā anicco vā”ti? “Anicco, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetamaṃ, bhante”. “Taṃ kissa hetu”?” “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha ajjhātikā āyatanā aniccā’”ti. “Sādhu sādhu, bhaginiyo! Evañhetamaṃ, bhaginiyo, hoti ariyasāvakaṃ yathābhūtaṃ sammappaññāya passato”.

409. “Taṃ kiṃ maññatha, bhaginiyo, rūpā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetamaṃ, bhante”. “Taṃ kiṃ maññatha, bhaginiyo, saddā niccā vā aniccā vā”ti? “Aniccā, bhante... pe... gandhā niccā vā aniccā vā”ti? “Aniccā, bhante... rasā niccā vā aniccā vā”ti? “Aniccā, bhante... phoṭṭhabbā niccā vā aniccā vā”ti? “Aniccā, bhante... dhammā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitūṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetamaṃ, bhante”. “Taṃ kissa hetu”?” “Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ – ‘itipime cha bhāhirā āyatanā aniccā’”ti. “Sādhu sādhu, bhaginiyo!

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato’.

410. “Taṃ kiṃ maññatha, bhaginiyo, cakkhaviññāṇaṃ niccaṃ vā aniccaṃ vā’ ti? “Aniccaṃ, bhante...pe... sotaviññāṇaṃ niccaṃ vā aniccaṃ vā’ ti? “Aniccaṃ, bhante... ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā’ ti? “Aniccaṃ, bhante... jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā’ ti? “Aniccaṃ, bhante... kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā’ ti? “Aniccaṃ, bhante... manoviññāṇaṃ niccaṃ vā aniccaṃ vā’ ti? “Aniccaṃ, bhante’’. “Yaṃ pañāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā’ ti? “Dukkhaṃ, bhante’’. “Yaṃ pañāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’ ti? “No hetam, bhante’’. “Taṃ kissa hetu’? “Pubbeva no etaṃ, bhante, yathābhūtam sammappaññāya sudiṭṭham – ‘itipime cha viññāṇakāyā aniccā’ ti. “Sādhu sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato’.

411. “Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariṇāmadhammā’ ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ ti? “No hetam, bhante’’. “Taṃ kissa hetu’? “Amussa hi, bhante, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā; pagevassa ābhā aniccā vipariṇāmadhammā’ ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome ajjhantikā āyatanā aniccā. Yañca kho cha ajjhantike āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvam sassatam avipariṇāmadhamma’ nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ ti? “No hetam, bhante’’. “Taṃ kissa hetu’? “Tajjam tajjam, bhante, paccayam paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhanti’ ti. “Sādhu sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato’.

412. “Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākḥāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā. Yo nu kho, bhaginiyo, evaṃ vadeyya – ‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākḥāpalāsampi aniccaṃ vipariṇāmadhammaṃ; yā ca khvāssa chāyā sā niccā dhuvā sassatā avipariṇāmadhammā’ ti; sammā nu kho so bhaginiyo, vadamāno vadeyyā’ ti? “No hetam, bhante’’. “Taṃ kissa hetu’? “Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākḥāpalāsampi aniccaṃ vipariṇāmadhammaṃ; pagevassa chāyā aniccā vipariṇāmadhammā’ ti. “Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya – ‘cha khome bāhirā āyatanā aniccā. Yañca kho bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvam sassatam avipariṇāmadhamma’ nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ ti? “No hetam, bhante’’. “Taṃ kissa hetu’? “Tajjam tajjam, bhante, paccayam paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhanti’ ti. “Sādhu sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato’.

413. “Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaram maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsam antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā evaṃ vadeyya – ‘tathēvāyaṃ gāvī saṃyuttā imināva cammenā’ ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ ti? “No hetam, bhante’’. “Taṃ kissa hetu’? “Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya

anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ cammakāyaṃ. Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā kiñcāpi so evaṃ vadeyya – ‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ ti; atha kho sā gāvī visāyuttā teneva cammenā’ ti.

‘Upamā kho me ayaṃ, bhaginiyo, katā atthassa viññāpanāya ayamevettha attho. ‘Antarā maṃsakāyo’ ti kho, bhaginiyo, channetaṃ ajjhakkānaṃ āyatanānaṃ adhivacanaṃ; ‘bāhiro cammakāyo’ ti kho, bhaginiyo, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ; ‘antarā vilimaṃsaṃ antarā nhāru antarā bandhana’ nti kho, bhaginiyo, nandirāgassetānaṃ adhivacanaṃ; ‘tiṇhaṃ govikantana’ nti kho, bhaginiyo, ariyāyetaṃ paññāya adhivacanaṃ; yāyaṃ ariyā paññā antarā kilesaṃ antarā saṃyojanaṃ antarā bandhanaṃ sañchindati saṅkantati sampakantati samparikantati.

