

Namo tassa bhagavato arahato sammāsambuddhassa

Majjhimanikāyo

Mūlapaṇṇasapāli

1. Mūlapariyāyavaggo

1. Mūlapariyāyasuttam

1. Evam me sutam – ekaṁ samayam bhagavā ukkaṭṭhayaṁ viharati subhagavane sālarājamūle. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “sabbadhammamūlapariyāyam vo, bhikkhave, desessāmi. Tam suñātha, sādhukam manasi karotha, bhāsissāmī”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

2. “Idha, bhikkhave, assutavā puthujjano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto – pathavim [pathavim (sī. syā. kam. pī.)] pathavito sañjānāti; pathavim pathavito saññatvā pathavim maññati, pathaviyā maññati, pathavito maññati, pathavim meti maññati, pathavim abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Āpam āpato sañjānāti; āpam āpato saññatvā āpam maññati, āpasmiṁ maññati, āpato maññati, āpam meti maññati, āpam abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Tejam tejato sañjānāti; tejam tejato saññatvā tejam maññati, tejasmiṁ maññati, tejato maññati, tejam meti maññati, tejam abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Vāyam vāyato sañjānāti; vāyam vāyato saññatvā vāyam maññati, vāyasmīm maññati, vāyato maññati, vāyam meti maññati, vāyam abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

3. “Bhūte bhūtato sañjānāti; bhūte bhūtato saññatvā bhūte maññati, bhūtesu maññati, bhūtato maññati, bhūte meti maññati, bhūte abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Deve devato sañjānāti; deve devato saññatvā deve maññati, devesu maññati, devato maññati, deve meti maññati, deve abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Pajāpatim pajāpatito sañjānāti; pajāpatim pajāpatito saññatvā pajāpatim maññati, pajāpatismīm maññati, pajāpatito maññati, pajāpatim meti maññati, pajāpatim abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Brahmaṁ brahmato sañjānāti; brahmaṁ brahmato saññatvā brahmaṁ maññati, brahmasmīm maññati, brahmato maññati, brahmaṁ meti maññati, brahmaṁ abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Ābhassare ābhassarato sañjānāti; ābhassare ābhassarato saññatvā ābhassare maññati, ābhassaresu maññati, ābhassarato maññati, ābhassare meti maññati, ābhassare abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Subhakiṇhe subhakiṇhato sañjānāti; subhakiṇhe subhakiṇhato saññatvā subhakiṇhe maññati, subhakiṇhesu maññati, subhakiṇhato maññati, subhakiṇhe meti maññati, subhakiṇhe abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Vehapphale vehapphalato sañjānāti; vehapphale vehapphalato saññatvā vehapphale maññati, vehapphalesu maññati, vehapphalato maññati, vehapphale meti maññati, vehapphale abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Abhibhum abhibhūto sañjānāti; abhibhum abhibhūto saññatvā abhibhum maññati, abhibhusmim maññati, abhibhūto maññati, abhibhum meti maññati, abhibhum abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

4. “Ākāsānañcāyatanaṁ ākāsānañcāyatanaṁ sañjānāti; ākāsānañcāyatanaṁ ākāsānañcāyatanaṁ saññatvā ākāsānañcāyatanaṁ maññati, ākāsānañcāyatanaṁ maññati, ākāsānañcāyatanaṁ maññati, ākāsānañcāyatanaṁ meti maññati, ākāsānañcāyatanaṁ abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Viññāṇañcāyatanaṁ viññāṇañcāyatanaṁ sañjānāti; viññāṇañcāyatanaṁ viññāṇañcāyatanaṁ saññatvā viññāṇañcāyatanaṁ maññati, viññāṇañcāyatanaṁ maññati, viññāṇañcāyatanaṁ maññati, viññāṇañcāyatanaṁ meti maññati, viññāṇañcāyatanaṁ abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Ākiñcaññāyatanaṁ ākiñcaññāyatanaṁ sañjānāti; ākiñcaññāyatanaṁ ākiñcaññāyatanaṁ saññatvā ākiñcaññāyatanaṁ maññati, ākiñcaññāyatanaṁ maññati, ākiñcaññāyatanaṁ maññati, ākiñcaññāyatanaṁ meti maññati, ākiñcaññāyatanaṁ abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Nevasaññānāsaññāyatanaṁ nevasaññānāsaññāyatanaṁ nevasaññānāsaññāyatanaṁ sañjānāti; nevasaññānāsaññāyatanaṁ nevasaññānāsaññāyatanaṁ maññati, nevasaññānāsaññāyatanaṁ maññati, nevasaññānāsaññāyatanaṁ maññati, nevasaññānāsaññāyatanaṁ meti maññati, nevasaññānāsaññāyatanaṁ abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

5. “Diṭṭham diṭṭhato sañjānāti; diṭṭham diṭṭhato saññatvā diṭṭham maññati, diṭṭhasmim maññati, diṭṭhato maññati, diṭṭham meti maññati, diṭṭham abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Sutam sutato sañjānāti; sutam sutato saññatvā sutam maññati, sutasmiṁ maññati, sutato maññati, sutam meti maññati, sutam abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Mutam mutato sañjānāti; mutam mutato saññatvā mutam maññati, mutasmiṁ maññati, mutato maññati, mutam meti maññati, mutam abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Viññātām viññātato sañjānāti; viññātām viññātato saññatvā viññātām maññati, viññātasmiṁ maññati, viññātato maññati, viññātām meti maññati, viññātām abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

6. “Ekattam ekattato sañjānāti; ekattam ekattato saññatvā ekattam maññati, ekattasmiṁ maññati, ekattato maññati, ekattam meti maññati, ekattam abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

“Nānattam nānattato sañjānāti; nānattam nānattato saññatvā nānattam maññati, nānattasmiṁ

maññati, nānattato maññati, nānattam meti maññati, nānattam abhinandati. Tam kissa hetu? ‘Apariññatam tassā’ti vadāmi.

“Sabbaṁ sabbato sañjānāti; sabbam sabbato saññatvā sabbaṁ maññati, sabbasmim maññati, sabbato maññati, sabbam meti maññati, sabbam abhinandati. Tam kissa hetu? ‘Apariññatam tassā’ti vadāmi.

“Nibbānaṁ nibbānato sañjānāti; nibbānaṁ nibbānato saññatvā nibbānaṁ maññati, nibbānasmiṁ maññati, nibbānato maññati, nibbānaṁ meti maññati, nibbānaṁ abhinandati. Tam kissa hetu? ‘Apariññatam tassā’ti vadāmi.

Puthujjanavasena pāthamanayabhūmiparicchedo niṭṭhito.

7. “Yopi so, bhikkhave, bhikkhu sekkho [sekho (sī. syā. kam. pī.)] appattamānaso anuttaram yogakkhemam patthayamāno viharati, sopi pathavim pathavito abhijānāti; pathavim pathavito abhiññāya [abhiññatvā (ka.)] pathavim mā maññi [vā maññati], pathaviyā mā maññi, pathavito mā maññi, pathavim meti mā maññi, pathavim mābhinandi [vā abhinandati (sī.) tīkā oloketabbā]. Tam kissa hetu? ‘Pariññeyyam tassā’ti vadāmi.

“Āpam...pe... tejam... vāyam... bhūte... deve... pajāpatim... brahmam... ābhassare... subhakinhe... vehapphale... abhibhum... ākāsānañcāyatanaṁ... viññāṇañcāyatanaṁ... ākiñcaññāyatanaṁ... nevasaññānāsaññāyatanaṁ... diṭṭham... sutam... mutam... viññātām... ekattām... nānattam... sabbam... nibbānaṁ nibbānato abhijānāti; nibbānaṁ nibbānato abhiññāya nibbānaṁ mā maññi, nibbānasmiṁ mā maññi, nibbānato mā maññi, nibbānaṁ meti mā maññi, nibbānaṁ mābhinandi. Tam kissa hetu? ‘Pariññeyyam tassā’ti vadāmi.

Sekkhavasena [satthāravasena (sī.), satthuvasena (syā. ka.)] dutiyanayabhūmiparicchedo niṭṭhito.

8. “Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadatho parikkhīṇabhvavasamyojano sammadaññā vimutto, sopi pathavim pathavito abhijānāti; pathavim pathavito abhiññāya pathavim na maññati, pathaviyā na maññati, pathavito na maññati, pathavim meti na maññati, pathavim nābhinandati. Tam kissa hetu? ‘Pariññatam tassā’ti vadāmi.

“Āpam...pe... tejam... vāyam... bhūte... deve... pajāpatim... brahmam... ābhassare... subhakinhe... vehapphale... abhibhum... ākāsānañcāyatanaṁ... viññāṇañcāyatanaṁ... ākiñcaññāyatanaṁ... nevasaññānāsaññāyatanaṁ... diṭṭham... sutam... mutam... viññātām... ekattām... nānattam... sabbam... nibbānaṁ nibbānato abhijānāti; nibbānaṁ nibbānato abhiññāya nibbānaṁ na maññati, nibbānasmiṁ na maññati, nibbānato na maññati, nibbānaṁ meti na maññati, nibbānaṁ nābhinandati. Tam kissa hetu? ‘Pariññatam tassā’ti vadāmi.

Khīṇāsavavasena tatiyanayabhūmiparicchedo niṭṭhito.

9. “Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadatho parikkhīṇabhvavasamyojano sammadaññā vimutto, sopi pathavim pathavito abhijānāti; pathavim pathavito abhiññāya pathavim na maññati, pathaviyā na maññati, pathavito na maññati, pathavim meti na maññati, pathavim nābhinandati. Tam kissa hetu? Khayā rāgassa, vītarāgattā.

“Āpam...pe... tejam... vāyam... bhūte... deve... pajāpatim... brahmam... ābhassare... subhakinhe... vehapphale... abhibhum... ākāsānañcāyatanaṁ... viññāṇañcāyatanaṁ... ākiñcaññāyatanaṁ... nevasaññānāsaññāyatanaṁ... diṭṭham... sutam... mutam... viññātām... ekattām... nānattam... sabbam... nibbānaṁ nibbānato abhijānāti; nibbānaṁ nibbānato abhiññāya

nibbānam na maññati, nibbānasmīm na maññati, nibbānato na maññati, nibbānam meti na maññati, nibbānam nābhinandati. Tam kissa hetu? Khayā rāgassa, vītarāgattā.

Khīṇāsavavasena catutthanayabhūmiparicchedo niṭṭhito.

10. “Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadatho parikkhīṇabhvavasamyojano sammadaññā vimutto, sopi pathavīm pathavito abhijānāti; pathavīm pathavito abhiññāya pathavīm na maññati, pathaviyā na maññati, pathavito na maññati, pathavīm meti na maññati, pathavīm nābhinandati. Tam kissa hetu? Khayā dosassa, vītadosattā.

“Āpaṁ...pe... tejam... vāyam... bhūte... deve... pajāpatīm... brahmam... ābhassare... subhakinhe... vehapphale... abhibhūm... ākāsānañcāyatanaṁ... viññāṇañcāyatanaṁ... ākiñcaññāyatanaṁ... nevasaññānāsaññāyatanaṁ... diṭṭham... sutam... mutam... viññātam... ekattam... nānattam... sabbam... nibbānam nibbānato abhijānāti; nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmīm na maññati, nibbānato na maññati, nibbānam meti na maññati, nibbānam nābhinandati. Tam kissa hetu? Khayā dosassa, vītadosattā.

Khīṇāsavavasena pañcamanayabhūmiparicchedo niṭṭhito.

11. “Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadatho parikkhīṇabhvavasamyojano sammadaññā vimutto, sopi pathavīm pathavito abhijānāti; pathavīm pathavito abhiññāya pathavīm na maññati, pathaviyā na maññati, pathavito na maññati, pathavīm meti na maññati, pathavīm nābhinandati. Tam kissa hetu? Khayā mohassa, vītamohattā.

“Āpaṁ...pe... tejam... vāyam... bhūte... deve... pajāpatīm... brahmam... ābhassare... subhakinhe... vehapphale... abhibhūm... ākāsānañcāyatanaṁ... viññāṇañcāyatanaṁ... ākiñcaññāyatanaṁ... nevasaññānāsaññāyatanaṁ... diṭṭham... sutam... mutam... viññātam... ekattam... nānattam... sabbam... nibbānam nibbānato abhijānāti; nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmīm na maññati, nibbānato na maññati, nibbānam meti na maññati, nibbānam nābhinandati. Tam kissa hetu? Khayā mohassa, vītamohattā.

Khīṇāsavavasena chaṭṭhanayabhūmiparicchedo niṭṭhito.

12. “Tathāgatopi, bhikkhave, araham sammāsambuddho pathavīm pathavito abhijānāti; pathavīm pathavito abhiññāya pathavīm na maññati, pathaviyā na maññati, pathavito na maññati, pathavīm meti na maññati, pathavīm nābhinandati. Tam kissa hetu? ‘Pariññātantaṁ tathāgatassā’ti vadāmi.

“Āpaṁ...pe... tejam... vāyam... bhūte... deve... pajāpatīm... brahmam... ābhassare... subhakinhe... vehapphale... abhibhūm... ākāsānañcāyatanaṁ... viññāṇañcāyatanaṁ... ākiñcaññāyatanaṁ... nevasaññānāsaññāyatanaṁ... diṭṭham... sutam... mutam... viññātam... ekattam... nānattam... sabbam... nibbānam nibbānato abhijānāti; nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmīm na maññati, nibbānato na maññati, nibbānam meti na maññati, nibbānam nābhinandati. Tam kissa hetu? ‘Pariññātantaṁ tathāgatassā’ti vadāmi.

Tathāgatavasena sattamanayabhūmiparicchedo niṭṭhito.

13. “Tathāgatopi, bhikkhave, araham sammāsambuddho pathavīm pathavito abhijānāti; pathavīm pathavito abhiññāya pathavīm na maññati, pathaviyā na maññati, pathavito na maññati, pathavīm meti na maññati, pathavīm nābhinandati. Tam kissa hetu? ‘Nandī [nandi (sī. syā.)] dukkhassa mūla’nti – iti viditvā ‘bhavā jāti bhūtassa jarāmaraṇa’nti. Tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṁ abhisambuddho’ti vadāmi.

“Āpam ...pe... tejam... vāyam... bhūte... deve... pajāpatim... brahmam... ābhassare... subhakinhe... vehapphale... abhibhum... ākāsānañcāyatanaṁ... viññānañcāyatanaṁ... ākiñcaññāyatanaṁ... nevasaññānāsaññāyatanaṁ... diṭṭham... sutam... mutam... viññātam... ekattam... nānattam... sabbam... nibbānam nibbānato abhijānāti; nibbānam nibbānato abhiññāya nibbānam na maññāti, nibbānasmiṁ na maññāti, nibbānato na maññāti, nibbānam meti na maññāti, nibbānam nābhīnandati. Tam kissa hetu? ‘Nandī dukkhassa mūla’nti – iti viditvā ‘bhavā jāti bhūtassa jarāmarañā’nti. Tasmātiha, bhikkhave, ‘tathāgato sabbaso tañhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṁ abhisambuddho’ti vadāmī’ti.

Tathāgatavasena aṭṭhamanayabhūmiparicchedo niṭṭhito.

Idamavoca bhagavā. Na te bhikkhū [na attamanā tebhikkhū (syā.), te bhikkhū (pī. ka.)] bhagavato bhāsitam abhinandunti.

Mūlapariyāyasuttam niṭṭhitam paṭhamam.

2. Sabbāsavasuttam

14. Evaṁ me sutam – ekam samayam bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “sabbāsavasamvarapariyāyam vo, bhikkhave, desessāmi. Tam suṇātha, sādhukam manasi karotha, bhāsissāmī”ti. “Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

15. “Jānato aham, bhikkhave, passato āsavānam khayam vadāmi, no ajānato no apassato. Kiñca, bhikkhave, jānato kiñca passato āsavānam khayam vadāmi? Yoniso ca manasikāram ayoniso ca manasikāram. Ayoniso, bhikkhave, manasikaroto anuppannā ceva āsavā uppajjanti, uppannā ca āsavā pavaḍḍhanti; yoniso ca kho, bhikkhave, manasikaroto anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

16. “Atthi, bhikkhave, āsavā dassanā pahātabbā, atthi āsavā samvarā pahātabbā, atthi āsavā patisevanā pahātabbā, atthi āsavā adhivāsanā pahātabbā, atthi āsavā parivajjanā pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pahātabbā.

Dassanā pahātabbāsavā

17. “Katame ca, bhikkhave, āsavā dassanā pahātabbā? Idha, bhikkhave, assutavā puthujjano – ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto – manasikaraṇīye dhamme nappajānāti, amanasikaraṇīye dhamme nappajānāti. So manasikaraṇīye dhamme appajānanto amanasikaraṇīye dhamme appajānanto, ye dhammā na manasikaraṇīyā, te dhamme manasi karoti, ye dhammā manasikaraṇīyā te dhamme na manasi karoti.

“Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati – ime dhammā na manasikaraṇīyā ye dhamme manasi karoti.

“Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme na manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati,

uppanno vā avijjāsavo pahīyati – ime dhammā manasikaraṇīyā ye dhamme na manasi karoti.

“Tassa amanasikaraṇīyānam dhammānam manasikārā manasikaraṇīyānam dhammānam amanasikārā anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

18. “So evam ayoniso manasi karoti – ‘ahosiṃ nu kho aham atītamaddhānam? Na nu kho ahosiṃ atītamaddhānam? Kiṃ nu kho ahosiṃ atītamaddhānam? Kathaṃ nu kho ahosiṃ atītamaddhānam? Kiṃ hutvā kiṃ ahosiṃ nu kho aham atītamaddhānam? Bhavissāmi nu kho aham anāgatamaddhānam? Na nu kho bhavissāmi anāgatamaddhānam? Kiṃ nu kho bhavissāmi anāgatamaddhānam? Kathaṃ nu kho bhavissāmi anāgatamaddhānam? Kiṃ hutvā kiṃ bhavissāmi nu kho aham anāgatamaddhāna’nti? Etarahi vā paccuppannamaddhānam [paccuppannamaddhānam ārabbha (syā.)] ajjhattam kathaṃkathī hoti – ‘aham nu khosmi? No nu khosmi? Kiṃ nu khosmi? Kathaṃ nu khosmi? Ayam nu kho satto kuto āgato? So kuhim gāmī bhavissatīti?

19. “Tassa evam ayoniso manasikaroto channam diṭṭhinam aññatarā diṭṭhi uppajjati. ‘Atthi me attāti vā assa [vāssa (sī. syā. pī.)] saccato thetañcato diṭṭhi uppajjati; ‘natthi me attāti vā assa saccato thetañcato diṭṭhi uppajjati; ‘attanāva attanānam sañjānāmī’ti vā assa saccato thetañcato diṭṭhi uppajjati; ‘anattanāva attanānam sañjānāmī’ti vā assa saccato thetañcato diṭṭhi uppajjati; atha vā panassa evam diṭṭhi hoti – ‘yo me ayam attā vado vedeyyo tatra tatra kalyāṇapāpakānam kammānam vipākam paṭisamvedeti so kho pana me ayam attā nicco dhuvo sassato avipariñāmadhammo sassatisamañ tatheva ṭhassatīti. Idam vuccati, bhikkhave, diṭṭhigatañ diṭṭhigahanam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam. Diṭṭhisamyojanasamyyutto, bhikkhave, assutavā puthujjano na parimuccati jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi; ‘na parimuccati dukkhasmā’ti vadāmi.

20. “Sutavā ca kho, bhikkhave, ariyasāvako – ariyānam dassāvī ariyadhammassa kovidō ariyadhamme suvinīto, sappurisānam dassāvī sappurisadhammassa kovidō sappurisadhamme suvinīto – manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti. So manasikaraṇīye dhamme pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā na manasikaraṇīyā te dhamme na manasi karoti, ye dhammā manasikaraṇīyā te dhamme manasi karoti.

“Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme na manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati – ime dhammā na manasikaraṇīyā, ye dhamme na manasi karoti.

“Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme manasi karoti? Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati – ime dhammā manasikaraṇīyā ye dhamme manasi karoti.

“Tassa amanasikaraṇīyānam dhammānam amanasikārā manasikaraṇīyānam dhammānam manasikārā anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

21. “So ‘idam dukkha’nti yoniso manasi karoti, ‘ayam dukkhasamudayo’ti yoniso manasi karoti, ‘ayam dukkhanirodho’ti yoniso manasi karoti, ‘ayam dukkhanirodhagāminī paṭipadā’ti yoniso manasi karoti. Tassa evam yoniso manasikaroto tīṇi samyojanāni pahīyanti – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso. Ime vuccanti, bhikkhave, āsavā dassanā pahātabbā.

Samvarā pahātabbāsavā

22. “Katame ca, bhikkhave, āsavā samvarā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasamvarasamvuto viharati. Yañhissa, bhikkhave, cakkhundriyasamvaram asamvutassa viharato uppajjeyyum āsavā vighātapariļāhā, cakkhundriyasamvaram samvutassa viharato evamsa te āsavā vighātapariļāhā na honti. Paṭisaṅkhā yoniso sotindriyasamvarasamvuto viharati...pe... ghānindriyasamvarasamvuto viharati...pe... jivhindriyasamvarasamvuto viharati...pe... kāyindriyasamvarasamvuto viharati...pe... manindriyasamvarasamvuto viharati. Yañhissa, bhikkhave, manindriyasamvaram asamvutassa viharato uppajjeyyum āsavā vighātapariļāhā, manindriyasamvaram samvutassa viharato evamsa te āsavā vighātapariļāhā na honti.

“Yañhissa, bhikkhave, samvaram asamvutassa viharato uppajjeyyum āsavā vighātapariļāhā, samvaram samvutassa viharato evamsa te āsavā vighātapariļāhā na honti. Ime vuccanti, bhikkhave, āsavā samvarā pahātabbā.

Paṭisevanā pahātabbāsavā

23. “Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaraṁ paṭisevati – ‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍamṣamakasavātātapasarīmsapa- [siriṁsapa (sī. syā. pī.)] samphassānaṁ paṭighātāya, yāvadeva hirikopīnappaṭicchādanattham’.

“Patisaṅkhā yoniso piṇḍapātaṁ paṭisevati – ‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṛhitiyā yāpanāya, vihiṁsūparatiyā, brahmacariyānuggahāya, iti purāṇaṁca vedanānaṁ paṭīhaṅkhāmi navaṇca vedanānaṁ na uppādēssāmi, yātrā ca me bhavissati anavajjata ca phāsuvihāro ca’ [cāti (sī.)].

“Paṭisaṅkhā yoniso senāsanānaṁ paṭisevati – ‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍamṣamakasavātātapasarīmsapasamphassānaṁ paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmattham’.

“Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāraṁ paṭisevati – ‘yāvadeva uppannānaṁ veyyābādhikānaṁ vedanānaṁ paṭighātāya, abyābajjhaparamatāya’ [abyāpajjhaparamatāya (sī. syā. pī.), abyāpajjhaparamatāya (ka.)].

“Yañhissa, bhikkhave, appaṭisevato uppajjeyyum āsavā vighātapariļāhā, patisevato evamsa te āsavā vighātapariļāhā na honti. Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā.

Adhivāsanā pahātabbāsavā

24. “Katame ca, bhikkhave, āsavā adhivāsanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa, jighacchāya pipāsāya. ḍamṣamakasavātātapasarīmsapasamphassānaṁ, duruttānaṁ durāgatānaṁ vacanapathānaṁ, uppannānaṁ sārīrikānaṁ vedanānaṁ dukkhānaṁ tibbānaṁ [tippānaṁ (sī. syā. pī.)] kharānaṁ kaṭukānaṁ asātānaṁ amanāpānaṁ pāṇaharānaṁ adhivāsakajātiko hoti.

“Yañhissa, bhikkhave, anadhivāsayato uppajjeyyum āsavā vighātapariļāhā, adhivāsayato evamsa te āsavā vighātapariļāhā na honti. Ime vuccanti, bhikkhave, āsavā adhivāsanā pahātabbā.

Parivajjanā pahātabbāsavā

25. “Katame ca, bhikkhave, āsavā parivajjanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍam hatthim parivajjeti, caṇḍam assam parivajjeti, caṇḍam goṇam parivajjeti, caṇḍam

kukkuram parivajjeti, ahim khānum kāntakaṭṭhānam sobbhām papātam candanikam oligallam. Yathārūpe anāsane nisinnam yathārūpe agocare carantam yathārūpe pāpake mitte bhajantam viññū sabrahmacārī pāpakesu ṭhānesu okappeyyum, so tañca anāsanam tañca agocaram te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.

“Yañhissa, bhikkhave, aparivajjayato uppajjeyyum āsavā vighātapariłāhā, parivajjayato evam̄sa te āsavā vighātapariłāhā na honti. Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā.

Vinodanā pahātabbāsavā

26. “Katame ca, bhikkhave, āsavā vinodanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannam kāmavitakkam nādhivāseti pajahati vinodeti byantīkaroti anabhāvam gameti, uppannam byāpādavitakkam...pe... uppannam vihiṃsāvitakkam...pe... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvam gameti.

“Yañhissa, bhikkhave, avinodayato uppajjeyyum āsavā vighātapariłāhā, vinodayato evam̄sa te āsavā vighātapariłāhā na honti. Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā.

Bhāvanā pahātabbāsavā

27. “Katame ca, bhikkhave, āsavā bhāvanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmim; paṭisaṅkhā yoniso dhammadhicayasambojjhaṅgam bhāveti...pe... vīriyasambojjhaṅgam bhāveti... pītisambojjhaṅgam bhāveti... passaddhisambojjhaṅgam bhāveti... samādhisambojjhaṅgam bhāveti... upekkhāsambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmim.

“Yañhissa, bhikkhave, abhāvayato uppajjeyyum āsavā vighātapariłāhā, bhāvayato evam̄sa te āsavā vighātapariłāhā na honti. Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā.

28. “Yato kho, bhikkhave, bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahīnā honti, ye āsavā samvarā pahātabbā te samvarā pahīnā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanā pahīnā honti, ye āsavā adhivāsanā pahātabbā te adhivāsanā pahīnā honti, ye āsavā parivajjanā pahātabbā te parivajjanā pahīnā honti, ye āsavā vinodanā pahātabbā te vinodanā pahīnā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahīnā honti; ayam vuccati, bhikkhave – ‘bhikkhu sabbāsavasamvarasamvuto viharati, acchechchi [acchejji (ka.)] tañham, vivattayi [vāvattayi (sī. pī.)] samyojanam, sammā mānābhismayā antamakāsi dukkhassā’”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Sabbāsavasuttam niṭhitam dutiyam.

3. Dhammadāyādasuttam

29. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā – ‘kinti me sāvakā dhammadāyādā bhaveyyum, no āmisadāyādā’ti. Tumhe ca me, bhikkhave, āmisadāyādā bhaveyyātha no dhammadāyādā, tumhepi tena ādiyā [ādissā (sī. syā. pī.)] bhaveyyātha – ‘āmisadāyādā satthusāvakā viharanti, no dhammadāyādā’ti; ahampi tena ādiyo bhaveyyam – ‘āmisadāyādā

satthusāvakā viharanti, no dhammadāyādā’ti. Tumhe ca me, bhikkhave, dhammadāyādā bhaveyyātha, no āmisadāyādā, tumhepi tena na ādiyā bhaveyyātha – ‘dhammadāyādā satthusāvakā viharanti, no āmisadāyādā’ti; ahampi tena na ādiyo bhaveyyam – ‘dhammadāyādā satthusāvakā viharanti, no āmisadāyādā’ti. Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā – ‘kinti me sāvakā dhammadāyādā bhaveyyum, no āmisadāyādā’ti.

30. “Idhāham, bhikkhave, bhuttāvī assaṁ pavārito paripuṇṇo pariyośito suhito yāvadattho; siyā ca me piṇḍapāto atirekadhammo chaḍḍanīyadhammo [chaḍḍiyadhammo (sī. syā. pī.)]. Atha dve bhikkhū āgaccheyyam jighacchādubbalya- [jighacchādubballa (sī. pī.)] pareṭā. Tyāham evam vadeyyam – ‘aham khomhi, bhikkhave, bhuttāvī pavārito paripuṇṇo pariyośito suhito yāvadattho; atthi ca me ayam piṇḍapāto atirekadhammo chaḍḍanīyadhammo. Sace ākaṅkhatha, bhuñjatha, no ce tumhe bhuñjissatha [sace tumhe na bhuñjissatha (sī. syā. pī.)], idānāham appaharite vā chaḍḍessāmi, appāṇake vā udake opilāpessāmī’ti. Tatrekassa bhikkhuno evamassa – ‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyośito suhito yāvadattho; atthi cāyam bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo. Sace mayam na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appāṇake vā udake opilāpessati’. Vuttam kho panetam bhagavatā – ‘dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā’ti. Āmisaññataram kho panetam, yadidam piṇḍapāto. Yamnūnāham imam piṇḍapātam abhuñjitvā imināva jighacchādubbalyena evam imam rattindivam [rattidivam (ka.)] vītināmeyya’nti. So tam piṇḍapātam abhuñjitvā teneva jighacchādubbalyena evam tam rattindivam vītināmeyya. Atha dutiyassa bhikkhuno evamassa – ‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyośito suhito yāvadattho; atthi cāyam bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo. Sace mayam na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appāṇake vā udake opilāpessati. Yamnūnāham imam piṇḍapātam bhuñjitvā jighacchādubbalyam paṭīvinodetvā [paṭīvinetvā (sī. syā. pī.)] evam imam rattindivam vītināmeyya’nti. So tam piṇḍapātam bhuñjitvā jighacchādubbalyam paṭīvinodetvā evam tam rattindivam vītināmeyya. Kiñcāpi so, bhikkhave, bhikkhu tam piṇḍapātam bhuñjitvā jighacchādubbalyam paṭīvinodetvā evam tam rattindivam vītināmeyya, atha kho asuyeva me purimo bhikkhu pujjataro ca pāsaṁsataro ca. Tam kissa hetu? Tañhi tassa, bhikkhave, bhikkhuno dīgharattam appicchatāya santuṭṭhiyā sallekhāya subharatāya vīriyārambhāya saṁvattissati. Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā – ‘kinti me sāvakā dhammadāyādā bhaveyyum, no āmisadāyādā’’ti.

Idamavoca bhagavā. Idam vatvāna [vatvā (sī. pī.) evamīdisesu ṭhānesu] sugato uṭṭhāyāsanā vihāram pāvisi.

31. Tatra kho āyasmā sāriputto acirapakkantassa bhagavato bhikkhū āmantesi – “āvuso bhikkhave”ti. “Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum. Āyasmā sāriputto etadavoca –

“Kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṁ nānusikkhanti, kittāvatā ca pana satthu pavivittassa viharato sāvakā vivekamanusikkhantī’ti? “Dūratopi kho mayam, āvuso, āgacchāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññatūm. Sādu vatāyasmantaṁyeva sāriputtam paṭibhātu etassa bhāsitassa attho; āyasmato sāriputtassa sutvā bhikkhū dhāressantī’ti. “Tena hāvuso, suṇātha, sādhukam manasi karotha, bhāsissāmī’ti. “Evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum. Āyasmā sāriputto etadavoca –

“Kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṁ nānusikkhanti? Idhāvuso, satthu pavivittassa viharato sāvakā vivekaṁ nānusikkhanti, yesañca dhammānam satthā pahānamāha, te ca dhamme nappajahanti, bāhulikā [bāhullikā (syā.)] ca honti, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā. Tatrāvuso, therā bhikkhū tīhi ṭhānehi gārayhā bhavanti. ‘Satthu pavivittassa viharato sāvakā vivekaṁ nānusikkhantī’ti – iminā paṭhamena ṭhānena therā bhikkhū gārayhā bhavanti. ‘Yesañca dhammānam satthā pahānamāha te ca dhamme nappajahantī’ti – iminā dutiyena ṭhānena therā bhikkhū gārayhā bhavanti. ‘Bāhulikā ca, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā’ti –

iminā tatiyena thānena therā bhikkhū gārayhā bhavanti. Therā, āvuso, bhikkhū imehi tīhi thānehi gārayhā bhavanti. Tatrāvuso, majjhimā bhikkhū...pe... navā bhikkhū tīhi thānehi gārayhā bhavanti. ‘Satthu pavivittassa viharato sāvakā vivekamā nānusikkhanti’ti – iminā paṭhamena thānena navā bhikkhū gārayhā bhavanti. ‘Yesañca dhammānam satthā pahānamāha te ca dhamme nappajahantīti – iminā dutiyena thānena navā bhikkhū gārayhā bhavanti. ‘Bāhulikā ca honti, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadherū’ti – iminā tatiyena thānena navā bhikkhū gārayhā bhavanti. Navā, āvuso, bhikkhū imehi tīhi thānehi gārayhā bhavanti. Ettāvatā kho, āvuso, satthu pavivittassa viharato sāvakā vivekamā nānusikkhanti.

32. “Kittāvatā ca, panāvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti? Idhāvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti – yesañca dhammānam satthā pahānamāha te ca dhamme pajahanti; na ca bāhulikā honti, na sāthalikā okkamane nikkhittadherū paviveke pubbaṅgamā. Tatrāvuso, therā bhikkhū tīhi thānehi pāsaṃsā bhavanti. ‘Satthu pavivittassa viharato sāvakā vivekamanusikkhanti’ti – iminā paṭhamena thānena therā bhikkhū pāsaṃsā bhavanti. ‘Yesañca dhammānam satthā pahānamāha te ca dhamme pajahantīti – iminā dutiyena thānena therā bhikkhū pāsaṃsā bhavanti. ‘Na ca bāhulikā, na sāthalikā okkamane nikkhittadherū paviveke pubbaṅgamā’ti – iminā tatiyena thānena therā bhikkhū pāsaṃsā bhavanti. Therā, āvuso, bhikkhū imehi tīhi thānehi pāsaṃsā bhavanti. Tatrāvuso, majjhimā bhikkhū...pe... navā bhikkhū tīhi thānehi pāsaṃsā bhavanti. ‘Satthu pavivittassa viharato sāvakā vivekamanusikkhanti’ti – iminā paṭhamena thānena navā bhikkhū pāsaṃsā bhavanti. ‘Yesañca dhammānam satthā pahānamāha te ca dhamme pajahantīti – iminā dutiyena thānena navā bhikkhū pāsaṃsā bhavanti. ‘Na ca bāhulikā, na sāthalikā okkamane nikkhittadherū paviveke pubbaṅgamā’ti – iminā tatiyena thānena navā bhikkhū pāsaṃsā bhavanti. Navā, āvuso, bhikkhū imehi tīhi thānehi pāsaṃsā bhavanti. Ettāvatā kho, āvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti.

33. “Tatrāvuso, lobho ca pāpako doso ca pāpako. Lobhassa ca pahānāya dosassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. Katamā ca sā, āvuso, majjhimā paṭipadā cakkhukaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ [seyyathidaṃ (sī. syā. pī.)] – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi. Ayañ kho sā, āvuso, majjhimā paṭipadā cakkhukaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.

“Tatrāvuso, kodho ca pāpako upanāho ca pāpako...pe... makkho ca pāpako paṭāso ca pāpako, issā ca pāpikā maccherañca pāpakam, mayā ca pāpikā sāṭheyyañca pāpakam, thambho ca pāpako sārambho ca pāpako, māno ca pāpako atimāno ca pāpako, mado ca pāpako pamādo ca pāpako. Madassa ca pahānāya pamādassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. Katamā ca sā, āvuso, majjhimā paṭipadā cakkhukaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi. Ayañ kho sā, āvuso, majjhimā paṭipadā cakkhukaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati”ti.

Idamavocāyasmā sāriputto. Attamanā te bhikkhū āyasmato sāriputtassa bhāsitam abhinandunti.

Dhammadāyadasuttam niṭṭhitam tatiyam.

4. Bhayabheravasuttam

34. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim

sammodi. Sammodanīyam kathaṁ sāraṇīyam [sārāṇīyam (sī. syā. pī.)] vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṁ etadavoca – “yeme, bho gotama, kulaputtā bhavantaṁ gotamaṁ uddissa saddhā agārasmā anagāriyam pabbajitā, bhavaṁ tesam gotamo pubbaṅgamo, bhavaṁ tesam gotamo bahukāro, bhavaṁ tesam gotamo samādapetā [samādapetā (?)]; bhotō ca pana gotamassa sā janatā diṭṭhānugatiṁ āpajjatī”ti. “Evametam, brāhmaṇa, evametam, brāhmaṇa! Ye te, brāhmaṇa, kulaputtā mamaṁ uddissa saddhā agārasmā anagāriyam pabbajitā, aham tesam pubbaṅgamo, aham tesam bahukāro, aham tesam samādapetā; mama ca pana sā janatā diṭṭhānugatiṁ āpajjatī”ti. “Durabhisambhavāni hi kho, bho gotama, araññavanapatthāni pantāni senāsanāni, dukkaram pavivekaṁ, durabhiramam ekatte, haranti maññe mano vanāni samādhiṁ alabhamānassa bhikkhuno”ti. “Evametam, brāhmaṇa, evametam, brāhmaṇa! Durabhisambhavāni hi kho, brāhmaṇa, araññavanapatthāni pantāni senāsanāni, dukkaram pavivekaṁ, durabhiramam ekatte, haranti maññe mano vanāni samādhiṁ alabhamānassa bhikkhuno”ti.

35. “Mayhampi kho, brāhmaṇa, pubbeva sambodhā anabhisambuddhassa bodhisattseva sato etadahosi – ‘durabhisambhavāni hi kho araññavanapatthāni pantāni senāsanāni, dukkaram pavivekaṁ, durabhiramam ekatte, haranti maññe mano vanāni samādhiṁ alabhamānassa bhikkhuno’ti. Tassa mayham brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakammantā araññavanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhakāyakammantasandosahetu have te bhonto samaṇabrahmaṇā akusalam bhayabheravam avhāyanti. Na kho panāham aparisuddhakāyakammanto araññavanapatthāni pantāni senāsanāni paṭisevāmi; parisuddhakāyakammantohamasmi. Ye hi vo ariyā parisuddhakāyakammantā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṁ aññataro’ti. Etamahaṁ, brāhmaṇa, parisuddhakāyakammataṁ attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

36. “Tassa mayham, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā aparisuddhavacikammantā...pe... aparisuddhamanokammantā ...pe... aparisuddhājīvā araññavanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhājīvasandosahetu have te bhonto samaṇabrahmaṇā akusalam bhayabheravam avhāyanti. Na kho panāham aparisuddhājīvo araññavanapatthāni pantāni senāsanāni paṭisevāmi; parisuddhājīvohamasmi. Ye hi vo ariyā parisuddhājīvā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṁ aññataro’ti. Etamahaṁ, brāhmaṇa, parisuddhājīvākammataṁ attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

37. “Tassa mayham, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā abhijjhālū kāmesu tibbasārāgā araññavanapatthāni pantāni senāsanāni paṭisevanti, abhijjhālukāmesutibbasārāgasandosahetu have te bhonto samaṇabrahmaṇā akusalam bhayabheravam avhāyanti. Na kho panāham abhijjhālu kāmesu tibbasārāgo araññavanapatthāni pantāni senāsanāni paṭisevāmi; anabhijjhālūhamasmi. Ye hi vo ariyā anabhijjhālū araññavanapatthāni pantāni senāsanāni paṭisevanti, tesamahaṁ aññataro’ti. Etamahaṁ, brāhmaṇa, anabhijjhālutaṁ attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

38. “Tassa mayham, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā byāpannacittā paduṭṭhamanasāṅkappā araññavanapatthāni pantāni senāsanāni paṭisevanti, byāpannacittapaduṭṭhamanasāṅkappasandosahetu have te bhonto samaṇabrahmaṇā akusalam bhayabheravam avhāyanti. Na kho panāham byāpannacitto paduṭṭhamanasāṅkappo araññavanapatthāni pantāni senāsanāni paṭisevāmi; mettacittohamasmi. Ye hi vo ariyā mettacittā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṁ aññataro’ti. Etamahaṁ, brāhmaṇa, mettacittatam attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

39. “Tassa mayham, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā thīnamiddhapariyutṭhitā araññavanapatthāni pantāni senāsanāni paṭisevanti, thīnamiddhapariyutṭhānasandosahetu have te bhonto samaṇabrahmaṇā akusalam bhayabheravam

avhāyanti. Na kho panāham̄ thīnamiddhapariyūṭhitō araññavanapatthāni pantāni senāsanāni paṭisevāmi; vigatathīnamiddhohamasmi. Ye hi vo ariyā vigatathīnamiddhā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamaham̄ aññataro’ti. Etamaham̄, brāhmaṇa, vigatathīnamiddhatam̄ attani sampassamāno bhiyyo pallomamāpādīm̄ araññe vihārāya.

40. “Tassa mayham̄, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā uddhatā avūpasantacittā araññavanapatthāni pantāni senāsanāni paṭisevanti, uddhataavūpasantacittasandosahetu have te bhonto samaṇabrahmaṇā akusalam̄ bhayabheravam̄ avhāyanti. Na kho panāham̄ uddhato avūpasantacitto araññavanapatthāni pantāni senāsanāni paṭisevāmi; vūpasantacitthomasmi. Ye hi vo ariyā vūpasantacittā araññavanapatthāni pantāni senāsanāni paṭisevanti, tesamaham̄ aññataro’ti. Etamaham̄, brāhmaṇa, vūpasantacittatam̄ attani sampassamāno bhiyyo pallomamāpādīm̄ araññe vihārāya.

41. “Tassa mayham̄, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā kaṅkhī vicikicchī araññavanapatthāni pantāni senāsanāni paṭisevanti, kaṅkhivicikicchisandosahetu have te bhonto samaṇabrahmaṇā akusalam̄ bhayabheravam̄ avhāyanti. Na kho panāham̄ kaṅkhī vicikicchī araññavanapatthāni pantāni senāsanāni paṭisevāmi; tiṇṇavicikicchohamasmi. Ye hi vo ariyā tiṇṇavicikicchā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamaham̄ aññataro’ti. Etamaham̄, brāhmaṇa, tiṇṇavicikicchataṁ attani sampassamāno bhiyyo pallomamāpādīm̄ araññe vihārāya.

42. “Tassa mayham̄, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā attukkāmsakā paravambhī araññavanapatthāni pantāni senāsanāni paṭisevanti, attukkāmsanaparavambhanasandosahetu have te bhonto samaṇabrahmaṇā akusalam̄ bhayabheravam̄ avhāyanti. Na kho panāham̄ attukkāmsako paravambhī araññavanapatthāni pantāni senāsanāni paṭisevāmi; anattukkāmsako aparavambhīthomasmi. Ye hi vo ariyā anattukkāmsakā aparavambhī araññavanapatthāni pantāni senāsanāni paṭisevanti tesamaham̄ aññataro’ti. Etamaham̄, brāhmaṇa, anattukkāmsakatam̄ aparavambhitaṁ attani sampassamāno bhiyyo pallomamāpādīm̄ araññe vihārāya.

43. “Tassa mayham̄, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā chambhī bhīrukajātikā araññavanapatthāni pantāni senāsanāni paṭisevanti, chambhibhīrukajātikasandosahetu have te bhonto samaṇabrahmaṇā akusalam̄ bhayabheravam̄ avhāyanti. Na kho panāham̄ chambhī bhīrukajātiko araññavanapatthāni pantāni senāsanāni paṭisevāmi; vigatalomahaṁsohamasmi. Ye hi vo ariyā vigatalomahaṁsā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamaham̄ aññataro’ti. Etamaham̄, brāhmaṇa, vigatalomahaṁsataṁ attani sampassamāno bhiyyo pallomamāpādīm̄ araññe vihārāya.

44. “Tassa mayham̄, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā lābhaskārasilokaṁ nikāmayamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, lābhaskārasilokanikāmana [nikāmayamāna (sī. syā.)] sandosahetu have te bhonto samaṇabrahmaṇā akusalam̄ bhayabheravam̄ avhāyanti. Na kho panāham̄ lābhaskārasilokaṁ nikāmayamāno araññavanapatthāni pantāni senāsanāni paṭisevāmi; appicchohamasmi. Ye hi vo ariyā appicchā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamaham̄ aññataro’ti. Etamaham̄, brāhmaṇa, appicchataṁ attani sampassamāno bhiyyo pallomamāpādīm̄ araññe vihārāya.

45. “Tassa mayham̄, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā kusītā hīnavīriyā araññavanapatthāni pantāni senāsanāni paṭisevanti, kusītahīnavīriyasandosahetu have te bhonto samaṇabrahmaṇā akusalam̄ bhayabheravam̄ avhāyanti. Na kho panāham̄ kusīto hīnavīriyo araññavanapatthāni pantāni senāsanāni paṭisevāmi; āraddhavīriyohamasmi. Ye hi vo ariyā āraddhavīriyā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamaham̄ aññataro’ti. Etamaham̄, brāhmaṇa, āraddhavīriyatam̄ attani sampassamāno bhiyyo pallomamāpādīm̄ araññe vihārāya.

46. “Tassa mayham, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā muṭṭhassatī asampajānā araññavanapaththāni pantāni senāsanāni paṭisevanti, muṭṭhassatiasampajānasandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti. Na kho panāham muṭṭhassati asampajāno araññavanapaththāni pantāni senāsanāni paṭisevāmi; upaṭṭhitassatihamasmi. Ye hi vo ariyā upaṭṭhitassatī araññavanapaththāni pantāni senāsanāni paṭisevanti tesamaham aññataro’ti. Etamaham, brāhmaṇa, upaṭṭhitassatitam attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

47. “Tassa mayham, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā asamāhitā vibbhantacittā araññavanapaththāni pantāni senāsanāni paṭisevanti, asamāhitavibbhantacittasandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti. Na kho panāham asamāhito vibbhantacitto araññavanapaththāni pantāni senāsanāni paṭisevāmi; samādhisampannohamasmi. Ye hi vo ariyā samādhisampannā araññavanapaththāni pantāni senāsanāni paṭisevanti tesamaham aññataro’ti. Etamaham, brāhmaṇa, samādhisampadam attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

48. “Tassa mayham, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā dappaññā eļamūgā araññavanapaththāni pantāni senāsanāni paṭisevanti, dappaññaeļamūgasandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti. Na kho panāham dappañño eļamūgo araññavanapaththāni pantāni senāsanāni paṭisevāmi; paññāsampannohamasmi. Ye hi vo ariyā paññāsampannā araññavanapaththāni pantāni senāsanāni paṭisevanti tesamaham aññataro’ti. Etamaham, brāhmaṇa, paññāsampadam attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

Soləsapariyāyam niṭṭhitam.