414. ‘Satta kho panime, bhaginiyo, bojjhaṅgā, yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Katame satta? Idha, bhaginiyo, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti...pe... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Ime kho, bhaginiyo, satta bojjhaṅgā yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati’ ti.

415. Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi – ‘gacchatha, bhaginiyo; kālo’ ti. Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā āyasmantaṃ nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamissa; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho tā bhikkhuniyo bhagavā etadavoca – ‘gacchatha, bhikkhuniyo; kālo’ ti. Atha kho tā bhikkhuniyo bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. Atha kho bhagavā acirapakkantīsu tāsu bhikkhunīsu bhikkhū āmantesi – ‘seyyathāpi, bhikkhave, tadahuposathe pannarase na hoti bahuno janassa kaṅkhā vā vimati vā – ‘ūno nu kho cando, puṇṇo nu kho cando’ ti, atha kho puṇṇo candotveva hoti; evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā ceva paripuṇṇasaṅkappā ca. Tāsaṃ, bhikkhave, pañcannaṃ bhikkhunisaṭānaṃ yā pacchimitā bhikkhunī sā [yā pacchimā bhikkhunī, sā (sī. syā. kaṃ. pī.), yā pacchimakā, tā bhikkhuniyo (ka.)] sotāpannā avinipātadhammā niyatā sambodhiparāyanā’ ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Nandakovādasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Cūlarāhulovādasuttaṃ

416. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – ‘paripakkā kho rāhulassa vimutti-paripācanīyā dhammā. Yaṃnūnāhaṃ rāhulaṃ uttariṃ āsavānaṃ khaye vineyya’ nti. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvīsi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭṭhikānto āyasmantaṃ rāhulaṃ āmantesi – ‘gaṇhāhi, rāhula, nisīdanaṃ; yena andhavanaṃ tenupasaṅkamissāma divāvihārāyā’ ti. ‘Evaṃ, bhante’ ti kho āyasmā rāhulo bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

Tena kho pana samayena anekāni devatāsahassāni bhagavantam anubandhāni honti – “ajja bhagavā āyasmantaṃ rāhulaṃ uttarim āsavānaṃ khaye vinessati”ti. Atha kho bhagavā andhavanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle paññatte āsane nisīdi. Āyasmāpi kho rāhulo bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ rāhulaṃ bhagavā etadavoca –

417. “Taṃ kiṃ maññasi, rāhula, cakkhu niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññasi, rāhula, rūpā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññasi, rāhula, cakkhuvīññānaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññasi, rāhula, cakkhusamphasso nicco vā anicco vā”ti? “Anicco, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññasi, rāhula, yamidaṃ [yampidaṃ (sī. ka.)] cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ tampi niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”.

418. “Taṃ kiṃ maññasi rāhula, sotaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante...pe... ghānaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante...pe... jivhā niccā vā aniccā vā”ti? “Aniccā, bhante...pe... kāyo nicco vā anicco vā”ti? “Anicco, bhante...pe... mano nicco vā anicco vā”ti? “Anicco, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññasi rāhula, dhammā niccā vā aniccā vā”ti? “Aniccā, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññasi rāhula, manovīññānaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññasi, rāhula, yamidaṃ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ, tampi niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”.

419. “Evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmiṃ [cakkhusmimpi (syā. kaṃ.) evamitaresupi] nibbindati, rūpesu nibbindati, cakkhuvīññāṇe nibbindati, cakkhusamphasse nibbindati, yamidaṃ cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ tasmimpi nibbindati. Sotasmim nibbindati, saddesu nibbindati...pe..., ghānasmim nibbindati, gandhesu nibbindati... jivhāya nibbindati, rasesu nibbindati... kāyasmim nibbindati, phoṭṭhabbesu nibbindati... manasmim nibbindati, dhammesu nibbindati, manovīññāṇe nibbindati, manosamphasse nibbindati,

yamidaṃ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ tasmimpi nibbindati. Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti’ ti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato rāhulassa anupādāya āsavehi cittaṃ vimucci. Tāsañca anakānaṃ devatāsahassānaṃ virajaṃ vītamaṃ dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’ nti.

Cūlarāhulovādasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Chachakkasuttaṃ

420. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘bhikkhavo’ ti. ‘Bhadante’ ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – ‘dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessāmi, yadidaṃ – cha chakkāni. Taṃ suṇātha, sādhuṃ manasi karotha; bhāsissāmi’ ti. ‘Evaṃ, bhante’ ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

‘‘Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññānakāyā veditabbā, cha phassakāyā veditabbā, cha vedanākāyā veditabbā, cha taṇhākāyā veditabbā.

421. ‘‘Cha ajjhattikāni āyatanāni veditabbāni’ ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ. ‘Cha ajjhattikāni āyatanāni veditabbāni’ ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ paṭhamam chakkaṃ.