49. “Tassa mayham, brāhmaṇa, etadahosi – ‘yamnūnāham yā tā rattiyo abhiññātā abhilakkhitā – cātuddasī pañcadasī aṭṭhamī ca pakkhassa – tathārūpāsu rattisu yāni tāni ārāmacetiyāni vanacetiyāni rukkhacetiyāni bhim̄sanakāni salomaham̄sāni tathārūpesu senāsanesa vihareyyam appeva nāmāham bhayabheravam passeyya’nti. So kho aham, brāhmaṇa, aparena samayena yā tā rattiyo abhiññātā abhilakkhitā – cātuddasī pañcadasī aṭṭhamī ca pakkhassa – tathārūpāsu rattisu yāni tāni ārāmacetiyāni vanacetiyāni rukkhacetiyāni bhim̄sanakāni salomaham̄sāni tathārūpesu senāsanesa viharāmi. Tattha ca me, brāhmaṇa, viharato mago vā āgacchati, moro vā kaṭṭham pāteti, vāto vā paññakasaṭam [panñasatam (sī. pī.)] ereti; tassa mayham brāhmaṇa etadahosi [tassa mayham evam hoti (sī. syā.)] – ‘etam nūna tam bhayabheravam āgacchatī’ti. Tassa mayham, brāhmaṇa, etadahosi – ‘kiṁ nu kho aham aññadatthu bhayaṭīkaṅkhī [bhayaṭīkaṅkhī (sī.)] viharāmi? Yamnūnāham yathābhūtam yathābhūtassa [yathābhūtassa yathābhūtassa (sī. syā.)] me tam bhayabheravam āgacchati, tathābhūtam tathābhūtova [yathābhūtovo yathābhūtova (sī. syā.)] tam bhayabheravam paṭivineyya’nti. Tassa mayham, brāhmaṇa, caṅkamantassa tam bhayabheravam āgacchati. So kho aham, brāhmaṇa, neva tāva tiṭṭhami na nisīdāmi na nipajjāmi, yāva caṅkamantova tam bhayabheravam paṭivinem. Tassa mayham, brāhmaṇa, ṛhitissa tam bhayabheravam āgacchati. So kho aham, brāhmaṇa, neva tāva caṅkamāmi na nisīdāmi na nipajjāmi. Yāva ṛhitova tam bhayabheravam paṭivinem. Tassa mayham, brāhmaṇa, nisinnassa tam bhayabheravam āgacchati. So kho aham, brāhmaṇa, neva tāva nipajjāmi na tiṭṭhami na caṅkamāmi, yāva nisinnova tam bhayabheravam paṭivinem. Tassa mayham, brāhmaṇa, nipannassa tam bhayabheravam āgacchati. So kho aham, brāhmaṇa, neva tāva nisīdāmi na tiṭṭhami na caṅkamāmi, yāva nipannova tam bhayabheravam paṭivinem.

50. “Santi kho pana, brāhmaṇa, eke samaṇabrāhmaṇā rattimyeva samānam divāti sañjānanti, divāyeva samānam rattīti sañjānanti. Idamaham tesam samaṇabrāhmaṇānam sammohavihārasim vadāmi. Aham kho pana, brāhmaṇa, rattimyeva samānam rattīti sañjānāmi, divāyeva samānam divāti sañjānāmi. Yam kho tam, brāhmaṇa, sammā vadāmāno vadeyya – ‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti, mameva tam sammā vadāmāno vadeyya – ‘asammohadhammo satto loke uppanno bahujanahitāya

bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna'nti.

51. “Āraddham kho pana me, brāhmaṇa, vīriyam ahosi asallīnam, upatthitā sati asammuṭṭhā [appammuṭṭhā (syā.)], passaddho kāyo asāraddho, samāhitam cittam ekaggam. So kho aham, brāhmaṇa, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja vihāsim. Vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja vihāsim. Pītiyā ca virāgā upekkhako ca vihāsim, sato ca sampajāno sukhañca kāyena patisanvedesim; yam tam ariyā ācikkanti – ‘upekkhako satimā sukhavihāri’ti tatiyam jhānam upasampajja vihāsim. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam upasampajja vihāsim.

52. “So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇaya cittam abhininnāmesim. So anekavihitam pubbenivāsam anussarāmi, seyyathidam – ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampli jātiyo tiṁsampli jātiyo cattālīsampli jātiyo paññāsampli jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi samvaṭṭakappe anekepi vivaṭṭakappe anekepi samvaṭṭavivaṭṭakappe – ‘amutrāsim evamnāmo evamgutto evamvaṇṇo evamāhāro evam̄sukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādīm; tatrāpāsim evamnāmo evamgutto evamvaṇṇo evamāhāro evam̄sukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarāmi. Ayaṁ kho me, brāhmaṇa, rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.

53. “So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānam cutūpapātañāṇaya cittam abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manusucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedā param maraṇā sugatim saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi. Ayaṁ kho me, brāhmaṇa, rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.

54. “So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānam khayañāṇaya cittam abhininnāmesim. So ‘idaṁ dukkha’nti yathābhūtam abbhaññāsim, ‘ayaṁ dukkhasamudayo’ti yathābhūtam abbhaññāsim, ‘ayaṁ dukkhanirodho’ti yathābhūtam abbhaññāsim, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtam abbhaññāsim. ‘Ime āsavā’ti yathābhūtam abbhaññāsim, ‘ayaṁ āsavasamudayo’ti yathābhūtam abbhaññāsim, ‘ayaṁ āsavanirodho’ti yathābhūtam abbhaññāsim, ‘ayaṁ āsavanirodhagāminī paṭipadā’ti yathābhūtam abbhaññāsim. Tassa me evam jānato evam passato kāmāsavāpi cittam vimuccittha, bhavāsavāpi cittam vimuccittha, avijjāsavāpi cittam vimuccittha. Vimuttasmim vimuttamiti nānam ahosi. ‘Khīṇā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā’ti abbhaññāsim. Ayaṁ kho me, brāhmaṇa, rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.

55. “Siyā kho pana te, brāhmaṇa, evamassa – ‘ajjāpi nūna samaṇo gotamo avītarāgo avītadoso

avītamoho, tasmā araññavanapathāni pantāni senāsanāni paṭisevatī’ti. Na kho panetam, brāhmaṇa, evam daṭṭhabbam. Dve kho ahaṁ, brāhmaṇa, atthavase sampassamāno araññavanapathāni pantāni senāsanāni paṭisevāmi – attano ca diṭṭhadhammasukhavihāram sampassamāno, pacchimañca janatam anukampamāno”’ti.

56. “Anukampitarūpā vatāyam bhotā gotamena pacchimā janatā, yathā tam arahatā sammāsambuddhena. Abhikkantam, bho gotama! Abhikkantam, bho gotama! Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya – ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṁ bhavantam gotamam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Upāsakam mañ bhavaṁ gotamo dhāretu ajjatagge pāṇupetam saraṇam gata”’nti.

Bhayabheravasuttam niṭṭhitam catuttham.

5. Anaṅgañasuttam

57. Evaṁ me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho āyasmā sāriputto bhikkhū āmantesi – “āvuso, bhikkhave”’ti. “Āvuso”’ti kho te bhikkhū āyasmato sāriputtassa paccassosum. Āyasmā sāriputto etadavoca –

“Cattārome, āvuso, puggalā santo samvijjamānā lokasmiṁ. Katame cattāro? Idhāvuso, ekacco puggalo sāṅgañova samāno ‘atthi me aijhattam aṅgaṇa’nti yathābhūtam nappajānāti. Idha panāvuso, ekacco puggalo sāṅgañova samāno ‘atthi me aijhattam aṅgaṇa’nti yathābhūtam pajānāti. Idhāvuso, ekacco puggalo anaṅgañova samāno ‘natthi me aijhattam aṅgaṇa’nti yathābhūtam nappajānāti. Idha panāvuso, ekacco puggalo anaṅgañova samāno ‘natthi me aijhattam aṅgaṇa’nti yathābhūtam pajānāti. Tatrāvuso, yvāyam puggalo sāṅgañova samāno ‘atthi me aijhattam aṅgaṇa’nti yathābhūtam pajānāti, ayam imesam dvinnam puggalānam sāṅgañānamyeva satam hīnapuriso akkhāyati. Tatrāvuso, yvāyam puggalo anaṅgañova samāno ‘natthi me aijhattam aṅgaṇa’nti yathābhūtam pajānāti, ayam imesam dvinnam puggalānam sāṅgañānamyeva satam setṭhapuriso akkhāyati. Tatrāvuso, yvāyam puggalo anaṅgañova samāno ‘natthi me aijhattam aṅgaṇa’nti yathābhūtam nappajānāti, ayam imesam dvinnam puggalānam anaṅgañānamyeva satam hīnapuriso akkhāyati. Tatrāvuso, yvāyam puggalo anaṅgañova samāno ‘natthi me aijhattam aṅgaṇa’nti yathābhūtam pajānāti, ayam imesam dvinnam puggalānam anaṅgañānamyeva satam setṭhapuriso akkhāyati’’ti.

58. Evaṁ vutte, āyasmā mahāmoggallāno āyasmantaṁ sāriputtam etadavoca –

“Ko nu kho, āvuso sāriputta, hetu ko paccayo yenimesam dvinnam puggalānam sāṅgañānamyeva satam eko hīnapuriso akkhāyati, eko setṭhapuriso akkhāyati? Ko panāvuso sāriputta, hetu ko paccayo yenimesam dvinnam puggalānam anaṅgañānamyeva satam eko hīnapuriso akkhāyati, eko setṭhapuriso akkhāyatī”’ti?

59. “Tatrāvuso, yvāyam puggalo sāṅgañova samāno ‘atthi me aijhattam aṅgaṇa’nti yathābhūtam nappajānāti, tassetam pāṭikaṅkham – na chandam janessati na vāyamissati na vīriyam ārabhissati tassaṅgañassa pahānāya; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālam karissati. Seyyathāpi, āvuso, kamṣapāti ābhātā āpaṇā vā kammārakulā vā rajena ca malena ca pariyonaddhā. Tamenam sāmikā na ceva paribhuñjeyyum na ca pariyođapeyyum [pariyođapeyyum (?)], rajāpathe ca nam nikhipeyyum. Evañhi sā, āvuso, kamṣapāti aparena samayena saṃkiliṭṭhatarā assa malaggahitā”’ti? “Evamāvuso”’ti. “Evameva kho, āvuso, yvāyam puggalo sāṅgañova samāno ‘atthi me aijhattam aṅgaṇa’nti yathābhūtam nappajānāti, tassetam pāṭikaṅkham – na chandam janessati na vāyamissati na vīriyam ārabhissati tassaṅgañassa pahānāya; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālam karissati.

“Tatrāvuso, yvāyam puggalo sāṅgaṇova samāno ‘atthi me ajjhattam aṅgaṇa’nti yathābhūtam pajānāti, tassetam pāṭikaṅkham – chandam janessati vāyamissati vīriyam ārabhissati tassaṅgaṇassa pahānāya; so arāgo adoso amoho anaṅgaṇo asamkiliṭṭhacitto kālam karissati. Seyyathāpi, āvuso, kamṣapāti ābhata āpaṇā vā kammārakulā vā rajena ca malena ca pariyonaddhā. Tamenam sāmikā paribhuñjeyyuñceva pariyodapeyyuñca, na ca nam rajāpathe nikkhipeyyum. Evañhi sā, āvuso, kamṣapāti aparena samayena parisuddhatarā assa pariyoḍatā’ti? “Evamāvuso”ti. “Evameva kho, āvuso, yvāyam puggalo sāṅgaṇova samāno ‘atthi me ajjhattam aṅgaṇa’nti yathābhūtam pajānāti, tassetam pāṭikaṅkham – chandam janessati vāyamissati vīriyam ārabhissati tassaṅgaṇassa pahānāya; so arāgo adoso amoho anaṅgaṇo asamkiliṭṭhacitto kālam karissati.

“Tatrāvuso, yvāyam puggalo anaṅgaṇova samāno ‘natthi me ajjhattam aṅgaṇa’nti yathābhūtam nappajānāti, tassetam pāṭikaṅkham – subhanimittam manasi karissati, tassa subhanimittassa manasikārā rāgo cittam anuddhaṁsessati; so sarāgo sadoso samoho sāṅgaṇo samkiliṭṭhacitto kālam karissati. Seyyathāpi, āvuso, kamṣapāti ābhata āpaṇā vā kammārakulā vā parisuddhā pariyoḍatā. Tamenam sāmikā na ceva paribhuñjeyyuñna na ca pariyodapeyyum, rajāpathe ca nam nikkhipeyyum. Evañhi sā, āvuso, kamṣapāti aparena samayena samkiliṭṭhatarā assa malaggahitā’ti? “Evamāvuso”ti. “Evameva kho, āvuso, yvāyam puggalo anaṅgaṇova samāno ‘natthi me ajjhattam aṅgaṇa’nti yathābhūtam nappajānāti, tassetam pāṭikaṅkham – subhanimittam manasi karissati, tassa subhanimittassa manasikārā rāgo cittam anuddhaṁsessati; so sarāgo sadoso samoho sāṅgaṇo samkiliṭṭhacitto kālam karissati.

“Tatrāvuso, yvāyam puggalo anaṅgaṇova samāno ‘natthi me ajjhattam aṅgaṇa’nti yathābhūtam pajānāti, tassetam pāṭikaṅkham – subhanimittam na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittam nānuddhaṁsessati; so arāgo adoso amoho anaṅgaṇo asamkiliṭṭhacitto kālam karissati. Seyyathāpi, āvuso, kamṣapāti ābhata āpaṇā vā kammārakulā vā parisuddhā pariyoḍatā. Tamenam sāmikā paribhuñjeyyuñceva pariyodapeyyuñca, na ca nam rajāpathe nikkhipeyyum. Evañhi sā, āvuso, kamṣapāti aparena samayena parisuddhatarā assa pariyoḍatā’ti? “Evamāvuso”ti. “Evameva kho, āvuso, yvāyam puggalo anaṅgaṇova samāno ‘natthi me ajjhattam aṅgaṇa’nti yathābhūtam pajānāti, tassetam pāṭikaṅkham – subhanimittam na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittam nānuddhaṁsessati; so arāgo adoso amoho anaṅgaṇo asamkiliṭṭhacitto kālam karissati.

“Ayaṁ kho, āvuso moggallāna, hetu ayam paccayo yenimesam dvinnam puggalānam sāṅgaṇānamyeva sataṁ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati. Ayam panāvuso moggallāna, hetu ayam paccayo yenimesam dvinnam puggalānam anaṅgaṇānamyeva sataṁ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati”ti.

60. “Aṅgaṇam aṅgaṇanti, āvuso, vuccati. Kissu nu kho etam, āvuso, adhivacanam yadidam aṅgaṇa”nti? “Pāpakānam kho etam, āvuso, akusalānam icchāvacarānam adhivacanam, yadidam aṅgaṇa”nti.

“Thānam kho panetam, āvuso, vijjati yaṁ idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘āpattiñca vata āpanno assam, na ca mam bhikkhū jāneyyum āpattim āpanno’ti. Thānam kho panetam, āvuso, vijjati yaṁ tam bhikkhum bhikkhū jāneyyum – ‘āpattim āpanno’ti. ‘Jānanti mam bhikkhū āpattim āpanno’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṁ aṅganam.

“Thānam kho panetam, āvuso, vijjati yaṁ idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘āpattiñca vata āpanno assam, anuraho mam bhikkhū codeyyum, no saṅghamajjhe’ti. Thānam kho panetam, āvuso, vijjati yaṁ tam bhikkhum bhikkhū saṅghamajjhe codeyyum, no anuraho.

‘Saṅghamajjhe maṁ bhikkhū codenti, no anuraho’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṁ aṅganam.

“Thānam khot panetam, āvuso, vijjati yam idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘āpattiñca vata āpanno assam, sappaṭipuggalo mañ codeyya, no appaṭipuggalo’ti. Thānam khot panetam, āvuso, vijjati yam tam bhikkhum appaṭipuggalo codeyya, no sappaṭipuggalo. ‘Appaṭipuggalo mañ codeti, no sappaṭipuggalo’ti – iti so kupito hoti appatīto. Yo ceva khot, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇam.

“Thānam khot panetam, āvuso, vijjati yam idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘aho vata mameva satthā paṭipucchitvā paṭipucchitvā bhikkhūnam dhammam deseyya, na aññam bhikkhum satthā paṭipucchitvā paṭipucchitvā bhikkhūnam dhammam deseyya’ti. Thānam khot panetam, āvuso, vijjati yam aññam bhikkhum satthā paṭipucchitvā paṭipucchitvā bhikkhūnam dhammam deseyya, na tam bhikkhum satthā paṭipucchitvā paṭipucchitvā bhikkhūnam dhammam deseyya. ‘Aññam bhikkhum satthā paṭipucchitvā paṭipucchitvā bhikkhūnam dhammam deseti, na mañ satthā paṭipucchitvā paṭipucchitvā bhikkhūnam dhammam deset’ti – iti so kupito hoti appatīto. Yo ceva khot, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇam.

“Thānam khot panetam, āvuso, vijjati yam idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘aho vata mameva bhikkhū purakkhatvā purakkhatvā gāmañ bhattāya paviseyyum, na aññam bhikkhum bhikkhū purakkhatvā purakkhatvā gāmañ bhattāya paviseyyu’nti. Thānam khot panetam, āvuso, vijjati yam aññam bhikkhum bhikkhū purakkhatvā purakkhatvā gāmañ bhattāya paviseyyum, na tam bhikkhum bhikkhū purakkhatvā purakkhatvā gāmañ bhattāya paviseyyum. ‘Aññam bhikkhum bhikkhū purakkhatvā purakkhatvā gāmañ bhattāya pavisanti, na mañ bhikkhū purakkhatvā purakkhatvā gāmañ bhattāya pavisant’ti – iti so kupito hoti appatīto. Yo ceva khot, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇam.

“Thānam khot panetam, āvuso, vijjati yam idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘aho vata ahameva labheyyam bhattachge aggāsanam aggodakam aggapiñḍam, na añño bhikkhu labheyya bhattachge aggāsanam aggodakam aggapiñḍa’nti. Thānam khot panetam, āvuso, vijjati yam añño bhikkhu labheyya bhattachge aggāsanam aggodakam aggapiñḍam, na so bhikkhu labheyya bhattachge aggāsanam aggodakam aggapiñḍam. ‘Añño bhikkhu labhati bhattachge aggāsanam aggodakam aggapiñḍam, nāham labhāmi bhattachge aggāsanam aggodakam aggapiñḍa’nti – iti so kupito hoti appatīto. Yo ceva khot, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇam.

“Thānam khot panetam, āvuso, vijjati yam idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘aho vata ahameva bhattachge bhuttāvī anumodeyyam, na añño bhikkhu bhattachge bhuttāvī anumodeyyā’ti. Thānam khot panetam, āvuso, vijjati yam añño bhikkhu bhattachge bhuttāvī anumodeyya, na so bhikkhu bhattachge bhuttāvī anumodeyya. ‘Añño bhikkhu bhattachge bhuttāvī anumodati, nāham bhattachge bhuttāvī anumodāmī’ti – iti so kupito hoti appatīto. Yo ceva khot, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇam.

“Thānam khot panetam, āvuso, vijjati yam idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘aho vata ahameva ārāmagatānam bhikkhūnam dhammam deseyyam, na añño bhikkhu ārāmagatānam bhikkhūnam dhammam deseyyā’ti. Thānam khot panetam, āvuso, vijjati yam añño bhikkhu ārāmagatānam bhikkhūnam dhammam deseyya, na so bhikkhu ārāmagatānam bhikkhūnam dhammam deseyya. ‘Añño bhikkhu ārāmagatānam bhikkhūnam dhammam deseti, nāham ārāmagatānam bhikkhūnam dhammam desemī’ti – iti so kupito hoti appatīto. Yo ceva khot, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇam.

“Thānam khot panetam, āvuso, vijjati yam idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘aho vata ahameva ārāmagatānam bhikkhūnam dhammam deseyyam...pe... upāsakānam dhammam deseyyam...pe... upāsikānam dhammam deseyyam, na añño bhikkhu ārāmagatānam upāsikānam dhammam deseyyā’ti. Thānam khot panetam, āvuso, vijjati yam añño bhikkhu ārāmagatānam

upāsikānam dhammaṁ deseyya, na so bhikkhu ārāmagatānam upāsikānam dhammaṁ deseyya. ‘Añño bhikkhu ārāmagatānam upāsikānam dhammaṁ deseti, nāhaṁ ārāmagatānam upāsikānam dhammaṁ desemī’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇam.

“Thānam kho panetam, āvuso, vijjati yam idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘aho vata mameva bhikkhū sakkareyyum garum kareyyum [garukareyyum (sī. syā. pī.)] māneyyum pūjeyyum, na aññam bhikkhū sakkareyyum garum kareyyum māneyyum pūjeyyu’nti. Thānam kho panetam, āvuso, vijjati yam aññam bhikkhū sakkareyyum garum kareyyum māneyyum pūjeyyum, na tam bhikkhū sakkareyyum garum kareyyum māneyyum pūjeyyum. ‘Aññam bhikkhū bhikkhū sakkaronti garum karonti mānenti pūjenti, na maṁ bhikkhū sakkaronti garum karonti mānenti pūjentī’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇam.

“Thānam kho panetam, āvuso, vijjati yam idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘aho vata mameva bhikkhuniyo...pe... upāsakā...pe... upāsikā sakkareyyum garum kareyyum māneyyum pūjeyyum, na aññam bhikkhū upāsikā sakkareyyum garum kareyyum māneyyum pūjeyyu’nti. Thānam kho panetam, āvuso, vijjati yam aññam bhikkhū upāsikā sakkareyyum garum kareyyum māneyyum pūjeyyum, na tam bhikkhū upāsikā sakkareyyum garum kareyyum māneyyum pūjeyyum. ‘Aññam bhikkhū upāsikā sakkaronti garum karonti mānenti pūjenti, na maṁ upāsikā sakkaronti garum karonti mānenti pūjentī’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇam.

“Thānam kho panetam, āvuso, vijjati yam idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘aho vata ahameva lābhī assam pañītānam cīvarānam, na añño bhikkhu lābhī assa pañītānam cīvarāna’nti. Thānam kho panetam, āvuso, vijjati yam añño bhikkhu lābhī assa pañītānam cīvarānam, na so bhikkhu lābhī assa pañītānam cīvarānam. ‘Añño bhikkhu lābhī [lābhī assa (ka.)] pañītānam cīvarānam, nāhaṁ lābhī [lābhī assam (ka.)] pañītānam cīvarāna’nti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇam.

“Thānam kho panetam, āvuso, vijjati yam idhekaccassa bhikkhuno evam icchā uppajjeyya – ‘aho vata ahameva lābhī assam pañītānam piñḍapātānam...pe... pañītānam senāsanānam...pe... pañītānam gilānappaccayabhesajjaparikkhārānam, na añño bhikkhu lābhī assa pañītānam gilānappaccayabhesajjaparikkhārāna’nti. Thānam kho panetam, āvuso, vijjati yam añño bhikkhu lābhī assa pañītānam gilānappaccayabhesajjaparikkhārānam, na so bhikkhu lābhī assa pañītānam gilānappaccayabhesajjaparikkhārānam. ‘Añño bhikkhu lābhī [lābhī assa (ka.)] pañītānam gilānappaccayabhesajjaparikkhārānam, nāhaṁ lābhī [lābhī assam (ka.)] pañītānam gilānappaccayabhesajjaparikkhārāna’nti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇam.

“Imesaṁ kho etaṁ, āvuso, pāpakānam akusalānam icchāvacarānam adhivacanam, yadidam aṅgaṇa”nti.

61. “Yassa kassaci, āvuso, bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti āraññiko pantasenāsano piñḍapātiko sapadānacārī pañṣukūliko lūkhacīvaradharo, atha kho naṁ sabrahmacārī na ceva sakkaronti na garum karonti na mānenti na pūjenti. Tam kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca. Seyyathāpi, āvuso, kamṣapāti ābhata āpaṇā vā kammārakulā vā parisuddhā pariyyodatā. Tamenam sāmikā ahikuṇapam vā kukkurakuṇapam vā manussakuṇapam vā racayitvā aññissā kamṣapātiyā paṭikujjītvā antarāpaṇam paṭipajjeyyum. Tamenam jano disvā evam vadeyya – ‘ambho, kimevidam harīyati jaññajaññam viyā’ti? Tamenam utṭhahitvā apāpuritvā [avāpuritvā (sī.)] olokeyya.

Tassa sahadassanena amanāpatā ca sañthaheyya, pāṭikulyatā [paṭikūlatā (ka.), pāṭikūlyatā (syā.)] ca sañthaheyya, jegucchatā ca [jegucchitā ca (pī. ka.)] sañthaheyya; jighacchitānampi na bhottukamyatā assa, pageva suhitānam. Evameva kho, āvuso, yassa cassaci bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti āraññiko pantasenāsano piñḍapātiko sapadānacārī pamṣukūliko lūkhacīvaradharo, atha kho naṁ sabrahmacārī na ceva sakkonti na garum karonti na mānenti na pūjenti. Tam kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca.

62. “Yassa cassaci, āvuso, bhikkhuno ime pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaniko gahapaticīvaradharo, atha kho naṁ sabrahmacārī sakkonti garum karonti mānenti pūjenti. Tam kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca. Seyyathāpi, āvuso, kamṣapāti ābhata āpañā vā kammārakulā vā parisuddhā pariyodātā. Tamenam sāmikā sālīnam odanam vicitakālakam [vicinitakālakam (ka.)] anekasūpam anekabayañjanam racayitvā aññissā kamṣapātiyā paṭikujjivtā antarāpañam paṭipajjeyum. Tamenam jano disvā evam vadeyya – ‘ambho, kimevidam harīyatī jaññajaññam viyā’ti? Tamenam utṭhahitvā apāpuritvā olokeyya. Tassa saha dassanena manāpatā ca sañthaheyya, appāṭikulyatā ca sañthaheyya, ajegucchatā ca sañthaheyya; suhitānampi bhottukamyatā assa, pageva jighacchitānam. Evameva kho, āvuso, yassa cassaci bhikkhuno ime pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaniko gahapaticīvaradharo, atha kho naṁ sabrahmacārī sakkonti garum karonti mānenti pūjenti. Tam kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti cā’ti.

63. Evam vutte, āyasmā mahāmoggallāno āyasmantam sāriputtam etadavoca – “upamā maṁ, āvuso sāriputta, paṭibhātī”ti. “Paṭibhātū tam, āvuso moggallānā”ti. “Ekamidāham, āvuso, samayam rājagaha viharāmi giribbaje. Atha khvāham, āvuso, pubbañhasamayam nivāsetvā pattacīvaramādāya rājagahaṁ piñḍaya pāvisim. Tena kho pana samayena samīti yānakāraputto rathassa nemim tacchatī. Tamenam pañḍuputto ājīvako purāṇayānakāraputto paccupatthito hoti. Atha kho, āvuso, pañḍuputtassa ājīvakassa purāṇayānakāraputtassa evam cetaso parivitakko udapādi – ‘aho vatāyam samīti yānakāraputto imissā nemiyā imañca vankam imañca jimham̄ imañca dosam̄ taccheyya, evāyam nem apagatavañkā apagatajimhā apagatadosā suddhā assa [suddhāssa (sī. pī.), suddhā (ka.)] sāre patiṭhitā’ti. Yathā yathā kho, āvuso, pañḍuputtassa ājīvakassa purāṇayānakāraputtassa cetaso parivitakko hoti, tathā tathā samīti yānakāraputto tassā nemiyā tañca vankam tañca jimham̄ tañca dosam̄ tacchatī. Atha kho, āvuso, pañḍuputto ājīvako purāṇayānakāraputto attamano attamanavācam̄ nicchāresi – ‘hadayā hadayam maññe aññāya tacchatī’ti.

“Evameva kho, āvuso, ye te puggalā assaddhā, jīvikatthā na saddhā agārasmā anagāriyam pabbajitā, sañhā māyāvino ketabino [ketubhino (bahūsu)] uddhatā unnañā capalā mukharā vikiññavācā, indriyesu aguttadvārā, bhojane amattaññuno, jāgariyam ananuyuttā, sāmaññe anapekkhavanto, sikkhāya na tibbagāravā, bāhulikā sāthalikā, okkamane pubbañgamā, paviveke nikkhittadhrurā, kusītā hīnavīriyā muṭṭhassatī asampajānā asamāhitā vibbhantacittā dappaññā elamūgā, tesam̄ āyasmā sāriputto iminā dhammapariyāyena hadayā hadayam maññe aññāya tacchatī.

“Ye pana te kulaputtā saddhā agārasmā anagāriyam pabbajitā, asañhā amāyāvino aketabino anuddhatā anunnalā acopalā amukharā avikiññavācā, indriyesu guttadvārā, bhojane mattaññuno, jāgariyam anuyuttā, sāmaññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhittadhrurā, paviveke pubbañgamā, āraddhavīriyā pahitattā upatthitassatī sampajānā samāhitā ekaggacittā paññavanto aneļamūgā, te āyasmato sāriputtassa imam̄ dhammapariyāyam sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca – ‘sādhu vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patiṭṭhāpetī’ti. Seyyathāpi, āvuso, itthī vā puriso vā daharo yuvā mañḍanakajātiko sīsaññhāto uppalamālam̄ vā vassikamālam̄ vā atimuttakamālam̄ [adhimuttakamālam̄ (syā.)] vā labhitvā ubhohi hatthehi paṭigghahetvā uttamañge sirasmiṁ patiṭṭhāpeyya, evameva kho, āvuso, ye te kulaputtā saddhā

agārasmā anagāriyam pabbajitā, asaṭhā amāyāvino aketabino anuddhatā anunnaṭā acapalā amukharā avikinnavācā, indriyesu guttadvārā, bhojane mattañuno, jāgariyam anuyuttā, sāmaññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, āraddhvīriyā pahitattā upaṭhitassatī sampajānā samāhitā ekaggacittā paññavanto aneṭamūgā, te āyasmato sāriputtassa imam dhammapariyāyam sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca – ‘sādhu vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patiṭṭhāpeti’ti. Itiha te ubho mahānāgā aññamaññassa subhāsitam samanumodimśū’ti.

Anaṅganasuttam niṭṭhitam pañcamam.

6. Ākaṇkheyasuttam

64. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Sampannasīlā, bhikkhave, viharatha samannapātimokkhā; pātimokkhasamvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino; samādāya sikkhatha sikkhāpadesu.

65. “Ākaṇkheyya ce, bhikkhave, bhikkhu – ‘sabrahmacārīnam piyo ca assam manāpo ca garu ca bhāvanīyo cā’ti [manāpo garubhāvaniyo cāti (sī.)], sīlesvevassa paripūrakārī ajjhattam cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – lābhī assam cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna’nti, sīlesvevassa paripūrakārī ajjhattam cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – yesāham cīvarapiṇḍapātasenāsana gilānappaccayabhesajjaparikkhāram paribhuñjāmi tesam te kārā mahapphalā assu mahānisamṣā’ti, sīlesvevassa paripūrakārī ajjhattam cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – ye mam [ye me (sī. syā.)] nātī sālohitā petā kālaṇkatā [kālakatā (sī. syā. pī.)] pasannacittā anussaranti tesam tam mahapphalam assa mahānisamṣā’ti, sīlesvevassa paripūrakārī ajjhattam cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānam.

66. “Ākaṇkheyya ce, bhikkhave, bhikkhu – aratiratisaho assam, na ca mam arati saheyya, uppannam arati abhibhuyya abhibhuyya vihareyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – bhayabheravasaho assam, na ca mam bhayabheravam saheyya, uppannam bhayabheravam abhibhuyya abhibhuyya vihareyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – catunnam jhānānam ābhicetasikānam ditthadhammasukhavihārānam nikāmalābhī assam akicchalābhī akasiralābhī’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – ye te santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā vihareyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānam.

67. “Ākaṇkheyya ce, bhikkhave, bhikkhu – ‘tiṇṇam samyojanānam parikkhayā sotāpanno assam avinipātadhammo niyato sambodhiparāyaṇo’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – ‘tiṇṇam samyojanānam parikkhayā rāgadosamohānam tanuttā sakadāgāmī assam sakideva imam lokam āgantvā dukkhassantam kareyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – ‘pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko assam tattha parinibbāyī anāvattidhammo tasmā lokā’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānam.

68. “Ākaṇkheyya ce, bhikkhave, bhikkhu – ‘anekavihitam iddhividham paccanubhavyeyam – ekopi hutvā bahudhā assam, bahudhāpi hutvā eko assam; āvibhāvanī tirobhāvanī; tirokuṭṭam tiropākāram tiropabbataṁ asajjamāno gaccheyyam, seyyathāpi ākāse; pathaviyāpi ummujjanimujjam kareyyam, seyyathāpi udake; udakepi abhijjamāne gaccheyyam, seyyathāpi pathaviyam; ākāsepi pallaṅkena kameyyam, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evam̄mahiddhike evam̄mahānubhāve pāṇīnā parāmaseyyam parimajjeyyam; yāva brahmaṇalokāpi kāyena vasam vatteyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – ‘dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyam – dibbe ca mānuse ca ye dūre santike cā’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – ‘parasattānam parapuggalānam cetasā ceto paricca pajāneyyam – sarāgam vā cittam sarāgam cittanti pajāneyyam, vītarāgam vā cittam vītarāgam cittanti pajāneyyam; sadosam vā cittam sadosam cittanti pajāneyyam, vītadosam vā cittam vītadosam cittanti pajāneyyam; samoham vā cittam samoham cittanti pajāneyyam, vītamoham vā cittam vītamoham cittanti pajāneyyam; samkhittam vā cittam samkhittam cittanti pajāneyyam, vikkhittam vā cittam vikkhittam cittanti pajāneyyam; mahaggatam vā cittam mahaggatam cittanti pajāneyyam, amahaggatam vā cittam amahaggatam cittanti pajāneyyam; sauttaram vā cittam sauttaram cittanti pajāneyyam, anuttaram vā cittam anuttaram cittanti pajāneyyam; samāhitam vā cittam samāhitam cittanti pajāneyyam, asamāhitam vā cittam asamāhitam cittanti pajāneyyam; vimuttam vā cittam vimuttam cittanti pajāneyyam, avimuttam vā cittam avimuttam cittanti pajāneyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – ‘anekavihitam pubbenivāsam anussareyyam, seyyathidam – ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattalīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jāti satasahassampi anekepi samvaṭṭakappe anekepi vivaṭṭakappe anekepi samvaṭṭavivaṭṭakappe – amutrāsim evam̄nāmo evam̄gotto evam̄vaṇṇo evam̄hāro evam̄sukhadukkhappaṭisaṁvedī evam̄yupariyanto, so tato cuto amutra udapādīm; tatrāpāsim evam̄nāmo evam̄gotto evam̄vaṇṇo evam̄hāro evam̄sukhadukkhappaṭisaṁvedī evam̄yupariyanto, so tato cuto idhūpapannoti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussareyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānam.

“Ākaṇkheyya ce, bhikkhave, bhikkhu – ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyam cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyam – ime vata bhonto sattā kāyaduccaritenā samannāgatā vacīduccaritenā samannāgatā manoduccaritenā samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā param marañā apāyam duggatiṁ vinipātam nirayam upapannā; ime vā pana bhonto sattā kāyasucaritenā samannāgatā vacīsucaritenā samannāgatā manosucaritenā samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā param marañā sugatim

saggam lokam upapannati, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyam cavamāne upapajjamāne hīne paññe suvaññe dubbaññe sugate duggate yathākammūpage satte pajāneyya'nti, silesvevassa paripūrakārī ajjhattam cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānam.

69. “Ākañkheyya ce, bhikkhave, bhikkhu – ‘āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭhevadhamme sayam abhiññā sacchikatvā upasampajja vihareyya’nti, silesvevassa paripūrakārī ajjhattam cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānam.

“Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā; pātimokkhasaṁvaraśaṁvutā viharatha ācāragocarasampannā anumattesu vajjesu bhayadassāvino; samādāya sikkhatha sikkhāpadesū”ti – iti yam tam vuttam idametam paṭicca vutta”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Ākañkheyyasuttam niṭṭhitam chaṭṭham.

7. Vatthasuttam

70. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Seyyathāpi, bhikkhave, vattham saṅkiliṭṭham malaggahitam; tamenam rajako yasmiṁ yasmiṁ raṅgajāte upasamhareyya – yadi nīlakāya yadi pītakāya yadi lohitakāya yadi mañjiṭṭhakāya [mañjeṭṭhakāya (sī. pī.), mañjeṭṭhikāya (syā.)] durattavaṇṇamevassa aparisuddhavaṇṇamevassa. Tam kissa hetu? Aparisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte saṅkiliṭṭhe, duggati pāṭikaṅkhā. Seyyathāpi, bhikkhave, vattham parisuddham pariyoḍātam; tamenam rajako yasmiṁ yasmiṁ raṅgajāte upasamhareyya – yadi nīlakāya yadi pītakāya yadi lohitakāya yadi mañjiṭṭhakāya – surattavaṇṇamevassa parisuddhavaṇṇamevassa. Tam kissa hetu? Parisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte asaṅkiliṭṭhe, sugati pāṭikaṅkhā.

71. “Katame ca, bhikkhave, cittassa upakkilesā? Abhijjhāvisamalobho cittassa upakkilesō, byāpādo cittassa upakkilesō, kodho cittassa upakkilesō, upanāho cittassa upakkilesō, makkho cittassa upakkilesō, paṭāso cittassa upakkilesō, issā cittassa upakkilesō, macchariyam cittassa upakkilesō, māyā cittassa upakkilesō, sāṭheyym cittassa upakkilesō, thambho cittassa upakkilesō, sārambho cittassa upakkilesō, māno cittassa upakkilesō, atimāno cittassa upakkilesō, mado cittassa upakkilesō, pamādo cittassa upakkilesō.

72. “Sa kho so, bhikkhave, bhikkhu ‘abhijjhāvisamalobho cittassa upakkilesō’ti – iti viditvā abhijjhāvisamalobham cittassa upakkilesam pajahati; ‘byāpādo cittassa upakkilesō’ti – iti viditvā byāpādam cittassa upakkilesam pajahati; ‘kodho cittassa upakkilesō’ti – iti viditvā kodham cittassa upakkilesam pajahati; ‘upanāho cittassa upakkilesō’ti – iti viditvā upanāham cittassa upakkilesam pajahati; ‘makkho cittassa upakkilesō’ti – iti viditvā makkham cittassa upakkilesam pajahati; ‘paṭāso cittassa upakkilesō’ti – iti viditvā paṭāsam cittassa upakkilesam pajahati; ‘issā cittassa upakkilesō’ti – iti viditvā issam cittassa upakkilesam pajahati; ‘macchariyam cittassa upakkilesō’ti – iti viditvā macchariyam cittassa upakkilesam pajahati; ‘māyā cittassa upakkilesō’ti – iti viditvā māyam cittassa upakkilesam pajahati; ‘sāṭheyym cittassa upakkilesō’ti – iti viditvā sāṭheyym cittassa upakkilesam pajahati; ‘thambho cittassa upakkilesō’ti – iti viditvā thambham cittassa upakkilesam pajahati; ‘sārambho cittassa upakkilesō’ti – iti viditvā sārambham cittassa upakkilesam pajahati; ‘māno cittassa

upakkilesō'ti – iti viditvā mānam̄ cittassa upakkilesam̄ pajahati; ‘atimāno cittassa upakkilesō'ti – iti viditvā atimānam̄ cittassa upakkilesam̄ pajahati; ‘mado cittassa upakkilesō'ti – iti viditvā madam̄ cittassa upakkilesam̄ pajahati; ‘pamādo cittassa upakkilesō'ti – iti viditvā pamādam̄ cittassa upakkilesam̄ pajahati.

73. “Yato kho [yato ca kho (sī. syā.)], bhikkhave, bhikkhuno ‘abhijjhāvisamalobho cittassa upakkilesō'ti – iti viditvā abhijjhāvisamalobho cittassa upakkilesō pahīno hoti, ‘byāpādo cittassa upakkilesō'ti – iti viditvā byāpādo cittassa upakkilesō pahīno hoti; ‘kodho cittassa upakkilesō'ti – iti viditvā kodho cittassa upakkilesō pahīno hoti; ‘upanāho cittassa upakkilesō'ti – iti viditvā upanāho cittassa upakkilesō pahīno hoti; ‘makkho cittassa upakkilesō'ti – iti viditvā makkho cittassa upakkilesō pahīno hoti; ‘pañāso cittassa upakkilesō'ti – iti viditvā pañāso cittassa upakkilesō pahīno hoti; ‘issā cittassa upakkilesō'ti – iti viditvā issā cittassa upakkilesō pahīno hoti; ‘macchariyam̄ cittassa upakkilesō'ti – iti viditvā macchariyam̄ cittassa upakkilesō pahīno hoti; ‘māyā cittassa upakkilesō'ti – iti viditvā māyā cittassa upakkilesō pahīno hoti; ‘sāt̄heyyam̄ cittassa upakkilesō pahīno hoti; ‘thambho cittassa upakkilesō'ti – iti viditvā thambho cittassa upakkilesō pahīno hoti; ‘sārambho cittassa upakkilesō'ti – iti viditvā sārambho cittassa upakkilesō pahīno hoti; ‘māno cittassa upakkilesō'ti – iti viditvā māno cittassa upakkilesō pahīno hoti; ‘atimāno cittassa upakkilesō'ti – iti viditvā atimāno cittassa upakkilesō pahīno hoti; ‘mado cittassa upakkilesō'ti – iti viditvā mado cittassa upakkilesō pahīno hoti; ‘pamādo cittassa upakkilesō'ti – iti viditvā pamādo cittassa upakkilesō pahīno hoti.

74. “So buddhe aveccappasādena samannāgato hoti – ‘iti so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam̄ buddho bhagavā'ti; dhamme aveccappasādena samannāgato hoti – ‘svākkhāto bhagavatā dhammo sandīṭhiko akāliko ehipassiko opaneyyiko paccattam̄ veditabbo viññūhī'ti; saṅge aveccappasādena samannāgato hoti – ‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, nīyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidam̄ cattāri purisayugāni, aṭṭha purisapuggalā. Esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaram̄ puññakkhettam̄ lokassā'ti.

75. “Yathodhi [yatodhi (aṭṭhakathāyam̄ pāṭhantaram̄)] kho panassa cattam̄ hoti vantam̄ muttam̄ pahīnam̄ paṭinissatṭhaṁ, so ‘buddhe aveccappasādena samannāgatomhī'ti labhati atthavedam̄, labhati dhammavedam̄, labhati dhammūpasam̄hitam̄ pāmojjam̄. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham̄ vedeti, sukhino cittam̄ samādhiyati; ‘dhamme...pe... saṅge aveccappasādena samannāgatomhī'ti labhati atthavedam̄, labhati dhammavedam̄, labhati dhammūpasam̄hitam̄ pāmojjam̄; pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham̄ vedeti, sukhino cittam̄ samādhiyati. ‘Yathodhi kho pana me cattam̄ vantam̄ muttam̄ pahīnam̄ paṭinissatṭha'nti labhati atthavedam̄, labhati dhammavedam̄, labhati dhammūpasam̄hitam̄ pāmojjam̄; pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham̄ vedeti, sukhino cittam̄ samādhiyati.

76. “Sa kho so, bhikkhave, bhikkhu evaṁsiло evaṁdhammo evaṁpañño sālīnaṁ cepi piñḍapātām bhuñjati vicitakālakam̄ anekasūpam̄ anekabyañjanam̄, nevassa tam̄ hoti antarāyāya. Seyyathāpi, bhikkhave, vattham̄ samkiliṭṭham̄ malaggahitam̄ accchodakam̄ āgamma parisuddham̄ hoti pariyođātam̄, ukkāmukham̄ vā panāgamma jātarūpam̄ parisuddham̄ hoti pariyođātam̄, evameva kho, bhikkhave, bhikkhu evaṁsiло evaṁdhammo evaṁpañño sālīnaṁ cepi piñḍapātām bhuñjati vicitakālakam̄ anekasūpam̄ anekabyañjanam̄, nevassa tam̄ hoti antarāyāya.

77. “So mettāsaḥagatena cetasā ekam̄ disam̄ pharitvā viharati, tathā dutiyam̄, tathā tatiyam̄, tathā catuttham̄ [catutthim̄ (sī. pī.)]. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam̄ lokam̄ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati;

karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

78. “So ‘athī idam, atthi hīnam, atthi pañtam, atthi imassa saññāgatassa uttarim nissarana’nti pajānāti. Tassa evam jānato evam passato kāmāsavāpi cittam vimuccati, bhavāsavāpi cittam vimuccati, avijjāsavāpi cittam vimuccati. Vimuttasmiṁ vimuttamiti nānam hoti. ‘Khīnā jāti, vusitaṁ brahmacariyam, kataṁ karaṇyam, nāparam itthattāyā’ti pajānāti. Ayam vuccati, bhikkhave – ‘bhikkhu sināto antarena sinānenā’”ti.