‘‘Cha bāhirāni āyatanāni veditabbāni’ ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, dhammāyatanaṃ. ‘Cha bāhirāni āyatanāni veditabbāni’ ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ dutiyam chakkaṃ.

‘‘Cha viññānakāyā veditabbā’ ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhaviññānaṃ, sotañca paṭicca sadde ca uppajjati sotaviññānaṃ, ghānañca paṭicca gandhe ca uppajjati ghānaviññānaṃ, jivhañca paṭicca rase ca uppajjati jivhaviññānaṃ, kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññānaṃ, manañca paṭicca dhamme ca uppajjati manoviññānaṃ. ‘Cha viññānakāyā veditabbā’ ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ tatiyam chakkaṃ.

‘‘Cha phassakāyā veditabbā’ ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhaviññānaṃ, tiṇṇam saṅgati phasso; sotañca paṭicca sadde ca uppajjati sotaviññānaṃ, tiṇṇam saṅgati phasso; ghānañca paṭicca gandhe ca uppajjati ghānaviññānaṃ, tiṇṇam saṅgati phasso; jivhañca paṭicca rase ca uppajjati jivhaviññānaṃ, tiṇṇam saṅgati phasso; kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññānaṃ, tiṇṇam saṅgati phasso; manañca paṭicca dhamme ca uppajjati manoviññānaṃ, tiṇṇam saṅgati phasso. ‘Cha phassakāyā veditabbā’ ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ catuttham chakkaṃ.

‘‘Cha vedanākāyā veditabbā’ ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhaviññānaṃ, tiṇṇam saṅgati phasso, phassapaccayā vedanā; sotañca paṭicca sadde ca uppajjati sotaviññānaṃ, tiṇṇam saṅgati phasso, phassapaccayā vedanā; ghānañca paṭicca gandhe ca uppajjati ghānaviññānaṃ, tiṇṇam saṅgati phasso, phassapaccayā vedanā; jivhañca

paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā. ‘Cha vedanākāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ. Idam pañcamam chakkaṃ.

“‘Cha taṇhākāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā; sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ...pe... ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ... jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ... kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ... manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā. ‘Cha taṇhākāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ. Idam chaṭṭham chakkaṃ.

422. “‘Cakkhu attā’ti yo vadeyya taṃ na upapajjati. Cakkhusa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhu attā’ti yo vadeyya. Iti cakkhu anattā.

“‘Rūpā attā’ti yo vadeyya taṃ na upapajjati. Rūpānaṃ uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘rūpā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā.

“‘Cakkhuviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati. Cakkhuviññāṇassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhuviññāṇaṃ attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā.

“‘Cakkhusamphasso attā’ti yo vadeyya taṃ na upapajjati. Cakkhusamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhusamphasso attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā.

“‘Vedanā attā’ti yo vadeyya taṃ na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘vedanā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā.

“‘Taṇhā attā’ti yo vadeyya taṃ na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘taṇhā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā, taṇhā anattā.

423. “‘Sotaṃ attā’ti yo vadeyya...pe... ‘ghānaṃ attā’ti yo vadeyya... ‘jivhā attā’ti yo vadeyya... ‘kāyo attā’ti yo vadeyya... ‘mano attā’ti yo vadeyya taṃ na upapajjati. Manassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘mano attā’ti yo vadeyya. Iti mano anattā.

“‘Dhammā attā’ti yo vadeyya taṃ na upapajjati. Dhammānaṃ uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘dhammā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā.

“‘Manoviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati. Manoviññāṇassa uppādopi vayopi

paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘manoviññāṇaṃ attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā.

“Manosamphasso attā’ti yo vadeyya taṃ na upapajjati. Manosamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘manosamphasso attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā.

“Vedanā attā’ti yo vadeyya taṃ na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘vedanā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā.

“Taṇhā attā’ti yo vadeyya taṃ na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘taṇhā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā, taṇhā anattā.

424. “Ayaṃ kho pana, bhikkhave, sakkāyasamudayagāminī paṭipadā – cakkhuṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; rūpe ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; cakkhuvīññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; cakkhusamphassaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; taṇhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; sotaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... ghānaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... jivhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... kāyaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... manaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manoviññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manosamphassaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, taṇhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

“Ayaṃ kho pana, bhikkhave, sakkāyanirodhagāminī paṭipadā – cakkhuṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Rūpe ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Cakkhuvīññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Cakkhusamphassaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Taṇhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Sotaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati...pe... ghānaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati...pe... jivhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati...pe... kāyaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati...pe... manaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Manoviññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Manosamphassaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Taṇhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

425. “Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkāya vedanāya phuṭṭho samāno socati kilamati paridevatī urattāḷiṃ kandati sammohaṃ āpajjati. Tassa

paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivinodetvā adukkhāmasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjāṃ appahāya vijjāṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – netam ṭhānam vijjati.

“Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ...pe... ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ...pe... jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhaviññāṇaṃ...pe... kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ...pe... manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhāmasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati. Tassa paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivinodetvā adukkhāmasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjāṃ appahāya vijjāṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – netam ṭhānam vijjati.

426. “Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhāmasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkāya vedanāya phuṭṭho samāno na socati na kilamati paridevati na urattāliṃ kandati na sammohaṃ āpajjati. Tassa paṭighānusayo nānuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhāmasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjāṃ pahāya vijjāṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – ṭhānametaṃ vijjati.

“Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ...pe....

“Ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ...pe....

“Jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhaviññāṇaṃ...pe....

“Kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ...pe....

“Manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhāmasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāliṃ kandati na sammohaṃ āpajjati. Tassa paṭighānusayo nānuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhāmasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjāṃ pahāya vijjāṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – ṭhānametaṃ vijjati.

427. “Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmiṃ [[cakkhusmimpi \(syā. kaṃ.\) evamitaṃsupi](#)] nibbindati, rūpesu nibbindati, cakkhuviññāṇe nibbindati, cakkhusamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati. Sotasmim nibbindati, saddesu nibbindati...pe... ghānasmim nibbindati, gandhesu nibbindati... jivhāya nibbindati, rasesu nibbindati... kāyasmim nibbindati,

phoṭṭhabbesu nibbindati... manasmim nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati, manosamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati. Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmim vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ ti pajānāti’ ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Imasmim kho pana veyyākaraṇasmim bhaññamāne saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti.

Chachakkasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Mahāsaḷāyatanikasuttaṃ

428. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo” ti. “Bhadante” ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “mahāsaḷāyatanikaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmi” ti. “Evaṃ, bhante” ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

429. “Cakkhum, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, rūpe ajānaṃ apassaṃ yathābhūtaṃ, cakkhuviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, cakkhusamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ, cakkhusmim sārājati, rūpesu sārājati, cakkhuviññāṇe sārājati, cakkhusamphasse sārājati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārājati.

“Tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatim pañcupādānakkhandhā upacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa pavaḍḍhati. Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti; kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti; kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti. So kāyadukkhampi [kāyikadukkhampi (syā. ka.)], kāyikaṃ dukkhampi (ka.)] cetodukkhampi paṭisaṃvedeti.

“Sotaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ...pe... ghānaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ...pe... jivhaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ...pe... kāyaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ...pe... manaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, dhamme, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, manoviññāṇaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, manosamphassaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ, manasmim sārājati, dhammesu sārājati, manoviññāṇe sārājati, manosamphasse sārājati, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārājati.

“Tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatim pañcupādānakkhandhā upacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa pavaḍḍhati. Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti; kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti; kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti. So kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

430. “Cakkhuñca kho, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, rūpe jānaṃ passaṃ yathābhūtaṃ, cakkhuviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, cakkhusamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā

tampi jānaṃ passaṃ yathābhūtaṃ, cakkhusmiṃ na sārājati, rūpesu na sārājati, cakkhuvīññāṇe na sārājati, cakkhusamphasse na sārājati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi na sārājati.

“Tassa asārattassa asaṃyuttassa asammulhassa ādīnavānupassino viharato āyatim pañcupādānakkhandhā apacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa pahīyati. Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti; kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti; kāyikāpi pariḷāhā pahīyantntti, cetasikāpi pariḷāhā pahīyanti. So kāyasukhampi cetosukhampi paṭisaṃvedeti.

431. “Yā tathābhūtaṃ [\[yathābhūtaṃ \(sī. pī.\)\]](#) diṭṭhi sāssa hoti sammādiṭṭhi; yo tathābhūtaṃ [\[yathābhūtaṃ \(sī. pī.\)\]](#) saṅkappo svāssa hoti sammāsaṅkappo; yo tathābhūtaṃ [\[yathābhūtaṃ \(sī. pī.\)\]](#) vāyāmo svāssa hoti sammāvāyāmo; yā tathābhūtaṃ [\[yathābhūtaṃ \(sī. pī.\)\]](#) satī sāssa hoti sammāsati; yo tathābhūtaṃ [\[yathābhūtaṃ \(sī. pī.\)\]](#) samādhi svāssa hoti sammāsamādhi. Pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti. Evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

“Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjaṅgā bhāvanāpāripūriṃ gacchanti.

“Tassime dve dhammā yuganandhā [\[yuganaddhā \(sī. syā. kaṃ.\)\]](#) vattanti – samatho ca vipassanā ca. So ye dhammā abhiññā pariññeyyā te dhamme abhiññā pariññānti. Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati. Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti. Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

“Katame ca, bhikkhave, dhammā abhiññā pariññeyyā? ‘Pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho. Ime dhammā abhiññā pariññeyyā.

“Katame ca, bhikkhave, dhammā abhiññā pahātabbā? Avijjā ca bhavataṇhā ca – ime dhammā abhiññā pahātabbā.

“Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā? Samatho ca vipassanā ca – ime dhammā abhiññā bhāvetabbā.

“Katame, bhikkhave, dhammā abhiññā sacchikātabbā? Vijjā ca vimutti ca – ime dhammā abhiññā sacchikātabbā.

432. “Sotaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ...pe... ghānaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ...pe... jivhaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ... kāyaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ... manāṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, dhamme jānaṃ passaṃ yathābhūtaṃ, manoviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, manosamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ, manasmim na sārājati, dhammesu na sārājati, manoviññāṇe na sārājati, manosamphasse na sārājati, yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi na sārājati.

“Tassa asārattassa asaṃyuttassa asammulhassa ādīnavānupassino viharato āyatim pañcupādānakkhandhā apacayaṃ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā

tatrataṭṭrābhinandinī, sā cassa pahīyati. Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti; kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti; kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti. So kāyasukhampi cetosukhampi paṭisaṃvedeti.

433. “Yā tathābhūtassa diṭṭhi sāssa hoti sammādiṭṭhi; yo tathābhūtassa saṅkappo svāssa hoti sammāsaṅkappo; yo tathābhūtassa vāyāmo svāssa hoti sammāvāyāmo; yā tathābhūtassa sati sāssa hoti sammāsati; yo tathābhūtassa samādhi svāssa hoti sammāsamādhi. Pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti. Evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

“Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjaṅgā bhāvanāpāripūriṃ gacchanti.

“Tassime dve dhammā yuganandhā vattanti – samatho ca vipassanā ca. So ye dhammā abhiññā pariññeyyā te dhamme abhiññā pariḷānāti. Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati. Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti. Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

“Katame ca, bhikkhave, dhammā abhiññā pariññeyyā? ‘Pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho. Ime dhammā abhiññā pariññeyyā.

“Katame ca, bhikkhave, dhammā abhiññā pahātabbā? Avijjā ca bhavataṅhā ca – ime dhammā abhiññā pahātabbā.

“Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā? Samatho ca vipassanā ca – ime dhammā abhiññā bhāvetabbā.

“Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā? Vijjā ca vimutti ca – ime dhammā abhiññā sacchikātabbā”’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Mahāsaḷāyatānikasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Nagaravindeyyasuttaṃ

434. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena nagaravindaṃ nāma kosalanāṃ brāhmaṇānaṃ gāmo tadavasari. Assosūṃ kho nagaravindeyyakā [nagaravindeyyā (ka.)] brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ nagaravindaṃ anupatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abhuggato – ‘itipi so bhagavā arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā’ti. So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ pajamaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyośānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”’ti.

Atha kho nagaravindeyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamim̐su; upasaṅkamitvā appekacce bhagavantam̐ abhivādetvā ekamantaṃ nisīdim̐su. Appekacce bhagavatā saddhiṃ sammodim̐su; sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdim̐su. Appekacce yena bhagavā tenañjalim̐ paṇāmetvā ekamantaṃ nisīdim̐su. Appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdim̐su. Appekacce tuṅhībhūtā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinne kho nagaravindeyyake brāhmaṇagahapatike bhagavā etadavoca –

435. “Sace vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ – ‘katham̐bhūtā, gahapatayo, samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ ti? Evaṃ puṭṭhā tumhe, gahapatayo, tesam̐ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha – ‘ye te samaṇabrāhmaṇā cakkhuvīññeyyesu rūpesu avītarāgā avītidosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Tam̐ kissa hetu? Mayampi hi cakkhuvīññeyyesu rūpesu avītarāgā avītidosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam̐ no samacariyampi hetam̐ uttari apassataṃ. Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu... ghānavīññeyyesu gandhesu... jivhāvīññeyyesu rasesu... kāyavīññeyyesu phoṭṭhabbesu... manovīññeyyesu dhammesu avītarāgā avītidosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Tam̐ kissa hetu? Mayampi hi manovīññeyyesu dhammesu avītarāgā avītidosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam̐ no samacariyampi hetam̐ uttari apassataṃ. Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ ti. Evaṃ puṭṭhā tumhe, gahapatayo, tesam̐ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha.

436. “Sace pana vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ – ‘katham̐bhūtā, gahapatayo, samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ ti? Evaṃ puṭṭhā tumhe, gahapatayo, tesam̐ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha – ‘ye te samaṇabrāhmaṇā cakkhuvīññeyyesu rūpesu vītarāgā vītidosā vītamohā, ajjhattaṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Tam̐ kissa hetu? Mayampi hi [\[mayam̐ hi \(?\)\]](#) cakkhuvīññeyyesu rūpesu avītarāgā avītidosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam̐ no samacariyampi hetam̐ uttari passataṃ. Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu... ghānavīññeyyesu gandhesu... jivhāvīññeyyesu rasesu... kāyavīññeyyesu phoṭṭhabbesu... manovīññeyyesu dhammesu vītarāgā vītidosā vītamohā, ajjhattaṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Tam̐ kissa hetu? Mayampi hi manovīññeyyesu dhammesu avītarāgā avītidosā avītamohā ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesam̐ no samacariyampi hetam̐ uttari passataṃ. Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ ti. Evaṃ puṭṭhā tumhe, gahapatayo, tesam̐ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha.