79. Tena kho pana samayena sundarikabhāradvājo brāhmaṇo bhagavato avidūre nisinno hoti. Atha kho sundarikabhāradvājo brāhmaṇo bhagavantam etadavoca – “gacchati pana bhavam gotamo bāhukam nadim sināyitu”nti? “Kim, brāhmaṇa, bāhukāya nadiyā? Kim bāhukā nadī karissatī”ti? “Lokkhasammata [lokhyasammata (sī.), mokkhasammata (pī.)] hi, bho gotama, bāhukā nadī bahujanassa, puññasammata hi, bho gotama, bāhukā nadī bahujanassa, bāhukāya pana nadiyā bahujano pāpakammaṁ kataṁ pavāhetī”ti. Atha kho bhagavā sundarikabhāradvājam brāhmaṇam gāthāhi ajjhabhāsi –

“Bāhukaṁ adhikakkañca, gayam sundarikam mapi [sundarikāmapi (sī. syā. pī.), sundarikam mahim (itipi)];
Sarassatiṁ payāgañca, atho bāhumatiṁ nadim;
Niccampi bālo pakkhando [pakkhanno (sī. syā. pī.)], kañhakammo na sujjhati.

“Kim sundarikā karissati, kim payāgo [payāgo (sī. syā. pī.)] kim bāhukā nadī;
Verim katakibbisam naram, na hi nam sodhaye pāpakamminam.

“Suddhassa ve sadā phaggu, suddhassuposatho sadā;
Suddhassa sucikammassa, sadā sampajjate vataṁ;
Idheva sināhi brāhmaṇa, sabbabhūtesu karohi khemataṁ.

“Sace musā na bhaṇasi, sace pāṇam na himsasi;
Sace adinnaṁ nādiyasi, saddahāno amaccharī;
Kim kāhasi gayam gantvā, udapānopi te gayā”ti.

80. Evam vutte, sundarikabhāradvājo brāhmaṇo bhagavantam etadavoca – “abikkantam, bho gotama, abikkantam, bho gotama! Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya – cakkhumanto rūpāni dakkhantī; evamevam bhotā gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam gotamam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāham bhoto gotamassa santike pabbajjam, labheyyam upasampada”nti. Alattha kho sundarikabhāradvājo brāhmaṇo bhagavato santike pabbajjam, alattha upasampadam. Acirūpasampanno kho panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram – brahmacariyapariyosānam ditthevadhamme sayam abhiññā sacchikatvā upasampajja vihāsi. “Khīnā jāti, vusitaṁ brahmacariyam, kataṁ karaṇyam, nāparam itthattāyā”ti abbhaññāsi. Aññataro kho panāyasmā bhāradvājo arahataṁ ahosīti.

Vatthasuttam niṭhitam sattamam.

8. Sallekhasuttam

81. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā mahācundo sāyanhasamayam paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisino kho āyasmā mahācundo bhagavantam etadavoca – “yā imā, bhante, anekavihitā diṭṭhiyo loke uppajjanti – attavādapaṭisamyyuttā vā lokavādapaṭisamyyuttā vā – ādimeva nu kho, bhante, bhikkhuno manasikaroto evametāsam diṭṭhīnam pahānam hoti, evametāsam diṭṭhīnam paṭinissaggo hoti”’ti?

82. “Yā imā, cunda, anekavihitā diṭṭhiyo loke uppajjanti – attavādapaṭisamyyuttā vā lokavādapaṭisamyyuttā vā – yattha cetā diṭṭhiyo uppajjanti yattha ca anusenti yattha ca samudācaranti tam ‘netam mama, nesohamasmi, na me so attā’ti – evametam yathābhūtam sammappaññā passato evametāsam diṭṭhīnam pahānam hoti, evametāsam diṭṭhīnam paṭinissaggo hoti.

“Thānam kho panetam, cunda, vijjati yam idhekacco bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāram vivekajam pītisukham paṭhamam jhānam upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmī’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

“Thānam kho panetam, cunda, vijjati yam idhekacco bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmī’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

“Thānam kho panetam, cunda, vijjati yam idhekacco bhikkhu pītiyā ca virāgā upekkhako ca vihareyya, sato ca sampajāno sukhañca kāyena paṭisañvedeyya, yam tam ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyam jhānam upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmī’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

“Thānam kho panetam, cunda, vijjati yam idhekacco bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasum upekkhāsatipārisuddhim catuttham jhānam upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmī’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

“Thānam kho panetam, cunda, vijjati yam idhekacco bhikkhu sabbaso rūpasaññānam samatikkamā, paṭighasaññānam atthaṅgamā, nānattasaññānam amanasikārā, ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmī’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete vihārā ariyassa vinaye vuccanti.

“Thānam kho panetam, cunda, vijjati yam idhekacco bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantam viññāna’nti viññānañcāyatanaṁ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmī’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete vihārā ariyassa vinaye vuccanti.

“Thānam kho panetam, cunda, vijjati yam idhekacco bhikkhu sabbaso viññānañcāyatanaṁ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanaṁ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmī’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete vihārā ariyassa vinaye vuccanti.

“Thānam kho panetam, cunda, vijjati yam idhekacco bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānaññāyatanaṁ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmī’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete vihārā ariyassa vinaye

vuccanti.

83. “Idha kho pana vo, cunda, sallekho karaṇīyo. ‘Pare vihiṁṣakā bhavissanti, mayamettha avihiṁṣakā bhavissāmā’ti sallekho karaṇīyo. ‘Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmā’ti sallekho karaṇīyo. ‘Pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare pisuṇavācā [pisuṇā vācā (sī. pī.)] bhavissanti, mayamettha pisuṇāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare pharusavācā [pharusā vācā (sī. pī.)] bhavissanti, mayamettha pharusāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare samphappalāpī bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare abhijjhālū bhavissanti, mayamettha anabhijjhālū bhavissāmā’ti sallekho karaṇīyo. ‘Pare byāpannacittā bhavissanti, mayamettha abyāpannacittā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchādiṭhī bhavissanti, mayamettha sammādiṭhī bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāsaṅkappā bhavissanti, mayamettha sammāsaṅkappā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāājīvā bhavissanti, mayamettha sammāājīvā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāsatī bhavissanti, mayamettha sammāsatī bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāsamādhi bhavissanti, mayamettha sammāsamādhi bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāñānī bhavissanti, mayamettha sammāñānī bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissāmā’ti sallekho karaṇīyo.

““Pare thīnamiddhapariyutthitā bhavissanti, mayamettha vigatathīnamiddhā bhavissāmā’ti sallekho karaṇīyo. ‘Pare uddhatā bhavissanti, mayamettha anuddhatā bhavissāmā’ti sallekho karaṇīyo. ‘Pare vicikicchī [vecikicchī (sī. pī. ka.)] bhavissanti, mayamettha tiṇṇavicikicchā bhavissāmā’ti sallekho karaṇīyo. ‘Pare kodhanā bhavissanti, mayamettha akkodhanā bhavissāmā’ti sallekho karaṇīyo. ‘Pare upanāhī bhavissanti, mayamettha anupanāhī bhavissāmā’ti sallekho karaṇīyo. ‘Pare makkhī bhavissanti, mayamettha amakkhī bhavissāmā’ti sallekho karaṇīyo. ‘Pare paṭasī bhavissanti, mayamettha apalasī bhavissāmā’ti sallekho karaṇīyo. ‘Pare issukī bhavissanti, mayamettha anissukī bhavissāmā’ti sallekho karaṇīyo. ‘Pare maccharī bhavissanti, mayamettha amaccharī bhavissāmā’ti sallekho karaṇīyo. ‘Pare saṭhā bhavissanti, mayamettha asaṭhā bhavissāmā’ti sallekho karaṇīyo. ‘Pare māyāvī bhavissanti, mayamettha amāyāvī bhavissāmā’ti sallekho karaṇīyo. ‘Pare thaddhā bhavissanti, mayamettha athaddhā bhavissāmā’ti sallekho karaṇīyo. ‘Pare atimānī bhavissanti, mayamettha anatimānī bhavissāmā’ti sallekho karaṇīyo. ‘Pare dubbacā bhavissanti, mayamettha suvacā bhavissāmā’ti sallekho karaṇīyo. ‘Pare pāpamittā bhavissanti, mayamettha kalyāṇamittā bhavissāmā’ti sallekho karaṇīyo. ‘Pare pamattā bhavissanti, mayamettha appamattā bhavissāmā’ti sallekho karaṇīyo. ‘Pare assaddhā bhavissanti, mayamettha saddhā bhavissāmā’ti sallekho karaṇīyo. ‘Pare ahirikā bhavissanti, mayamettha hirimana bhavissāmā’ti sallekho karaṇīyo. ‘Pare anottāpī [anottappī (ka.)] bhavissanti, mayamettha ottāpī bhavissāmā’ti sallekho karaṇīyo. ‘Pare appassutā bhavissanti, mayamettha bahussutā bhavissāmā’ti sallekho karaṇīyo. ‘Pare kusītā bhavissanti, mayamettha āraddhavīriyā bhavissāmā’ti sallekho karaṇīyo. ‘Pare muṭṭhasatī bhavissanti, mayamettha upaṭṭhitassatī bhavissāmā’ti sallekho karaṇīyo. ‘Pare duppaññā bhavissanti, mayamettha paññāsampannā bhavissāmā’ti sallekho karaṇīyo. ‘Pare sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī bhavissanti, mayamettha asandiṭṭhiparāmāsī anādhānaggāhī suppaṭinissaggī bhavissāmā’ti sallekho karaṇīyo.

84. “Cittuppādampi kho aham, cunda, kusalesu dhammesu bahukāram [bahūpakāram (ka.)] vadāmi, ko pana vādo kāyena vācāya anuvidhīyanāsu! Tasmātiha, cunda, ‘pare vihiṁṣakā bhavissanti, mayamettha avihiṁṣakā bhavissāmā’ti cittam uppādetabbam. ‘Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā’ti cittam uppādetabbam... ‘pare sandiṭṭhiparāmāsī ādhānaggāhī

duttañinissaggī bhavissanti, mayamettha asandiñṭhiparāmāsi anādhānaggāhī suppañinissaggī bhavissāmā'ti cittam uppādetabbam.

85. “Seyyathāpi, cunda, visamo maggo assa, tassa [maggo tassāssa (sī. syā. pī.)] añño samo maggo parikkamanāya; seyyathā vā pana, cunda, visamañ tittham assa, tassa aññam samam tittham parikkamanāya; evameva kho, cunda, vihiṁsakassa purisapuggalassa avihimsā hoti parikkamanāya, pāñatipātissa purisapuggalassa pāñatipātā veramañ hoti parikkamanāya, adinnādāyissa purisapuggalassa adinnādānā veramañ hoti parikkamanāya, abrahmacārissa purisapuggalassa abrahmacariyā veramañ hoti parikkamanāya, musāvādissa purisapuggalassa musāvādā veramañ hoti parikkamanāya, pisuṇavācassa purisapuggalassa pisuṇāya vācāya veramañ hoti parikkamanāya, pharusavācassa purisapuggalassa pharusāya vācāya veramañ hoti parikkamanāya, samphappalāpissa purisapuggalassa samphappalāpā veramañ hoti parikkamanāya, abhijjhālussa purisapuggalassa anabhijjhā hoti parikkamanāya, byāpannacittassa purisapuggalassa abyāpādo hoti parikkamanāya, micchādiñthissa purisapuggalassa sammādiñthi hoti parikkamanāya, micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parikkamanāya, micchāvācassa purisapuggalassa sammāvācā hoti parikkamanāya, micchākammantassa purisapuggalassa sammākammanto hoti parikkamanāya, micchājīvassa purisapuggalassa sammājīvo hoti parikkamanāya, micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parikkamanāya, micchāsatissa purisapuggalassa sammāsatī hoti parikkamanāya, micchāsamādhissa purisapuggalassa sammāsamādhī hoti parikkamanāya, micchāñāṇissa purisapuggalassa sammāñāṇam hoti parikkamanāya, micchāvīmuttissa purisapuggalassa sammāvīmutti hoti parikkamanāya.

“Thīnamiddhapariyutṭhitassa purisapuggalassa vigatathinamiddhatā hoti parikkamanāya, uddhatassa purisapuggalassa anuddhaccam hoti parikkamanāya, vicikicchissa purisapuggalassa tiññavicikicchatā hoti parikkamanāya, kodhanassa purisapuggalassa akkodho hoti parikkamanāya, upanāhissa purisapuggalassa anupanāho hoti parikkamanāya, makkhissa purisapuggalassa amakkho hoti parikkamanāya, palāsissa purisapuggalassa apalāso hoti parikkamanāya, issukissa purisapuggalassa anissukitā hoti parikkamanāya, maccharissa purisapuggalassa amacchariyam hoti parikkamanāya, saṭhassa purisapuggalassa asāṭheyyam hoti parikkamanāya, māyāvissa purisapuggalassa amāyā [amāyāvīta (ka.)] hoti parikkamanāya, thaddhassa purisapuggalassa atthaddhiyam hoti parikkamanāya, atimānissa purisapuggalassa anatimāno hoti parikkamanāya, dubbacassa purisapuggalassa sovacassatā hoti parikkamanāya, pāpamittassa purisapuggalassa kalyāṇamittatā hoti parikkamanāya, pamattassa purisapuggalassa appamādo hoti parikkamanāya, assaddhassa purisapuggalassa saddhā hoti parikkamanāya, ahirikassa purisapuggalassa hirī hoti parikkamanāya, anottāpissa purisapuggalassa ottappam hoti parikkamanāya, appassutassa purisapuggalassa bāhusaccam hoti parikkamanāya, kusītassa purisapuggalassa vīriyārambho hoti parikkamanāya, muṭṭhassatissa purisapuggalassa upaṭṭhitassatitā hoti parikkamanāya, dappaññassa purisapuggalassa paññāsampadā hoti parikkamanāya, sandiñṭhiparāmāsi-ādhānaggāhi-duttañinissaggissa purisapuggalassa asandiñṭhiparāmāsi-anādhānaggāhi-suppañinissaggitā hoti parikkamanāya.

86. “Seyyathāpi, cunda, ye keci akusalā dhammā sabbe te adhobhāgaṅgamanīyā [adhobhāgaṅgamanīyā (sī. syā. pī.)], ye keci kusalā dhammā sabbe te uparibhāgaṅgamanīyā [uparibhāgaṅgamanīyā (sī. syā. pī.)], evameva kho, cunda, vihiṁsakassa purisapuggalassa avihimsā hoti uparibhāgāya [uparibhāvāya (sī. syā. ka.)], pāñatipātissa purisapuggalassa pāñatipātā veramañ hoti uparibhāgāya...pe... sandiñṭhiparāmāsi-ādhānaggāhi-duttañinissaggissa purisapuggalassa asandiñṭhiparāmāsi-anādhānaggāhi-suppañinissaggitā hoti uparibhāgāya.

87. “So vata, cunda, attanā palipalipalipanno param palipalipalipanno uddharissatī netam ṭhānam vijjati. So vata, cunda, attanā apalipalipalipanno param palipalipalipanno uddharissatī ṭhānametam vijjati. So vata, cunda, attanā adanto avinīto aparinibbuto param damessati vinessati parinibbāpessatī netam ṭhānam vijjati. So vata, cunda, attanā danto vinīto parinibbuto param damessati vinessati parinibbāpessatī ṭhānametam vijjati. Evameva kho, cunda, vihiṁsakassa purisapuggalassa avihimsā

hoti parinibbānāya, pāññatipātissa purisapuggalassa pāññatipātā veramañī hoti parinibbānāya. Adinnādāyissa purisapuggalassa adinnādānā veramañī hoti parinibbānāya. Abrahmacārissa purisapuggalassa abrahmacariyā veramañī hoti parinibbānāya. Musāvādissa purisapuggalassa musāvādā veramañī hoti parinibbānāya. Pisuñavācassa purisapuggalassa pisuñāya vācāya veramañī hoti parinibbānāya. Pharusavācassa purisapuggalassa pharusāya vācāya veramañī hoti parinibbānāya. Samphappalāpissa purisapuggalassa samphappalāpā veramañī hoti parinibbānāya. Abhijjhālussa purisapuggalassa anabhijjhā hoti parinibbānāya. Byāpannacittassa purisapuggalassa abyāpādo hoti parinibbānāya. Micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parinibbānāya. Micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parinibbānāya. Micchāvācassa purisapuggalassa sammāvācā hoti parinibbānāya. Micchākammantassa purisapuggalassa sammākammanto hoti parinibbānāya. Micchāājīvassa purisapuggalassa sammāājīvo hoti parinibbānāya. Micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parinibbānāya. Micchāsatissa purisapuggalassa sammāsatī hoti parinibbānāya. Micchāsamādhissa purisapuggalassa sammāsamādhi hoti parinibbānāya. Micchāñāṇissa purisapuggalassa sammāñāṇam hoti parinibbānāya. Micchāvimuttissa purisapuggalassa sammāvimutti hoti parinibbānāya.

“Thīnamiddhapariyūṭhitassa purisapuggalassa vigatathinamiddhatā hoti parinibbānāya. Uddhatassa purisapuggalassa anuddhaccam hoti parinibbānāya. Vicikicchissa purisapuggalassa tiṇṇavicikicchatā hoti parinibbānāya. Kodhanassa purisapuggalassa akkodho hoti parinibbānāya. Upanāhissa purisapuggalassa anupanāho hoti parinibbānāya. Makkhissa purisapuggalassa amakkho hoti parinibbānāya. Paṭasissa purisapuggalassa apaṭāso hoti parinibbānāya. Issukissa purisapuggalassa anissukitā hoti parinibbānāya. Maccharissa purisapuggalassa amacchariyam hoti parinibbānāya. Saṭṭhassa purisapuggalassa asāṭheyyam hoti parinibbānāya. Māyāvissa purisapuggalassa amāyā hoti parinibbānāya. Thaddhassa purisapuggalassa atthaddhiyam hoti parinibbānāya. Atimānissa purisapuggalassa anatimāno hoti parinibbānāya. Dubbacassa purisapuggalassa sovacassatā hoti parinibbānāya. Pāpamittassa purisapuggalassa kalyāṇamittatā hoti parinibbānāya. Pamattassa purisapuggalassa appamādo hoti parinibbānāya. Assaddhassa purisapuggalassa saddhā hoti parinibbānāya. Ahirikassa purisapuggalassa hirī hoti parinibbānāya. Anottāpissa purisapuggalassa ottappaṇam hoti parinibbānāya. Appassutassa purisapuggalassa bāhusaccam hoti parinibbānāya. Kusītassa purisapuggalassa vīriyārambho hoti parinibbānāya. Muṭṭhassatissa purisapuggalassa upaṭṭhitassatitā hoti parinibbānāya. Duppāññassa purisapuggalassa paññāsampadā hoti parinibbānāya. Sandiṭṭhiparāmāsi-ādhānaggāhi-duppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsi-anādhānaggāhi-suppaṭinissaggitā hoti parinibbānāya.

88. “Iti kho, cunda, desito mayā sallekhapariyāyo, desito cittuppādapariyāyo, desito parikkamanapariyāyo, desito uparibhāgapariyāyo, desito parinibbānapariyāyo. Yam kho, cunda, satthārā karaṇīyam sāvakānaṇam hitesinā anukampakena anukampam upādāya, kataṇ vo tam mayā. ‘Etāni, cunda, rukkhamūlāni, etāni suññāgārāni, jhāyatha, cunda, mā pamādattha, mā pacchāvippaṭisārino ahuvattha’ – ayam kho amhākaṇ anusāsanī”ti.

Idamavoca bhagavā. Attamano āyasmā mahācundo bhagavato bhāsitam abhinandīti.

Catuttālīsapadā vuttā, sandhayo pañca desitā;
Sallekho nāma suttanto, gambhīro sāgarūpamoti.

Sallekhasuttaṇ niṭṭhitam aṭṭhamam.

9. Sammādiṭṭhisuttam

89. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho āyasmā sāriputto bhikkhū āmantesi – “āvuso bhikkhave”ti. “Āvuso”ti kho te

bhikkhū āyasmato sāriputtassa paccassosum. Āyasmā sāriputto etadavoca –

““Sammādiṭṭhi [sammādiṭṭhi (sī. syā.)] sammādiṭṭhi”ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti?

“Dūratopi kho mayam, āvuso, āgaccheyyāma āyasmato sāriputtassa santike etassa bhāsitassa athamaññātum. Sādu vatāyasmantaṃyeva sāriputtam paṭibhātu etassa bhāsitassa attho. Āyasmato sāriputtassa sutvā bhikkhū dhāressantī”ti. “Tena hi, āvuso, suṇātha, sādhukam manasi karotha, bhāsissāmī”ti. “Evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum. Āyasmā sāriputto etadavoca –

“Yato kho, āvuso, ariyasāvako akusalāñca pajānāti, akusalamūlañca pajānāti, kusalañca pajānāti, kusalamūlañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammaṃ. Katamam panāvuso, akusalam, katamam akusalamūlam, katamam kusalam, katamam kusalamūlam? Pāṇātipāto kho, āvuso, akusalam, adinnādānam akusalam, kāmesumicchācāro akusalam, musāvādo akusalam, pisuṇā vācā [pisuṇavācā (ka.)] akusalam, pharusā vācā [pharusavācā (ka.)] akusalam, samphappalāpo akusalam, abhijjhā akusalam, byāpādo akusalam, micchādiṭṭhi akusalam – idam vuccatāvuso akusalam. Katamañcāvuso, akusalamūlam? Lobho akusalamūlam, doso akusalamūlam, moho akusalamūlam – idam vuccatāvuso, akusalamūlam.

“Katamañcāvuso, kusalam? Pāṇātipātā veramañī kusalam, adinnādānā veramañī kusalam, kāmesumicchācārā veramañī kusalam, musāvādā veramañī kusalam, pisuṇāya vācāya veramañī kusalam, pharusāya vācāya veramañī kusalam, samphappalāpā veramañī kusalam, anabhijjhā kusalam, abyāpādo kusalam, sammādiṭṭhi kusalam – idam vuccatāvuso, kusalam. Katamañcāvuso, kusalamūlam? Alobho kusalamūlam, adoso kusalamūlam, amoho kusalamūlam – idam vuccatāvuso, kusalamūlam.

“Yato kho, āvuso, ariyasāvako evam akusalam pajānāti, evam akusalamūlam pajānāti, evam kusalam pajānāti, evam kusalamūlam pajānāti, so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya vijjam uppādetvā, diṭṭhevadhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

90. “Sādhāvuso”ti kho te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantam sāriputtam uttari [uttarim (sī. syā. pī.)] pañhaṃ apucchum [apucchiṃsu (syā.)] – “siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti?

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako āhārañca pajānāti, āhārasamudayañca pajānāti, āhāranirodhañca pajānāti, āhāranirodhagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammaṃ. Katamo panāvuso, āhāro, katamo āhārasamudayo, katamo āhāranirodho, katamā āhāranirodhagāminī paṭipadā? Cattārome, āvuso, āhārā bhūtānam vā sattānam tħitiyā, sambhavesīnam vā anuggahāya. Katame cattāro? Kabalīkāro āhāro olāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇam catuttham. Tañhāsamudaya āhārasamudayo, tañhānirodhā āhāranirodho, ayameva ariyo atṭhaṅgiko maggo āhāranirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto, sammājīvo sammāvāyāmo sammāsatī sammāsamādhi”.

“Yato kho, āvuso, ariyasāvako evam āhāram pajānāti, evam āhārasamudayam pajānāti, evam

āhāranirodham pajānāti, evam āhāranirodthagāminim paṭipadam pajānāti, so sabbaso rāgānusayam pahāya, paṭighānusayaṁ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṁ samūhanitvā, avijjam pahāya vijjam uppādetvā, diṭṭhevadhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma’’nti.

91. “Sādhāvuso”ti kho te bhikkhū āyasmato sāriputtassa bhāsitaṁ abhinanditvā anumoditvā āyasmantaṁ sāriputtaṁ uttari pañhaṁ apucchum – “siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”’nti?

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako dukkhañca pajānāti, dukkhasamudayañca pajānāti, dukkhanirodhañca pajānāti, dukkhanirodthagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammaṁ. Katamañ panāvuso, dukkhaṁ, katamo dukkhasamudayo, katamo dukkhanirodho, katamā dukkhanirodthagāminī paṭipadā? Jātipi dukkhā, jarāpi dukkhā, marañampi dukkhaṁ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchaṁ na labhati tampi dukkhaṁ, sañkhittena pañcupādānakkhandhā [pañcupādānakkhandhāpi (ka.)] dukkhā – idam vuccatāvuso, dukkhaṁ. Katamo cāvuso, dukkhasamudayo? Yāyam taṇhā ponobbhavikā nandīrāgasahagatā [ponobbhavikā (sī. pī.)] tatrataitrābhinandinī [nandīrāgasahagatā (sī. pī.)], seyyathidaṁ, kāmataṇhā bhavataṇhā vibhavataṇhā – ayam vuccatāvuso, dukkhasamudayo. Katamo cāvuso, dukkhanirodho? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo – ayam vuccatāvuso, dukkhanirodho. Katamā cāvuso, dukkhanirodthagāminī paṭipadā? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ, sammādiṭṭhi... pe... sammāsamādhi – ayam vuccatāvuso, dukkhanirodthagāminī paṭipadā.

“Yato kho, āvuso, ariyasāvako evam dukkhaṁ pajānāti, evam dukkhasamudayaṁ pajānāti, evam dukkhanirodham pajānāti, evam dukkhanirodthagāminim paṭipadam pajānāti, so sabbaso rāgānusayam pahāya, paṭighānusayaṁ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṁ samūhanitvā, avijjam pahāya vijjam uppādetvā, diṭṭhevadhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma’’nti.

92. “Sādhāvuso”ti kho te bhikkhū āyasmato sāriputtassa bhāsitaṁ abhinanditvā anumoditvā āyasmantaṁ sāriputtaṁ uttari pañhaṁ apucchum – “siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”’nti?

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako jarāmarañca pajānāti, jarāmarañcasamudayañca pajānāti, jarāmarañanirodhañca pajānāti, jarāmarañanirodthagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammaṁ. Katamañ panāvuso, jarāmarañam, katamo jarāmarañcasamudayo, katamo jarāmarañanirodho, katamā jarāmarañanirodthagāminī paṭipadā? Yā tesam̄ tesam̄ sattānam tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccam pāliccam valittacatā āyuno sañhāni indriyānam paripāko – ayam vuccatāvuso, jarā. Katamañcāvuso, marañam? Yā [yam̄ (pī. ka.), satipaṭṭhānasuttepi] tesam̄ tesam̄ sattānam tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānam maccu marañam kālamkiriyā khandhānam bhedo, kalevarassa nikkhepo, jīvitindriyassupacchedo – idam vuccatāvuso, marañam. Iti ayañca jarā idañca marañam – idam vuccatāvuso, jarāmarañam. Jātisamudayā jarāmarañcasamudayo, jātinirodhā jarāmarañanirodho, ayameva ariyo aṭṭhaṅgiko maggo jarāmarañanirodthagāminī paṭipadā, seyyathidaṁ – sammādiṭṭhi... pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam jarāmarañam pajānāti, evam jarāmarañcasamudam pajānāti, evam jarāmarañanirodham pajānāti, evam jarāmarañanirodthagāminim paṭipadam pajānāti, so sabbaso

rāgānusayaṁ pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

93. “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako jātiñca pajānāti, jātisamudayañca pajānāti, jātinirodhañca pajānāti, jātinirodhagāminīniṁ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammam. Katamā panāvuso, jāti, katamo jātisamudayo, katamo jātinirodho, katamā jātinirodhagāminī paṭipadā? Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānam pātubhāvo, āyatanānam paṭilābho – ayam vuccatāvuso, jāti. Bhavasamudayā jātisamudayo, bhavanirodhā jātinirodho, ayameva ariyo aṭṭhaṅgiko maggo jātinirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam jātim pajānāti, evam jātisamudayam pajānāti, evam jātinirodham pajānāti, evam jātinirodhagāminī paṭipadam pajānāti, so sabbaso rāgānusayaṁ pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

94. “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako bhavañca pajānāti, bhavasamudayañca pajānāti, bhavanirodhāñca pajānāti, bhavanirodhagāminīniṁ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammam. Katamo panāvuso, bhavo, katamo bhavasamudayo, katamo bhavanirodhō, katamā bhavanirodhagāminī paṭipadā? Tayome, āvuso, bhavā – kāmabhavo, rūpabhavo, arūpabhavo. Upādānasamudayā bhavasamudayo, upādānanirodhā bhavanirodhō, ayameva ariyo aṭṭhaṅgiko maggo bhavanirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam bhavam pajānāti, evam bhavasamudayam pajānāti, evam bhavanirodhāñca pajānāti, evam bhavanirodhagāminī paṭipadam pajānāti, so sabbaso rāgānusayaṁ pahāya...pe... dukkhassantakaro hoti. Ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

95. “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako upādānañca pajānāti, upādānasamudayañca pajānāti, upādānanirodhāñca pajānāti, upādānanirodhagāminīniṁ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammam. Katamam panāvuso, upādānam, katamo upādānasamudayo, katamo upādānanirodhō, katamā upādānanirodhagāminī paṭipadā? Cattārimāni, āvuso, upādānāni – kāmupādānam, diṭṭhupādānam, sīlabbatupādānam, attavādupādānam. Taṇhāsamudayā upādānasamudayo, taṇhānirodhā upādānanirodhō, ayameva ariyo aṭṭhaṅgiko maggo upādānanirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam upādānam pajānāti, evam upādānasamudayam pajānāti, evam upādānanirodhāñca pajānāti, evam upādānanirodhagāminī paṭipadam pajānāti, so sabbaso rāgānusayaṁ pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

96. “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako taṇhañca pajānāti, taṇhāsamudayañca pajānāti, taṇhānirodhāñca pajānāti, taṇhānirodhagāminīniṁ paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammam. Katamā panāvuso,

taṇhā, katamo taṇhāsamudayo, katamo taṇhānirodho, katamā taṇhānirodhagāminī paṭipadā? Chayime, āvuso, taṇhākāyā – rūpatataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭhabbataṇhā, dhammataṇhā. Vedanāsamudayā taṇhāsamudayo, vedanānirodhā taṇhānirodho, ayameva ariyo atṭhaṅgiko maggo taṇhānirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam taṇham pajānāti, evam taṇhāsamudayam pajānāti, evam taṇhānirodham pajānāti, evam taṇhānirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayam pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

97. “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako vedanañca pajānāti, vedanāsamudayañca pajānāti, vedanānirodhañca pajānāti, vedanānirodhagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammañ. Katamā panāvuso, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā? Chayime, āvuso, vedanākāyā – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Phassasamudayā vedanāsamudayo, phassanirodhā vedanānirodho, ayameva ariyo atṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam vedanam pajānāti, evam vedanāsamudayam pajānāti, evam vedanānirodham pajānāti, evam vedanānirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayam pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

98. “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako phassañca pajānāti, phassasamudayañca pajānāti, phassanirodhañca pajānāti, phassanirodhagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammañ. Katamo panāvuso, phasso, katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāminī paṭipadā? Chayime, āvuso, phassakāyā – cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso. Saḷāyatanañcasamudayā phassasamudayo, saḷāyatanañcā phassanirodhā, ayameva ariyo atṭhaṅgiko maggo phassanirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam phassam pajānāti, evam phassasamudayam pajānāti, evam phassanirodham pajānāti, evam phassanirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayam pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

99. “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako saḷāyatanañca pajānāti, saḷāyatanañcasamudayañca pajānāti, saḷāyatanañcā phajānāti, saḷāyatanañcā phassanirodhagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammañ. Katamā panāvuso, saḷāyatanañ, katamo saḷāyatanañsamudayo, katamo saḷāyatanañcā phajānāti, saḷāyatanañcā phassanirodhagāminī paṭipadā? Chayimāni, āvuso, āyatanāni – cakkhāyatanañ, sofāyatanañ, ghānāyatanañ, jivhāyatanañ, kāyāyatanañ, manāyatanañ. Nāmarūpasamudayā salāyatanañsamudayo, nāmarūpanirodhā saḷāyatanañcā phassanirodhagāminī paṭipadā, ayameva ariyo atṭhaṅgiko maggo saḷāyatanañcā phassanirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam saḷāyatanañ pajānāti, evam saḷāyatanañsamudayam pajānāti,

evam sañayatananirodham pajānāti, evam sañayatananirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayam pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

100. “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako nāmarūpañca pajānāti, nāmarūpasamudayañca pajānāti, nāmarūpanirodhañca pajānāti, nāmarūpanirodhagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammaṃ. Katamam panāvuso, nāmarūpañ, katamo nāmarūpasamudayo, katamo nāmarūpanirodho, katamā nāmarūpanirodhagāminī paṭipadā? Vedanā, saññā, cetanā, phasso, manasikāro – idam vuccatāvuso, nāmam; cattāri ca mahābhūtāni, catunnañca mahābhūtanam upādāyarūpañ – idam vuccatāvuso, rūpam. Iti idañca nāmam idañca rūpam – idam vuccatāvuso, nāmarūpañ. Viññāṇasamudayā nāmarūpasamudayo, viññāṇanirodhā nāmarūpanirodho, ayameva ariyo atṭhaṅgiko maggo nāmarūpanirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam nāmarūpañ pajānāti, evam nāmarūpasamudayam pajānāti, evam nāmarūpanirodham pajānāti, evam nāmarūpanirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayam pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

101. “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako viññāṇañca pajānāti, viññāṇasamudayañca pajānāti, viññāṇanirodhañca pajānāti, viññāṇanirodhagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammaṃ. Katamam panāvuso, viññāṇam, katamo viññāṇasamudayo, katamo viññāṇanirodho, katamā viññāṇanirodhagāminī paṭipadā? Chayime, āvuso, viññāṇakāyā – cakkhuviññāṇam, sotaviññāṇam, ghānaviññāṇam, jivhāviññāṇam, kāyaviññāṇam, manoviññāṇam. Saṅkhārasamudayā viññāṇasamudayo, saṅkhāranirodhā viññāṇanirodho, ayameva ariyo atṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam viññāṇam pajānāti, evam viññāṇasamudayam pajānāti, evam viññāṇanirodham pajānāti, evam viññāṇanirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayam pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

102. “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako saṅkhāre ca pajānāti, saṅkhārasamudayañca pajānāti, saṅkhāranirodhañca pajānāti, saṅkhāranirodhagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammaṃ. Katame panāvuso, saṅkhārā, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāminī paṭipadā? Tayome, āvuso, saṅkhārā – kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro. Avijjāsamudayā saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho, ayameva ariyo atṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam saṅkhāre pajānāti, evam saṅkhārasamudayam pajānāti, evam saṅkhāranirodham pajānāti, evam saṅkhāranirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya vijjam uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

103. “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako avijjañca pajānāti, avijjāsamudayañca pajānāti, avijjānirodhañca pajānāti, avijjānirodhagāminim paṭipadañca pajānāti – ettāvatapi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammañ. Katamā panāvuso, avijjā, katamo avijjāsamudayo, katamo avijjānirodho, katamā avijjānirodhagāminī paṭipadā? Yam kho, āvuso, dukkhe aññānam, dukkhasamudaye aññānam, dukkhanirodhe aññānam, dukkhanirodthagāminiyā paṭipadāya aññānam – ayam vuccatāvuso, avijjā. Āsavasamudayā avijjāsamudayo, āsavanirodhā avijjānirodho, ayameva ariyo atṭhaṅgiko maggo avijjānirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam avijjam pajānāti, evam avijjāsamudayam pajānāti, evam avijjānirodham pajānāti, evam avijjānirodhagāminim paṭipadām pajānāti, so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya vijjam uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti – ettāvatapi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

104. “Sādhāvuso”ti kho te bhikkhū āyasmato sāriputtassa bhāsitañ abhinanditvā anumoditvā āyasmantañ sāriputtañ uttari pañham apucchum – “siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti?

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako āsavañca pajānāti, āsavasamudayañca pajānāti, āsavanirodhañca pajānāti, āsavanirodhagāminim paṭipadañca pajānāti – ettāvatapi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhammañ. Katamo panāvuso, āsavo, katamo āsavasamudayo, katamo āsavanirodho, katamā āsavanirodhagāminī paṭipadāti? Tayome, āvuso, āsavā – kāmāsavo, bhavāsavo, avijjāsavo. Avijjāsamudayā āsavasamudayo, avijjānirodhā āsavanirodho, ayameva ariyo atṭhaṅgiko maggo āsavanirodhagāminī paṭipadā, seyyathidam – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evam āsavam pajānāti, evam āsavasamudayam pajānāti, evam āsavanirodham pajānāti, evam āsavanirodhagāminim paṭipadām pajānāti, so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya vijjam uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti – ettāvatapi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamma”nti.

Idamavocāyasmā sāriputto. Attamanā te bhikkhū āyasmato sāriputtassa bhāsitañ abhinandunti.

Sammādiṭṭhisuttañ niṭṭhitam navamam. [ito param kesuci potthakesu imāpi gāthāyo ṣevañ dissanti – ūdukkhañ jarāmarañ upādānañ, salāyatanañ nāmarūpañ. viññānañ yā sā pare, katamā panāvuso padānañkim jāti tañhā ca vedanā, avijjāya catukkanayo. cattāri pare katamā, panāvuso padānañ kevalañśāhāro ca bhavo phasso, saikhāro āsavapañcamo. yāva pañca pare katamā, panāvuso padānañkimśkatamanti chabbidhā vuttañ, katamāni catubbidhāni. katamo pañcavidho vutto, sabbesam ekasañkhānañ pañcanayapadāni cāti]

10. Mahāsatipaṭṭhānasuttam

105. Evam me sutam – ekam samayañ bhagavā kurūsu viharati kammāsadhammañ nāma kurūnam nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

Uddeso

106. “Ekāyano ayaṁ, bhikkhave, maggo sattānam visuddhiyā, sokaparidevānam [pariddavānam (sī. pī.)] samatikkamāya, dukkhadomanassānam atthaṅgamāya, nñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidam cattāro satipaṭṭhānā.

“Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam; citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam; dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

Uddeso niṭṭhito.

Kāyānupassanā ānāpānapabbam

107. “Kathañca, bhikkhave, bhikkhu kāye kāyānupassī viharati? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati, pallaṅkam ābhujitvā, ujum kāyam paṇidhāya, parimukham satim upaṭṭhapetvā. So satova assasati, satova [sato (sī. syā.)] passasati. Dīgham vā assasanto ‘dīgham assasāmī’ti pajānāti, dīgham vā passasanto ‘dīgham passasāmī’ti pajānāti, rassam vā assasanto ‘rassam assasāmī’ti pajānāti, rassam vā passasanto ‘rassam passasāmī’ti pajānāti, ‘sabbakāyapaṭisaṁvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṁvedī passasissāmī’ti sikkhati, ‘passambhayam kāyasāṅkhāram assasissāmī’ti sikkhati, ‘passambhayam kāyasāṅkhāram passasissāmī’ti sikkhati.

“Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīgham vā añchanto ‘dīgham añchāmī’ti pajānāti, rassam vā añchanto ‘rassam añchāmī’ti pajānāti; evameva kho, bhikkhave, bhikkhu dīgham vā assasanto ‘dīgham assasāmī’ti pajānāti, dīgham vā passasanto ‘dīgham passasāmī’ti pajānāti, rassam vā assasanto ‘rassam assasāmī’ti pajānāti, rassam vā passasanto ‘rassam passasāmī’ti pajānāti; ‘sabbakāyapaṭisaṁvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṁvedī passasissāmī’ti sikkhati, ‘passambhayam kāyasāṅkhāram assasissāmī’ti sikkhati, ‘passambhayam kāyasāṅkhāram passasissāmī’ti sikkhati. Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmīm viharati, vayadhammānupassī vā kāyasmīm viharati, samudayavayadhammānupassī vā kāyasmīm viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nñānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho [evampi (sī. syā. pī.)], bhikkhave, bhikkhu kāye kāyānupassī viharati.

Ānāpānapabbam niṭṭhitam.

Kāyānupassanā iriyāpathapabbam

108. “Puna caparam, 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 nam pajānāti. Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmīm viharati, vayadhammānupassī vā kāyasmīm viharati, samudayavayadhammānupassī vā kāyasmīm viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nñānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbam niṭṭhitam.

Kāyānupassanā sampajānapabbam

109. “Puna caparam, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghātipattacīvaraḍhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti. Iti ajjhattam vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Sampajānapabbam niṭṭhitam.

Kāyānupassanā paṭikūlamanasikārapabbam

110. “Puna caparam, bhikkhave, bhikkhu imameva kāyam uddham pādatalā, adho kesamatthakā, tacapariyantam pūram nānappakārassa asucino paccavekkhati – ‘atthi imasmiñ kāye kesā lomā nakhā dantā taco māmsam nhāru [nahāru (sī. syā. pī.)] atthi atṭhimiñjam vakkam hadayam yakanam kilomakam pihakam papphāsam antam antaguṇam udariyam karīsam pittam semham pubbo lohitam sedo medo assu vasā kheļo siṅghānikā lasikā mutta’nti [muttam matthaluṅganti (ka.)].

“Seyyathāpi, bhikkhave, ubhatomukhā putoli [mūtoḷī (sī. syā. pī.)] pūrā nānāvihitassa dhaññassa, seyyathidam – sālīnam vīhīnam muggānam māsānam tilānam taṇḍulānam. Tamenam cakkhumā puriso muñcivā paccavekkheyā – ‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti. Evameva kho, bhikkhave, bhikkhu imameva kāyam uddham pādatalā, adho kesamatthakā, tacapariyantam pūram nānappakārassa asucino paccavekkhati – ‘atthi imasmiñ kāye kesā lomā...pe... mutta’nti.

“Iti ajjhattam vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Paṭikūlamanasikārapabbam niṭṭhitam.

Kāyānupassanā dhātumanasikārapabbam

111. “Puna caparam, bhikkhave, bhikkhu imameva kāyam yathāṭhitam yathāpanihitam dhātuso paccavekkhati – ‘atthi imasmiñ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

“Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāvīm vadhitvā catumahāpathe [cātummahāpathe (sī. syā. pī.)] bilaso vibhajitvā nisinno assa. Evameva kho, bhikkhave, bhikkhu imameva kāyam yathāṭhitam yathāpanihitam dhātuso paccavekkhati – ‘atthi imasmiñ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti. Iti ajjhattam vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Dhātumanasikārapabbam niṭṭhitam.

Kāyānupassanā navasivathikapabbam

112. “Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍditam ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā uddhumātakam vinīlakam vipubbakajātam. So imameva kāyam upasamñharati – ‘ayampi kho kāyo evamdhammo evambhāvī evamanatī’ti [etaṁ anaṭītoti (sī. pī.)]. Iti ajjhattam vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam kākehi vā khajjamānam kulalehi vā khajjamānam gijjhehi vā khajjamānam kañkehi vā khajjamānam sunakhehi vā khajjamānam byagghehi vā khajjamānam dīpīhi vā khajjamānam siṅgālehi vā [gijjhehi vā khajjamānam, suvānehi vā khajjamānam, sigālehi vā (syā. pī.)] khajjamānam vividhehi vā pāṇakajātehi khajjamānam. So imameva kāyam upasam̄harati – ‘ayampi kho kāyo evam̄dhammo evam̄bhāvī evam̄anatī’ti. Iti ajjhattam vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam atṭhikasaṅkhalikam samam̄salohitaṁ nhārusambandhaṁ...pe... atṭhikasaṅkhalikam nimaṁsalohitamakkhitam nhārusambandhaṁ...pe... atṭhikasaṅkhalikam apagatamam̄salohitam nhārusambandhaṁ...pe... atṭhikāni apagatasambandhāni [apagatanhārusambandhāni (syā.)] disā vidisā vikkittāni, aññena hatthaṭṭikam aññena pādaṭṭikam aññena goppakaṭṭikam [“aññena goppakaṭṭika”nti idam sī. syā. pī. potthakesu natthi] aññena jaṅghaṭṭikam aññena ūruṭṭikam aññena kaṭiṭṭikam [aññena kaṭaṭṭikam aññena piṭṭhaṭṭikam aññena kanṭakaṭṭikam aññena phāsukaṭṭikam aññena uraṭṭikam aññena amṣaṭṭikam aññena bāhuṭṭikam (syā.)] aññena phāsukaṭṭikam aññena piṭṭhiṭṭikam aññena khandhaṭṭikam [aññena kaṭaṭṭikam aññena piṭṭhaṭṭikam aññena kanṭakaṭṭikam aññena phāsukaṭṭikam aññena uraṭṭikam aññena amṣaṭṭikam aññena bāhuṭṭikam (syā.)] aññena gīvaṭṭikam aññena hanukaṭṭikam aññena dantaṭṭikam aññena sisakaṭṭham. So imameva kāyam upasam̄harati – ‘ayampi kho kāyo evam̄dhammo evam̄bhāvī evam̄anatī’ti. Iti ajjhattam vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam, atṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni [saṅkhavaṇṇūpanibhāni (sī. syā. pī.)] ...pe... atṭhikāni puñjakitāni terovassikāni...pe... atṭhikāni pūtīni cuṇnakajātāni. So imameva kāyam upasam̄harati – ‘ayampi kho kāyo evam̄dhammo evam̄bhāvī evam̄anatī’ti. Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmīm viharati, vayadhammānupassī vā kāyasmīm viharati, samudayavayadhammānupassī vā kāyasmīm viharati. ‘Atthi kāyo’ti vā panassa sati paccupatṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Navasivathikapabbam niṭṭhitam.

Cuddasakāyānupassanā niṭṭhitā.