437. “Sace pana vo [\[sace te \(syā. kam̐. pī. ka.\)\]](#), gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ – ‘ke panāyasmantānaṃ ākāra, ke anvayā, yena tumhe āyasmanto evaṃ vadetha? Addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītidosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ ti? Evaṃ puṭṭhā tumhe, gahapatayo, tesam̐ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha – ‘tathā hi te āyasmanto araṇṇavanapatthāni pantāni senāsanāni paṭisevanti. Natthi kho pana tattha tathārūpā cakkhuvīññeyyā rūpā ye disvā disvā abhirameyyūṃ, natthi kho pana tattha tathārūpā sotaviññeyyā saddā ye sutvā sutvā abhirameyyūṃ, natthi kho pana tattha tathārūpā ghānavīññeyyā gandhā ye ghāyitvā ghāyitvā abhirameyyūṃ, natthi kho pana tattha tathārūpā jivhāvīññeyyā rasā ye sāyitvā sāyitvā abhirameyyūṃ, natthi kho pana tattha tathārūpā kāyavīññeyyā

phoṭṭhabbā ye phusitvā phusitvā abhiraṃeyyūṃ. Ime kho no, āvuso, ākārā, ime anvayā, yena mayāṃ [yena mayāṃ āyasmanto (sī. pī.), yena mayāṃ āyasmante (syā. kaṃ.)] evaṃ vadema – addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti. Evaṃ puṭṭhā tumhe, gahapatayo, tesāṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyāthā’ti.

Evaṃ vutte, nagaravindeyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocūṃ – ‘‘abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayāṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge paṇupete saraṇaṃ gate’’ti.

Nagaravindeyyasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Piṇḍapātapārisuddhisuttaṃ

438. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca –

‘‘Vipassannāni kho te, sārīputta, indriyāni, parisuddho chavivaṇṇo pariyodāto. Katamena kho tvaṃ, sārīputta, vihārena etarahi bahulaṃ viharasī’ti? ‘‘Suññatāvihārena kho ahaṃ, bhante, etarahi bahulaṃ viharāmī’ti. ‘‘Sādhu, sādhu, sārīputta! Mahāpurisavihārena kira tvaṃ, sārīputta, etarahi bahulaṃ viharasī. Mahāpurisavihāro eso [hesa (sī. syā. kaṃ. pī.)], sārīputta, yadidaṃ – suññatā. Tasmātiha, sārīputta, bhikkhu sace ākaṅkheyya – ‘suññatāvihārena bahulaṃ [etarahi bahulaṃ (sī. pī.)] vihareyya’nti, tena, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi nu kho me tattha cakkhuvīññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi me tattha cakkhuvīññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sārīputta, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, natthi me tattha cakkhuvīññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

439. ‘‘Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi nu kho me tattha sotaviññeyyesu saddesu...pe... ghānaviññeyyesu gandhesu... jivhāviññeyyesu rasesu ... kāyaviññeyyesu phoṭṭhabbesu... manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sārīputta, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, natthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu

dhammesu.

440. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘pahīnā nu kho me pañca kāmagaṇā’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘appahīnā kho me pañca kāmagaṇā’ti, tena, sārīputta, bhikkhunā pañcannaṃ kāmagaṇānaṃ pahānāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘pahīnā kho me pañca kāmagaṇā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

441. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘pahīnā nu kho me pañca nīvaraṇā’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘appahīnā kho me pañca nīvaraṇā’ti, tena, sārīputta, bhikkhunā pañcannaṃ nīvaraṇānaṃ pahānāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘pahīnā kho me pañca nīvaraṇā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

442. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘pariññātā nu kho me pañcupādānakkhandhā’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘apariññātā kho me pañcupādānakkhandhā’ti, tena, sārīputta, bhikkhunā pañcannaṃ upādānakkhandhānaṃ pariññāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘pariññātā kho me pañcupādānakkhandhā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

443. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me cattāro satipaṭṭhānā’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me cattāro satipaṭṭhānā’ti, tena, sārīputta, bhikkhunā catunnaṃ satipaṭṭhānānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me cattāro satipaṭṭhānā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

444. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me cattāro sammappadhānā’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me cattāro sammappadhānā’ti, tena, sārīputta, bhikkhunā catunnaṃ sammappadhānānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me cattāro sammappadhānā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

445. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me cattāro iddhipādā’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me cattāro iddhipādā’ti, tena, sārīputta, bhikkhunā catunnaṃ iddhipādānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me cattāro iddhipādā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

446. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitāni nu kho me pañcindriyānī’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitāni kho me pañcindriyānī’ti, tena, sārīputta, bhikkhunā pañcannaṃ indriyānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitāni kho me pañcindriyānī’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

447. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitāni nu kho me pañca balānī’ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitāni kho me pañca balānī’ti, tena, sārīputta, bhikkhunā pañcannaṃ balānaṃ bhāvanāya vāyāmitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitāni kho me pañca balānī’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

448. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me satta bojjhaṅgā’ ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me satta bojjhaṅgā’ ti, tena, sārīputta, bhikkhunā sattannaṃ bojjhaṅgānaṃ bhāvanāya vāyamitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me satta bojjhaṅgā’ ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

449. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvito nu kho me ariyo aṭṭhaṅgiko maggo’ ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvito kho me ariyo aṭṭhaṅgiko maggo’ ti, tena, sārīputta, bhikkhunā ariyassa aṭṭhaṅgikassa maggassa bhāvanāya vāyamitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvito kho me ariyo aṭṭhaṅgiko maggo’ ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

450. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘bhāvitā nu kho me samatho ca vipassanā cā’ ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘abhāvitā kho me samatho ca vipassanā cā’ ti, tena, sārīputta, bhikkhunā samathavipassanānaṃ bhāvanāya vāyamitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘bhāvitā kho me samatho ca vipassanā cā’ ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

451. “Puna caparaṃ, sārīputta, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘sacchikatā nu kho me vijjā ca vimutti cā’ ti? Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘asacchikatā kho me vijjā ca vimutti cā’ ti, tena, sārīputta, bhikkhunā vijjāya vimuttiyā sacchikiriyāya vāyamitabbaṃ. Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti – ‘sacchikatā kho me vijjā ca vimutti cā’ ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

452. “Ye hi keci, sārīputta, atītamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhesuṃ, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhesuṃ. Yepi hi keci, sārīputta, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhessanti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessanti. Yepi hi keci, sārīputta, etarahi samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhenti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhenti. Tasmātiha, sārīputta [vo sārīputta evaṃ sikkhitabbaṃ (sī. pī.)], ‘paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessamā’ ti – evañhi vo, sārīputta, sikkhitabba’ nti.

Idamavoca bhagavā. Attamano āyasmā sārīputto bhagavato bhāsitaṃ abhinandīti.

Piṇḍapātapārisuddhisuttaṃ niṭṭhitaṃ navamaṃ.

10. Indriyabhāvanāsuttaṃ

453. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā gajaṅgalāyaṃ [kajaṅgalāyaṃ (sī. pī.), kajjaṅgalāyaṃ (syā. kaṃ.)] viharati suveḷuvane [veḷuvane (syā. kaṃ.), mukheluvane (sī. pī.)]. Atha kho uttaro māṇavo pārāsiviyantevāsī [pārāsariyantevāsī (sī. pī.), pārāsiviyantevāsī (syā. kaṃ.)] yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho uttaraṃ māṇavaṃ pārāsiviyantevāsīṃ bhagavā etadavoca – “deseti, uttara, pārāsivīyo brāhmaṇo sāvakānaṃ indriyabhāvana’ nti? “Deseti, bho gotama, pārāsivīyo brāhmaṇo sāvakānaṃ indriyabhāvana’ nti. “Yathā kathaṃ pana, uttara, deseti pārāsivīyo brāhmaṇo sāvakānaṃ indriyabhāvana’ nti? “Idha, bho gotama, cakkhunā rūpaṃ na passati, sotena saddaṃ na suṇāti – evaṃ kho, bho gotama, deseti pārāsivīyo brāhmaṇo sāvakānaṃ indriyabhāvana’ nti. “Evaṃ sante kho, uttara, andho bhāvitindriyo bhavissati, badhiro bhāvitindriyo bhavissati; yathā pārāsivīyassa brāhmaṇassa vacanaṃ. Andho hi, uttara, cakkhunā rūpaṃ na passati, badhiro sotena saddaṃ na suṇāti’ ti. Evaṃ vutte, uttaro māṇavo pārāsiviyantevāsī tuṅhībhūto maṅkubhūto

pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

Atha kho bhagavā uttaraṃ māṇavaṃ pārāsiviyantevāsīṃ tuṅhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ veditvā āyasmantaṃ ānandaṃ āmantesi – ‘‘aññathā kho, ānanda, deseti pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanaṃ, aññathā ca panānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti’’ti. ‘‘Etassa, bhagavā, kālo; etassa, sugata, kālo yaṃ bhagavā ariyassa vinaye anuttaraṃ indriyabhāvanaṃ deseyya. Bhagavato sutvā bhikkhū dhāressanti’’ti. ‘‘Tenahānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –

454. ‘‘Kathañcānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti? Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti. Seyyathāpi, ānanda, cakkhumā puriso ummīletvā vā nimīleyya, nimīletvā vā ummīleyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvatāṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā cakkhuvīññeyyesu rūpesu.