Vedanānupassanā

113. “Kathañca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati? Idha, bhikkhave, bhikkhu sukham vā [sukham, dukkham, adukkhamasukham (sī. syā. pī. ka.)] vedanām vedayamāno ‘sukham vedanām vedayāmī’ti pajānāti; dukkham vā [sukham, dukkham adukkhamasukham (sī. syā. pī. ka.)] vedanām vedayamāno ‘dukkham vedanām vedayāmī’ti pajānāti; adukkhamasukham vā vedanām vedayamāno ‘adukkhamasukham vedanām vedayāmī’ti pajānāti; sāmisam vā sukham vedanām vedayamāno ‘sāmisam sukham vedanām vedayāmī’ti pajānāti; nirāmisam vā sukham vedanām vedayamāno ‘nirāmisam sukham vedanām vedayāmī’ti pajānāti; sāmisam vā dukkham vedanām vedayamāno ‘sāmisam dukkham vedanām vedayāmī’ti pajānāti; nirāmisam vā dukkham vedanām vedayamāno ‘nirāmisam dukkham vedanām vedayāmī’ti pajānāti; sāmisam vā adukkhamasukham vedanām vedayamāno ‘sāmisam adukkhamasukham vedanām vedayāmī’ti pajānāti; nirāmisam vā adukkhamasukham vedanām vedayamāno ‘nirāmisam adukkhamasukham vedanām vedayāmī’ti pajānāti; iti ajjhattam vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vā vedanāsu vedanānupassī viharati; samudayadhammānupassī vā vedanāsu

viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. ‘Atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

Vedanānupassanā niṭṭhitā.

Cittānupassanā

114. “Kathañca pana, bhikkhave, bhikkhu citte cittānupassī viharati? Idha, bhikkhave, bhikkhu sarāgam vā cittam ‘sarāgam citta’nti pajānāti, vītarāgam vā cittam ‘vītarāgam citta’nti pajānāti; sadosam vā cittam ‘sadosam citta’nti pajānāti, vītadosam vā cittam ‘vītadosam citta’nti pajānāti; samoham vā cittam ‘samoham citta’nti pajānāti, vītamoham vā cittam ‘vītamoham citta’nti pajānāti; saṃkhittam vā cittam ‘saṃkhittam citta’nti pajānāti, vikkhittam vā cittam ‘vikkhittam citta’nti pajānāti; mahaggataṃ vā cittam ‘mahaggataṃ citta’nti pajānāti, amahaggataṃ vā cittam ‘amahaggataṃ citta’nti pajānāti; sauttaram vā cittam ‘sauṭṭaram citta’nti pajānāti, anuttaram vā cittam ‘anuttaram citta’nti pajānāti; samāhitam vā cittam ‘samāhitam citta’nti pajānāti, asamāhitam vā cittam ‘asamāhitam citta’nti pajānāti; vimuttam vā cittam ‘vimuttam citta’nti pajānāti, avimuttam vā cittam ‘avimuttam citta’nti pajānāti. Iti ajjhattam vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhattabahiddhā vā citte cittānupassī viharati; samudayadhammānupassī vā cittasmīm viharati, vayadhammānupassī vā cittasmīm viharati, samudayavayadhammānupassī vā cittasmīm viharati. ‘Atthi citta’nti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

Cittānupassanā niṭṭhitā.

Dhammānupassanā nīvaraṇapabbam

115. “Kathañca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati? Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

“Idha, bhikkhave, bhikkhu santam vā ajjhattam kāmacchandam ‘atthi me ajjhattam kāmacchando’ti pajānāti, asantam vā ajjhattam kāmacchandam ‘natthi me ajjhattam kāmacchando’ti pajānāti; yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānam hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatīm anuppādo hoti tañca pajānāti.

“Santam vā ajjhattam byāpādaṃ ‘atthi me ajjhattam byāpādo’ti pajānāti, asantam vā ajjhattam byāpādaṃ ‘natthi me ajjhattam byāpādo’ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānam hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatīm anuppādo hoti tañca pajānāti.

“Santam vā ajjhattam thīnamiddham ‘atthi me ajjhattam thīnamiddha’nti pajānāti, asantam vā ajjhattam thīnamiddham ‘natthi me ajjhattam thīnamiddha’nti pajānāti, yathā ca anuppannassa thīnamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thīnamiddhassa pahānam hoti tañca pajānāti, yathā ca pahīnassa thīnamiddhassa āyatīm anuppādo hoti tañca pajānāti.

“Santam vā ajjhattam uddhaccakukkuccam ‘atthi me ajjhattam uddhaccakukkucca’nti pajānāti, asantam vā ajjhattam uddhaccakukkuccam ‘natthi me ajjhattam uddhaccakukkucca’nti pajānāti; yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa

uddhaccakkuccassa pahānam hoti tañca pajānāti, yathā ca pahīnassa uddhaccakkuccassa āyatim anuppādo hoti tañca pajānāti.

“Santam vā ajjhattam vicikiccham ‘atthi me ajjhattam vicikicchā’ti pajānāti, asantaṁ vā ajjhattam vicikiccham ‘natthi me ajjhattam vicikicchā’ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānam hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti.

“Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupatthitā hoti. Yāvadeva nānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

Nīvaraṇapabbam niṭhitam.

Dhammānupassanā khandhapabbam

116. “Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu? Idha, bhikkhave, bhikkhu – ‘iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānam samudayo, iti saṅkhārānam atthaṅgamo; iti viññāṇam, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti; iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupatthitā hoti. Yāvadeva nānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Khandhapabbam niṭhitam.

Dhammānupassanā āyatana pabbam

117. “Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

“Idha, bhikkhave, bhikkhu cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayam paṭicca uppajjati samyojanam tañca pajānāti, yathā ca anuppannassa samyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa samyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa samyojanassa āyatim anuppādo hoti tañca pajānāti.

“Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayam paṭicca uppajjati samyojanam tañca pajānāti, yathā ca anuppannassa samyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa samyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa samyojanassa āyatim anuppādo hoti tañca pajānāti.

“Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayam paṭicca uppajjati samyojanam tañca

pajānāti, yathā ca anuppannassa samyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa samyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa samyojanassa āyatim anuppādo hoti tañca pajānāti.

“Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayam pañicca uppajjati samyojanam tañca pajānāti, yathā ca anuppannassa samyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa samyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa samyojanassa āyatim anuppādo hoti tañca pajānāti.

“Kāyañca pajānāti, phoñhabbe ca pajānāti, yañca tadubhayam pañicca uppajjati samyojanam tañca pajānāti, yathā ca anuppannassa samyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa samyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa samyojanassa āyatim anuppādo hoti tañca pajānāti.

“Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayam pañicca uppajjati samyojanam tañca pajānāti, yathā ca anuppannassa samyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa samyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa samyojanassa āyatim anuppādo hoti tañca pajānāti.

“Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupañhitā hoti. Yāvadeva ñāñamatattāya pañissatimatattāya anissito ca viharati na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhakkabāhiresu āyatanesu.

Āyatanapabbañ niñhitam.

Dhammānupassanā bojjhañgapabbam

118. “Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhañgesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhañgesu? Idha, bhikkhave, bhikkhu santam vā ajjhattam satisambojjhañgam ‘atthi me ajjhattam satisambojjhañgo’ti pajānāti, asantam vā ajjhattam satisambojjhañgam ‘natthi me ajjhattam satisambojjhañgo’ti pajānāti, yathā ca anuppannassa satisambojjhañgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhañgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam vā ajjhattam dhammadvicayasambojjhañgam ‘atthi me ajjhattam dhammadvicayasambojjhañgo’ti pajānāti, asantam vā ajjhattam dhammadvicayasambojjhañgo’ti pajānāti, yathā ca anuppannassa dhammadvicayasambojjhañgassa uppādo hoti tañca pajānāti, yathā ca uppannassa dhammadvicayasambojjhañgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam vā ajjhattam vīriyasambojjhañgam ‘atthi me ajjhattam vīriyasambojjhañgo’ti pajānāti, asantam vā ajjhattam vīriyasambojjhañgam ‘natthi me ajjhattam vīriyasambojjhañgo’ti pajānāti, yathā ca anuppannassa vīriyasambojjhañgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhañgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam vā ajjhattam pñisambojjhañgam ‘atthi me ajjhattam pñisambojjhañgo’ti pajānāti, asantam vā ajjhattam pñisambojjhañgam ‘natthi me ajjhattam pñisambojjhañgo’ti pajānāti, yathā ca anuppannassa pñisambojjhañgassa uppādo hoti tañca pajānāti, yathā ca uppannassa pñisambojjhañgassa

bhāvanāya pāripūrī hoti tañca pajānāti.

“Santañ vā ajjhattam passaddhisambojjhaṅgam ‘atthi me ajjhattam passaddhisambojjhaṅgo’ti pajānāti, asantam vā ajjhattam passaddhisambojjhaṅgam ‘natthi me ajjhattam passaddhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santañ vā ajjhattam samādhisambojjhaṅgam ‘atthi me ajjhattam samādhisambojjhaṅgo’ti pajānāti, asantam vā ajjhattam samādhisambojjhaṅgam ‘natthi me ajjhattam samādhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santañ vā ajjhattam upekkhāsambojjhaṅgam ‘atthi me ajjhattam upekkhāsambojjhaṅgo’ti pajānāti, asantam vā ajjhattam upekkhāsambojjhaṅgam ‘natthi me ajjhattam upekkhāsambojjhaṅgo’ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭhitā hoti. Yāvadeva nānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Bojjhaṅgapabbam niṭṭhitam [bojjhaṅgapabbam niṭṭhitam. paṭhamabhāṇavāram (syā.)].

Dhammānupassanā saccapabbam

119. “Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu? Idha, bhikkhave, bhikkhu ‘idam dukkha’nti yathābhūtam pajānāti, ‘ayañ dukkhasamudayo’ti yathābhūtam pajānāti, ‘ayañ dukkhanirodho’ti yathābhūtam pajānāti, ‘ayañ dukkhanirodhagāminī paṭipadā’ti yathābhūtam pajānāti.

Paṭhamabhāṇavāro niṭṭhito.

Dukkhasaccaniddeso

120. “Katamañca, bhikkhave, dukkham ariyasaccam? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkham, sokaparidevadukkhadomanassupāyāsapi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho [“appiyehi...pe... vippayogopi dukkho”ti pāṭho ceva tamniddeso ca sī. pī. potthakesu na dissati, sumaṅgalavilāsiniyāñpi tamṣaṁvaṇṇanā natthi], yampiccham na labhati tampi dukkham, saṃkhittena pañcupādānakkhandhā [pañcupādānakkhandhāpi (ka.)] dukkhā.

121. “Katamā ca, bhikkhave, jāti? Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti kandhānam pātubhāvo āyatanānam paṭilābho, ayañ vuccati, bhikkhave, jāti.

122. “Katamā ca, bhikkhave, jarā? Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccam pāliccam valittacatā āyuno saṃhāni indriyānam paripāko, ayañ vuccati, bhikkhave, jarā.

123. “Katamañca, bhikkhave, maraṇam? Yam [sumaṅgalavilāsinī oloketabbā] tesam tesam

sattānam tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānam maccu maraṇam kālaṅkiryā khandhānam bhedo kaļevarassa nikkhepo jīvitindriyassupacchedo, idam vuccati, bhikkhave, maraṇam.

124. “Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattam antosoko antoparisoko, ayam vuccati, bhikkhave, soko.

125. “Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattam paridevitattam, ayam vuccati, bhikkhave, paridevo.

126. “Katamañca, bhikkhave, dukkham? Yam kho, bhikkhave, kāyikam dukkham kāyikam asātam kāyasamphassajam dukkham asātam vedayitam, idam vuccati, bhikkhave, dukkham.

127. “Katamañca, bhikkhave, domanassam? Yam kho, bhikkhave, cetasikam dukkham cetasikam asātam manosamphassajam dukkham asātam vedayitam, idam vuccati, bhikkhave, domanassam.

128. “Katamo ca, bhikkhave, upāyāso? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattam upāyāsitattam, ayam vuccati, bhikkhave, upāyāso.

129. “Katamo ca, bhikkhave, appiyehi sampayogo dukkho? Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti anatthakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā, yā tehi saddhim saṅgati samāgamo samodhānam missībhāvo, ayam vuccati, bhikkhave, appiyehi sampayogo dukkho.

130. “Katamo ca, bhikkhave, piyehi vippayogo dukkho? Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti attthakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā nātisālohitā vā, yā tehi saddhim asaṅgati asamāgamo asamodhānam amissībhāvo, ayam vuccati, bhikkhave, piyehi vippayogo dukkho.

131. “Katamañca, bhikkhave, yampiccham na labhati tampi dukkham? Jātidhammānam, bhikkhave, sattānam evam icchā uppajjati – ‘aho vata mayam na jātidhammā assāma, na ca vata no jāti āgaccheyyā’ti. Na kho panetam icchāya pattabbam, idampi yampiccham na labhati tampi dukkham. Jarādhammānam, bhikkhave, sattānam evam icchā uppajjati – ‘aho vata mayam na jarādhammā assāma, na ca vata no jarā āgaccheyyā’ti. Na kho panetam icchāya pattabbam, idampi yampiccham na labhati tampi dukkham. Byādhidhammānam, bhikkhave, sattānam evam icchā uppajjati – ‘aho vata mayam na byādhidhammā assāma, na ca vata no byādhi āgaccheyyā’ti. Na kho panetam icchāya pattabbam, idampi yampiccham na labhati tampi dukkham. Maraṇadhammānam, bhikkhave, sattānam evam icchā uppajjati – ‘aho vata mayam na maraṇadhammā assāma, na ca vata no maraṇam āgaccheyyā’ti. Na kho panetam icchāya pattabbam, idampi yampiccham na labhati tampi dukkham. Sokaparidevadukkhadomanassupāyāsadhammānam, bhikkhave, sattānam evam icchā uppajjati – ‘aho vata mayam na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsadhammā āgaccheyyu’nti. Na kho panetam icchāya pattabbam, idampi yampiccham na labhati tampi dukkham.

132. “Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā? Seyyathidam – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññānupādānakkhandho. Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā. Idam vuccati, bhikkhave, dukkham ariyasaccam.

Samudayasaccaniddeso

133. “Katamañca, bhikkhave, dukkhasamudayam [dukkhasamudayo (syā.)] ariyasaccam? Yāyam tañhā ponobbhavikā [ponobhavikā (sī. pī.)] nandīrāgasahagatā [nandīrāgasahagatā (sī. syā. pī.)] tatrataitrābhinandinī. Seyyathidam – kāmatañhā bhavatañhā vibhavatañhā.

“Sā kho panesā, bhikkhave, tañhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati? Yam loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Kiñca loke piyarūpam sātarūpam? Cakkhu loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sotam loke... pe... ghānam loke... jivhā loke... kāyo loke... mano loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpā loke... saddā loke... gandhā loke... rasā loke... phoṭṭhabbā loke... dhammā loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Cakkhuviññāṇam loke... sotaviññāṇam loke... ghānaviññāṇam loke... jivhāviññāṇam loke... kāyaviññāṇam loke... manoviññāṇam loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Cakkhusamphasso loke... sotasamphasso loke... ghānasamphasso loke... jivhāsamphasso loke... kāyasamphasso loke... manosamphasso loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Cakkhusamphassajā vedanā loke... sotasamphassajā vedanā loke... ghānasamphassajā vedanā loke... jivhāsamphassajā vedanā loke... kāyasamphassajā vedanā loke... manosamphassajā vedanā loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpasaññā loke... saddasaññā loke... gandhasaññā loke... rasasaññā loke... phoṭṭhabbasaññā loke... dhammasaññā loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpasañcetanā loke... saddasañcetanā loke... gandhasañcetanā loke... rasasañcetanā loke... phoṭṭhabbasañcetanā loke... dhammasañcetanā loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpatañhā loke... saddatañhā loke... gandhatañhā loke... rasatañhā loke... phoṭṭabbatañhā loke... dhammadatañhā loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpavitakko loke... saddavitakko loke... gandhavitakko loke... rasavitakko loke... phoṭṭabbavitakko loke... dhammavitakko loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

“Rūpavicāro loke... saddavicāro loke... gandhavicāro loke... rasavicāro loke... phoṭṭabbavicāro loke... dhammavicāro loke piyarūpam sātarūpam, etthesā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Idam vuccati, bhikkhave, dukkhasamudayam ariyasaccam.

Nirodhasaccaniddeso

134. “Katamañca, bhikkhave, dukkhanirodham [dukkhanirodho (syā.)] ariyasaccam? Yo tassāyeva tañhāya asesavirāganirodho cāgo pañinissaggo mutti anālayo.

“Sā kho panesā, bhikkhave, tañhā kattha pahīyamānā pahīyati, kattha nirujjhāmānā nirujjhati? Yam loke piyarūpam sātarūpam, etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.

“Kiñca loke piyarūpam sātarūpam? Cakkhu loke piyarūpam sātarūpam, etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati. Sotam loke...pe... ghānam loke... jivhā loke... kāyo loke... mano loke piyarūpam sātarūpam, etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.

“Rūpā loke... saddā loke... gandhā loke... rasā loke... phoṭṭhabbā loke... dhammā loke piyarūpam sātarūpam, etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.

“Cakkhuvīññāṇam loke... sotaviññāṇam loke... ghānaviññāṇam loke... jivhāviññāṇam loke... kāyaviññāṇam loke... manoviññāṇam loke piyarūpam sātarūpam, etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.

“Cakkhusamphasso loke... sotasamphasso loke... ghānasamphasso loke... jivhāsamphasso loke... kāyasamphasso loke... manosamphasso loke piyarūpam sātarūpam, etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.

“Cakkhusamphassajā vedanā loke... sotasamphassajā vedanā loke... ghānasamphassajā vedanā loke... jivhāsamphassajā vedanā loke... kāyasamphassajā vedanā loke... manosamphassajā vedanā loke piyarūpam sātarūpam, etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.

“Rūpasaññā loke... saddasaññā loke... gandhasaññā loke... rasasaññā loke... phoṭṭhabbasaññā loke... dhammasaññā loke piyarūpam sātarūpam, etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.

“Rūpasañcetanā loke... saddasañcetanā loke... gandhasañcetanā loke... rasasañcetanā loke... phoṭṭhabbasañcetanā loke... dhammasañcetanā loke piyarūpam sātarūpam, etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.

“Rūpatañhā loke... saddatañhā loke... gandhatañhā loke... rasatañhā loke... phoṭṭabbatañhā loke... dhammadatañhā loke piyarūpam sātarūpam, etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.

“Rūpavitakko loke... saddavitakko loke... gandhavitakko loke... rasavitakko loke... phoṭṭabbavitakko loke... dhammavitakko loke piyarūpam sātarūpam, etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati.

“Rūpavicāro loke... saddavicāro loke... gandhavicāro loke... rasavicāro loke... phoṭṭabbavicāro loke... dhammavicāro loke piyarūpam sātarūpam. Etthesā tañhā pahīyamānā pahīyati, ettha nirujjhāmānā nirujjhati. Idam vuccati, bhikkhave, dukkhanirodham ariyasaccam.

Maggasaccaniddeso

135. “Katamañca, bhikkhave, dukkhanirodhagāminī pañipadā ariyasaccam? Ayameva ariyo atṭhaṅgiko maggo seyyathidaṁ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

“Katamā ca, bhikkhave, sammādiṭṭhi? Yaṁ kho, bhikkhave, dukkhe nāṇam, dukkhasamudaye nāṇam, dukkhanirodhe nāṇam, dukkhanirodhagāminiyā paṭipadāya nāṇam. Ayaṁ vuccati, bhikkhave, sammādiṭṭhi.

“Katamo ca, bhikkhave, sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasaṅkappo avihimsāsaṅkappo. Ayam vuccati, bhikkhave, sammāsaṅkappo.

“Katamā ca, bhikkhave, sammāvācā? Musāvādā veramaṇī [veramaṇi (ka.)], pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī. Ayam vuccati, bhikkhave, sammāvācā.

“Katamo ca, bhikkhave, sammākammanto? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī. Ayam vuccati, bhikkhave, sammākammanto.

“Katamo ca, bhikkhave, sammājīvo? Idha, bhikkhave, ariyasāvako micchājīvam pahāya sammājīvena jīvitam kappeti. Ayam vuccati, bhikkhave, sammājīvo.

“Katamo ca, bhikkhave, sammāvāyāmo? Idha, bhikkhave, bhikkhu anuppannānam pāpakānam akusalānam dhammānam anuppādāya chandaṁ janeti vāyamati vīriyam ārabhati cittam paggaṇhāti padahati; uppannānam pāpakānam akusalānam dhammānam pahānaya chandaṁ janeti vāyamati vīriyam ārabhati cittam paggaṇhāti padahati; anuppannānam kusalānam dhammānam uppādāya chandam janeti vāyamati vīriyam ārabhati cittam paggaṇhāti padahati; uppannānam kusalānam dhammānam tħitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyam ārabhati cittam paggaṇhāti padahati. Ayam vuccati, bhikkhave, sammāvāyāmo.

“Katamā ca, bhikkhave, sammāsatī? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam; citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam; dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Ayam vuccati, bhikkhave, sammāsatī.

“Katamo ca, bhikkhave, sammāsamādhi? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam̄ savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Vitakkavīcārānam vūpasamā ajjhattam sampaśādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisamvedeti, yaṁ tam ariyā ācikkhanti ‘upekkhako satimā sukhavihāri’ ti tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsatipārisuddhiṁ catuttham jhānam upasampajja viharati. Ayam vuccati, bhikkhave, sammāsamādhi. Idam vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccam.

136. “Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimatāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Saccapabbam niṭṭhitam.

Dhammānupassanā niṭṭhitā.

137. “Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam bhāveyya satta vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, satta vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam bhāveyya cha vassāni...pe... pañca vassāni... cattāri vassāni... tīṇi vassāni... dve vassāni... ekam vassam... tiṭṭhatu, bhikkhave, ekam vassam. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam bhāveyya satta māsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā. Tiṭṭhantu, bhikkhave, satta māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam bhāveyya cha māsāni...pe... pañca māsāni... cattāri māsāni... tīṇi māsāni... dve māsāni... ekam māsam... aḍḍhamāsam... tiṭṭhatu, bhikkhave, aḍḍhamāso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam bhāveyya sattāham, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā sati vā upādisese anāgāmitā”ti.

138. “Ekāyano ayam, bhikkhave, maggo sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya nāyassa adhigamāya nibbānassa sacchikiriyāya yadidam cattāro satipaṭṭhānā’ti. Iti yaṁ tam vuttam, idametam paṭicca vutta”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Mahāsatipaṭṭhānasuttam niṭṭhitam dasamam.

Mūlapariyāyavaggo niṭṭhito paṭhamo.

Tassuddānam – [ito param kesuci potthakesu imāpi gāthāyo evam dissanti –śajaram amataṁ amatādhigamaṁ, phalamagganidassanaṁ dukkhanudam. sahitattam mahārasahassakaram, bhūtamiti sāram vividhaṁ suñātha. ḫtalākam vasupūritam ghammapathe, tividhaggipi lesitanibbāpanam. byādhipanudanaosadhayo, pacchimasuttapavarā ṭhapitā. ḫmadhumandavarasāmadānam, khiḍḍārati jananimanusaṅghātam. tathā sutte veyyākaraṇā ṭhapitā, sakyaputtānamabhidamanathāya. ḫpaññāsam ca diyadṛḍasataṁ, dve ca veyyākaraṇam apare ca. tevanāmagatam ca anupubbam, ekamanā nisāmetha mudaggam.]