455. ‘‘Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti. Seyyathāpi, ānanda, balavā puriso appakasireneva accharaṃ [accharikaṃ (syā. kaṃ. pī. ka.)] pahareyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvatāṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā sotaviññeyyesu saddesu.

456. ‘‘Puna caparaṃ, ānanda, bhikkhuno ghānena gandhaṃ ghāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti. Seyyathāpi, ānanda, īsakapaṇe [īsakapaṇe (sī. syā. kaṃ. pī.), īsakaphaṇe (sī. atṭha.), ‘‘majjhe uccaṃ hutvā’’ti [ṭīkāya saṃsanditabbā](#)] padumapalāse [paduminipatte (sī. syā. kaṃ. pī.)] udakaphusitāni pavattanti, na saṅghanti; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvatāṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā ghānaviññeyyesu gandhesu.

457. ‘‘Puna caparaṃ, ānanda, bhikkhuno jivhāya rasaṃ sāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ. Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ – upekkhā’’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅghāti. Seyyathāpi, ānanda, balavā puriso jivhagge kheḷapiṇḍaṃ saṃyūhitvā appakasirena vameyya [sandhameyya (ka.)]; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvatāṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅghāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā jivhāviññeyyesu rasesu.

458. “Puna caparam, ānanda, bhikkhuno kāyena phoṭṭhabbam phusitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhatam oḷārikam paṭiccasamuppannaṃ. Etaṃ santam etaṃ paṇītam yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅthāti. Seyyathāpi, ānanda, balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅthāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā kāyaviññeyyesu phoṭṭhabbesu.

459. “Puna caparam, ānanda, bhikkhuno manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti – ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhatam oḷārikam paṭiccasamuppannaṃ. Etaṃ santam etaṃ paṇītam yadidaṃ – upekkhā’ti. Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati; upekkhā saṅthāti. Seyyathāpi, ānanda, balavā puriso divasaṃsantatte [divasasantette (sī.)] ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya. Dandho, ānanda, udakaphusitānaṃ nipāto, atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya; evameva kho, ānanda, yassa kassaci evaṃsīghaṃ evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati, upekkhā saṅthāti – ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā manoviññeyyesu dhammesu. Evaṃ kho, ānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti.

460. “Kathañcānanda, sekho hoti pāṭipado? Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So tena uppanna manāpena uppanna amanāpena uppanna manāpāmanāpena aṭṭiyati harāyati jigucchati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So tena uppanna manāpena uppanna amanāpena uppanna manāpāmanāpena aṭṭiyati harāyati jigucchati. Evaṃ kho, ānanda, sekho hoti pāṭipado.

461. “Kathañcānanda, ariyo hoti bhāvitindriyo? Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So sace ākaṅkhati – ‘paṭikūle [paṭikūle (sabbattha)] appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūlañca appaṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

462. “Puna caparam, ānanda, bhikkhuno sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So sace ākaṅkhati – ‘paṭikūle appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūlañca appaṭikūlañca tadubhayampmippi abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno. Evaṃ kho, ānanda, ariyo hoti bhāvitindriyo.

463. “Iti kho, ānanda, desitā mayā ariyassa vinaye anuttarā indriyabhāvanā, desito sekho pāṭipado, desito ariyo bhāvitindriyo. Yaṃ kho, ānanda, sathārā karaṇīyaṃ sāvakaṇaṃ hitesinā anukampakena

anukampaṃ upādāya, kataṃ vo taṃ mayā. Etāni, ānanda, rukkhamaḷāni, etāni suññāgārāni,
jhāyathānanda, mā pamādattha, mā pacchā vippaṭṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsani'’ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Indriyabhāvanāsuttaṃ niṭṭhitaṃ dasamaṃ.

Salāyatanavaggo niṭṭhito pañcamaṃ.

Tassuddānaṃ –

Anāthapiṇḍiko channo, puṇṇo nandakarāhulā;
Chachakkaṃ salāyatanikaṃ, nagaravindeyyasuddhikā;
Indriyabhāvanā cāpi, vaggo ovādapañcamoti.

Idaṃ vaggānamuddānaṃ –

Devadahonupado ca, suññato ca vibhaṅgako;
Salāyatanoti vaggā, uparipaṇṇāsake ṭhitāti.

Uparipaṇṇāsakaṃ samattaṃ.

Tīhi paṇṇāsakehi paṭimaṇḍito sakalo

Majjhimanikāyo samatto.