Mūlasusamvaradhammadāyādā, bheravānaṅgaṇākaṅkheyavattham;
Sallekhasammādiṭṭhisatipaṭṭham, vaggavaro asamo susamatto.

2. Sīhanādavaggo

1. Cūlaśīhanādasuttam

139. Evam me sutam – ekam samayaṁ bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Idheva, bhikkhave, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇebhi aññehīti [samaṇehi aññeti (sī. pī. ka.) ettha aññehīti sakāya paṭiññāya saccābhiññehīti attho veditabbo]. Evametam [evameva (syā. ka.)], bhikkhave, sammā sīhanādam nadatha.

140. “Thānam kho panetam, bhikkhave, vijjati yaṁ aññatitthiyā paribbājakā evam vadeyyum – ‘ko panāyasmantānam assāso, kiṁ balam, yena tumhe āyasmanto evam vadetha – idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇebhi aññehīti?

Evaṁvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā – ‘atthi kho no, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayam attani sampassamānā evam vadema – idheva samaṇo, idha dutiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samañebhi aññehīti. Katame cattāro? Atthi kho no, āvuso, satthari pasādo, atthi dhamme pasādo, atthi sīlesu paripūrakāritā; sahadhammikā kho pana piyā manāpā – gahaṭṭhā ceva pabbajitā ca. Ime kho no, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayam attani sampassamānā evam vadema – idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo; suññā parappavādā samañebhi aññehīti.

141. “Thānaṁ kho panetam, bhikkhave, vijjati yaṁ aññatitthiyā paribbājakā evam vadeyyum – ‘amhākampi kho, āvuso, atthi satthari pasādo yo amhākam satthā, amhākampi atthi dhamme pasādo yo amhākam dhammo, mayampi sīlesu paripūrakārino yāni amhākam sīlāni, amhākampi sahadhammikā piyā manāpā – gahaṭṭhā ceva pabbajitā ca. Idha no, āvuso, ko viseso ko adhippayāso [adhippāyo (ka. sī. syā. pī.), adhippayogo (ka.)] kiṁ nānākaraṇam yadidam tumhākañceva amhākañcāti?

“Evaṁvādino, bhiikkhave, aññatitthiyā paribbājakā evamassu vacanīyā – ‘kim panāvuso, ekā niṭṭhā, udāhu puthu niṭṭhāti? Sammā byākaramānā, bhiikkhave, aññatitthiyā paribbājakā evam byākareyyum – ‘ekāvuso, niṭṭhā, na puthu niṭṭhāti.

““Sā panāvuso, niṭṭhā sarāgassa udāhu vītarāgassāti? Sammā byākaramānā, bhiikkhave, aññatitthiyā paribbājakā evam byākareyyum – ‘vītarāgassāvuso, sā niṭṭhā, na sā niṭṭhā sarāgassāti.

““Sā panāvuso, niṭṭhā sadosassa udāhu vītadosassāti? Sammā byākaramānā, bhiikkhave, aññatitthiyā paribbājakā evam byākareyyum – ‘vītadosassāvuso, sā niṭṭhā, na sā niṭṭhā sadosassāti.

““Sā panāvuso, niṭṭhā samohassa udāhu vītamohassāti? Sammā byākaramānā, bhiikkhave, aññatitthiyā paribbājakā evam byākareyyum – ‘vītamohassāvuso, sā niṭṭhā, na sā niṭṭhā samohassāti.

““Sā panāvuso, niṭṭhā satañhassa udāhu vītatañhassāti? Sammā byākaramānā, bhiikkhave, aññatitthiyā paribbājakā evam byākareyyum – ‘vītatañhassāvuso, sā niṭṭhā, na sā niṭṭhā satañhassāti.

““Sā panāvuso, niṭṭhā viddasuno udāhu aviddasuno’ti? Sammā byākaramānā, bhiikkhave, aññatitthiyā paribbājakā evam byākareyyum – ‘viddasuno, āvuso, sā niṭṭhā, na sā niṭṭhā aviddasuno’ti.

““Sā panāvuso, niṭṭhā anuruddhappaṭiviruddhassa udāhu ananuruddhaappaṭiviruddhassāti? Sammā byākaramānā, bhiikkhave, aññatitthiyā paribbājakā evam byākareyyum – ‘ananuruddhaappaṭiviruddhassāvuso, sā niṭṭhā, na sā niṭṭhā anuruddhappaṭiviruddhassāti.

““Sā panāvuso, niṭṭhā papañcārāmassa papañcaratino udāhu nippapañcārāmassa nippapañcaratino’ti? Sammā byākaramānā, bhiikkhave, aññatitthiyā paribbājakā evam byākareyyum – ‘nippapañcārāmassāvuso, sā niṭṭhā nippapañcaratino, na sā niṭṭhā papañcārāmassa papañcaratino’ti.

142. “Dvemā, bhiikkhave, ditṭhiyo – bhavadiṭṭhi ca vibhavadiṭṭhi ca. Ye hi keci, bhiikkhave, samaṇā vā brāhmaṇā vā bhavadiṭṭhim allīnā bhavadiṭṭhim upagatā bhavadiṭṭhim ajjhositā, vibhavadiṭṭhiyā te paṭiviruddhā. Ye hi keci, bhiikkhave, samaṇā vā brāhmaṇā vā vibhavadiṭṭhim allīnā vibhavadiṭṭhim upagatā vibhavadiṭṭhim ajjhositā, bhavadiṭṭhiyā te paṭiviruddhā. Ye hi keci, bhiikkhave, samaṇā vā brāhmaṇā vā imāsaṁ dvinnam ditṭhīnam samudayañca assādañca ādīnavāñca

nissaraṇañca yathābhūtaṁ nappajānanti, ‘te sarāgā te sadosā te samohā te satañhā te saupādānā te aviddasuno te anuruddhappaṭiviruddhā te papañcārāmā papañcaratino; te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; na parimuccanti dukkhasmā’ti vadāmi. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsam dvinnam diṭṭhīnam samudayañca atthaṅgamañca assādañca ādīnavāñca nissaraṇañca yathābhūtaṁ pajānanti, ‘te vītarāgā te vītadosā te vītamohā te vītatañhā te anupādānā te viddasuno te ananuruddhaappaṭiviruddhā te nippapañcārāmā nippapañcaratino; te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; parimuccanti dukkhasmā’ti vadāmi.

143. “Cattārimāni, bhikkhave, upādānāni. Katamāni cattāri? Kāmupādānam, diṭṭhupādānam, sīlabbatupādānam, attavādupādānam. Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā. Te na sammā sabbupādānapariññām paññapenti – kāmupādānassa pariññām paññapenti, na diṭṭhupādānassa pariññām paññapenti, na sīlabbatupādānassa pariññām paññapenti, na attavādupādānassa pariññām paññapenti. Tam kissa hetu? Imāni hi te bhonto samaṇabrāhmaṇā tīṇi ṭhānāni yathābhūtaṁ nappajānanti. Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā; te na sammā sabbupādānapariññām paññapenti – kāmupādānassa pariññām paññapenti, na diṭṭhupādānassa pariññām paññapenti, na sīlabbatupādānassa pariññām paññapenti, na attavādupādānassa pariññām paññapenti.

“Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā. Te na sammā sabbupādānapariññām paññapenti – kāmupādānassa pariññām paññapenti, diṭṭhupādānassa pariññām paññapenti, na sīlabbatupādānassa pariññām paññapenti, na attavādupādānassa pariññām paññapenti. Tam kissa hetu? Imāni hi te bhonto samaṇabrāhmaṇā dve ṭhānāni yathābhūtaṁ nappajānanti. Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā; te na sammā [paṭijānamānā na sammā (?)] sabbupādānapariññām paññapenti – kāmupādānassa pariññām paññapenti, diṭṭhupādānassa pariññām paññapenti, na sīlabbatupādānassa pariññām paññapenti, na attavādupādānassa pariññām paññapenti.

“Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā. Te na sammā sabbupādānapariññām paññapenti – kāmupādānassa pariññām paññapenti, diṭṭhupādānassa pariññām paññapenti, sīlabbatupādānassa pariññām paññapenti, na attavādupādānassa pariññām paññapenti. Tam kissa hetu? Imāni hi te bhonto samaṇabrāhmaṇā ekam ṭhānam yathābhūtaṁ nappajānanti. Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā; te na sammā [paṭijānamānā na sammā (?)] sabbupādānapariññām paññapenti – kāmupādānassa pariññām paññapenti, diṭṭhupādānassa pariññām paññapenti, sīlabbatupādānassa pariññām paññapenti, na attavādupādānassa pariññām paññapenti.

“Evarūpe kho, bhikkhave, dhammavinaye yo satthari pasādo so na sammaggato akkhāyati; yo dhamme pasādo so na sammaggato akkhāyati; yā sīlesu paripūrakāritā sā na sammaggatā akkhāyati; yā sahadhammikesu piyamanāpatā sā na sammaggatā akkhāyati. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.

144. “Tathāgato ca kho, bhikkhave, araham sammāsambuddho sabbupādānapariññāvādo paṭijānamāno sammā sabbupādānapariññām paññapeti – kāmupādānassa pariññām paññapeti, diṭṭhupādānassa pariññām paññapeti, sīlabbatupādānassa pariññām paññapeti, attavādupādānassa pariññām paññapeti. Evarūpe kho, bhikkhave, dhammavinaye yo satthari pasādo so sammaggato akkhāyati; yo dhamme pasādo so sammaggato akkhāyati; yā sīlesu paripūrakāritā sā sammaggatā akkhāyati; yā sahadhammikesu piyamanāpatā sā sammaggatā akkhāyati. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam svākkhāte dhammavinaye suppavedite niyyānike upasamasamvattanike sammāsambuddhappavedite.

145. “Ime ca, bhikkhave, cattāro upādānā. Kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā? Ime cattāro upādānā tañhānidānā tañhāsamudayā tañhājātikā tañhāpabhavā. Tañhā cāyam, bhikkhave, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā? Tañhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā. Vedanā cāyam, bhikkhave, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā? Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā. Phasso cāyam, bhikkhave, kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo? Phasso sañayatananidāno sañayatasamudayo sañayatanajātiko sañayatanapabhavo. Sañayatanañcidam, bhikkhave, kiṁnidānam kiṁsamudayam kiṁjātikam kiṁpabhavam? Sañayatanañ nāmarūpanidānam nāmarūpasamudayam nāmarūpajātikam nāmarūpapabhavam? Nāmarūpañcidam, bhikkhave, kiṁnidānam kiṁsamudayam kiṁjātikam kiṁpabhavam? Nāmarūpañ viññānañnidānam viññānasamudayam viññānajātikam viññānapabhavam. Viññānañcidam, bhikkhave, kiṁnidānam kiṁsamudayam kiṁjātikam kiṁpabhavam? Viññānam sañkhāranidānam sañkhārasamudayam sañkhārajātikam sañkhārapabhavam. Sañkhārā cime, bhikkhave, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā? Sañkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

“Yato ca kho, bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppādā neva kāmupādānam upādiyati, na diṭṭhpādānam upādiyati, na sīlabbatupādānam upādiyati, na attavādupādānam upādiyati. Anupādiyam na paritassati, aparitassam paccattañneva parinibbāyati. ‘Khīṇā jāti, vusitam brahmacariyam, katam karaṇiyam, nāparam itthattāyā’ti pajānātī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitañ abhinandunti.

Cūlaśīhanādasuttam niṭhitam paṭhamam.

2. Mahāśīhanādasuttam

146. Evañ me sutam – ekam samayam bhagavā vesāliyam viharati bahinagare aparapure vanasande. Tena kho pana samayena sunakkhatto licchaviputto acirapakkanto hoti imasmā dhammadvinayā. So vesāliyam parisati [parisatiñ (sī. pī.)] evam [etam (pī. ka.)] vācam bhāsati – “natthi samanassa gotamassa uttari [uttarim (pī.)] manussadhammā alamariyaññādassanaviseso. Takkapariyāhatam samaño gotamo dhammam deseti vīmañsānucaritam sayampaṭibhānam. Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā”ti.

Atha kho āyasmā sāriputto pubbañhasamayam nivāsetvā pattacīvaramādāya vesālim piṇḍaya pāvisi. Assosi kho āyasmā sāriputto sunakkhattassa licchaviputtassa vesāliyam parisati evam vācam bhāsamānassa – “natthi samanassa gotamassa uttarimanussadhammā alamariyaññādassanaviseso. Takkapariyāhatam samaño gotamo dhammam deseti vīmañsānucaritam sayampaṭibhānam. Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā”ti.

Atha kho āyasmā sāriputto vesāliyam piṇḍaya caritvā pacchābhuttam piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisinno kho āyasmā sāriputto bhagavantam etadavoca – “sunakkhatto, bhante, licchaviputto acirapakkanto imasmā dhammadvinayā. So vesāliyam parisati evam vācam bhāsati – ‘natthi samanassa gotamassa uttarimanussadhammā alamariyaññādassanaviseso. Takkapariyāhatam samaño gotamo dhammam deseti vīmañsānucaritam sayampaṭibhānam. Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā”ti.

147. “Kodhano heso, sāriputta, sunakkhatto moghapuriso. Kodhā ca panassa esā vācā bhāsītā. ‘Avaññam bhāsissāmī’ti kho, sāriputta, sunakkhatto moghapuriso vaññamyeva tathāgatassa bhāsati. Vañño heso, sāriputta, tathāgatassa yo evam vadeyya – ‘yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā’ti.

“Ayampi hi nāma, sāriputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati – ‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi, satthā devamanussānam, buddho bhagavā’ti.

“Ayampi hi nāma, sāriputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati – ‘itipi so bhagavā anekavihitam iddhividham paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvam, tirobhāvam; tirokuṭṭam tiropākāram tiropabbatam asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjam karoti, seyyathāpi udake; udakepi abhijjamāno gacchati, seyyathāpi pathaviyam; ākāsepi pallañkena kamati, seyyathāpi pakkhī sakuno; imepi candimasūriye evam̄mahiddhike evam̄mahānubhāve pāṇīnā parimasati parimajjati; yāva brahmalokāpi kāyena vasam vatteti’ti.

“Ayampi hi nāma, sāriputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati – ‘itipi so bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti – dibbe ca mānuse ca, ye dūre santike cā’ti.

“Ayampi hi nāma, sāriputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati – ‘itipi so bhagavā parasattānam parapuggalānam cetā ceto paricca pajānāti – sarāgam vā cittam sarāgam cittanti pajānāti, vītarāgam vā cittam vītarāgam cittanti pajānāti; sadosam vā cittam sadosam cittanti pajānāti, vītadosam vā cittam vītadosam cittanti pajānāti; samoham vā cittam samoham cittanti pajānāti, vītamoham vā cittam vītamoham cittanti pajānāti; samkhittam vā cittam samkhittam cittanti pajānāti, vikkhittam vā cittam vikkhittam cittanti pajānāti; mahaggataṁ vā cittam mahaggataṁ cittanti pajānāti, amahaggataṁ vā cittam amahaggataṁ cittanti pajānāti; sauttaram vā cittam sauttaram cittanti pajānāti, anuttaram vā cittam anuttaram cittanti pajānāti; samāhitam vā cittam samāhitam cittanti pajānāti, asamāhitam vā cittam asamāhitam cittanti pajānāti; vimuttam vā cittam vimuttam cittanti pajānāti, avimuttam vā cittam avimuttam cittanti pajānāti’ti.

148. “Dasa kho panimāni, sāriputta, tathāgatassa tathāgatabalāni yehi balehi samannāgato tathāgato āsabham thānam paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkam pavatteti. Katamāni dasa?

“Idha, sāriputta, tathāgato thānañca thānato aṭṭhānañca aṭṭhānato yathābhūtam pajānāti. Yampi, sāriputta, tathāgato thānañca thānato aṭṭhānañca aṭṭhānato yathābhūtam pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalaṁ hoti yan balaṁ āgamma tathāgato āsabham thānam paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkam pavatteti.

“Puna caparam, sāriputta, tathāgato atītānāgatapaccuppannānam kammasamādānānam thānaso hetuso vipākam yathābhūtam pajānāti. Yampi, sāriputta, tathāgato atītānāgatapaccuppannānam kammasamādānānam thānaso hetuso vipākam yathābhūtam pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalaṁ hoti yan balaṁ āgamma tathāgato āsabham thānam paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkam pavatteti.

“Puna caparam, sāriputta, tathāgato sabbatthagāminim paṭipadām yathābhūtam pajānāti. Yampi, sāriputta, tathāgato sabbatthagāminim paṭipadām yathābhūtam pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalaṁ hoti yan balaṁ āgamma tathāgato āsabham thānam paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkam pavatteti.

“Puna caparam, sāriputta, tathāgato anekadhātunānādhātulokam yathābhūtam pajānāti. Yampi, sāriputta, tathāgato anekadhātunānādhātulokam yathābhūtam pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalaṁ hoti yan balaṁ āgamma tathāgato āsabham thānam paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkam pavatteti.

“Puna caparam, sāriputta, tathāgato sattānam nānādhimuttikataṁ yathābhūtam pajānāti. Yampi, sāriputta, tathāgato sattānam nānādhimuttikataṁ yathābhūtam pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalam hoti yam balaṁ āgamma tathāgato āsabham ṭhānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakkaṁ pavatteti.

“Puna caparam, sāriputta, tathāgato parasattānam parapuggalānam indriyaparopariyattam yathābhūtam pajānāti. Yampi, sāriputta, tathāgato parasattānam parapuggalānam indriyaparopariyattam yathābhūtam pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalam hoti yam balaṁ āgamma tathāgato āsabham ṭhānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakkaṁ pavatteti.

“Puna caparam, sāriputta, tathāgato jhānavimokkhasamādhisamāpattinam samkilesam vodānam vuṭṭhānam yathābhūtam pajānāti. Yampi, sāriputta, tathāgato jhānavimokkhasamādhisamāpattinam samkilesam vodānam vuṭṭhānam yathābhūtam pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalam hoti yam balaṁ āgamma tathāgato āsabham ṭhānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakkaṁ pavatteti.

“Puna caparam, sāriputta, tathāgato anekavihitam pubbenivāsam anussarati, seyyathidam – ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi samvaṭṭakappe anekepi vivaṭṭakappe anekepi samvaṭṭavivaṭṭakappe – ‘amutrāsim evamnāmo evamgutto evamvāṇo evamāhāro evam̄sukhadukkhappaṭisamvedī evamāyupariyanto, so tato cuto amutra udapādīm; tatrāpāsim evamnāmo evamgutto evamvāṇo evamāhāro evam̄sukhadukkhappaṭisamvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. Yampi, sāriputta, tathāgato anekavihitam pubbenivāsam anussarati, seyyathidam – ekampi jātim dvepi jātiyo... pe... iti sākāram sauddesam anekavihitam pubbenivāsam anussarati, idampi, sāriputta, tathāgatassa tathāgatabalam hoti yam balaṁ āgamma tathāgato āsabham ṭhānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakkaṁ pavatteti.

“Puna caparam, sāriputta, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Idampi, sāriputta, tathāgatassa tathāgatabalam hoti yam balaṁ āgamma tathāgato āsabham ṭhānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakkaṁ pavatteti.

“Puna caparam, sāriputta, tathāgato āsavānam khayā anāsavaṁ cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Yampi, sāriputta, tathāgato

āsavānam khayā anāsavām cetovimuttīm paññāvimuttīm diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati, idampi, sāriputta, tathāgatassa tathāgatabalam hoti yaṁ balam āgamma tathāgato āsabham ṭhānam paṭijānāti, parisāsu sīhanādām nadati, brahmacakkaṁ pavatteti.

“Imāni kho, sāriputta, dasa tathāgatassa tathāgatabalāni yehi balehi samannāgato tathāgato āsabham ṭhānam paṭijānāti, parisāsu sīhanādām nadati, brahmacakkaṁ pavatteti.

149. “Yo kho maṁ, sāriputta, evam jānantam evam passantam evam vadeyya – ‘natthi samanassa gotamassa uttarimanussadhammā alamariyaññādassanaviseso; takkapariyāhataṁ samaṇo gotamo dhammaṁ deseti vīmaṇsānucaritaṁ sayampaṭibhāna’nti, tam, sāriputta, vācaṁ appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjivtā yathābhataṁ nikkhitto evam niraye. Seyyathāpi, sāriputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññam ārādheyya, evam sampadamidam, sāriputta, vadāmi. Tam vācaṁ appahāya, tam cittam appahāya tam diṭṭhim appaṭinissajjivtā yathābhataṁ nikkhitto evam niraye.

150. “Cattārimāni, sāriputta, tathāgatassa vesārajjāni yehi vesārajjehi samannāgato tathāgato āsabham ṭhānam paṭijānāti, parisāsu sīhanādām nadati, brahmacakkaṁ pavatteti. Katamāni cattāri?

“Sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā’ti. Tatra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmīm sahadhammena paṭicodessatīti nimittametam, sāriputta, na samanupassāmi. Etamaham [etampahaṁ (sī. pī.)], sāriputta, nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇā’ti. Tatra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmīm sahadhammena paṭicodessatīti nimittametam, sāriputta, na samanupassāmi. Etamaham, sāriputta, nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Ye kho pana te antarāyikā dhammā vuttā, te paṭisevato nālam antarāyāyā’ti. Tatra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmīm sahadhammena paṭicodessatīti nimittametam, sāriputta, na samanupassāmi. Etamaham, sāriputta, nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Yassa kho pana te atthāya dhammo desito, so na niyyāti takkarassa sammā dukkhakkhayāyā’ti. Tatra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmīm sahadhammena paṭicodessatīti nimittametam, sāriputta, na samanupassāmi. Etamaham, sāriputta, nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Imāni kho, sāriputta, cattāri tathāgatassa vesārajjāni yehi vesārajjehi samannāgato tathāgato āsabham ṭhānam paṭijānāti, parisāsu sīhanādām nadati, brahmacakkaṁ pavatteti.

“Yo kho maṁ, sāriputta, evam jānantam evam passantam evam vadeyya – ‘natthi samanassa gotamassa uttarimanussadhammā alamariyaññādassanaviseso, takkapariyāhataṁ samaṇo gotamo dhammaṁ deseti vīmaṇsānucaritaṁ sayampaṭibhāna’nti, tam, sāriputta, vācaṁ appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjivtā yathābhataṁ nikkhitto evam niraye. Seyyathāpi, sāriputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññam ārādheyya, evam sampadamidam, sāriputta, vadāmi. Tam vācaṁ appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjivtā yathābhataṁ nikkhitto evam niraye.

151. “Aṭṭha kho imā, sāriputta, parisā. Katamā aṭṭha? Khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samanaparisā, cātumahārājikaparisā [cātummahārājikā (sī. syā. pī.)], tāvatimsaparisā,

māraparisā, brahmaparisā – imā kho, sāriputta, aṭṭha parisā. Imehi kho, sāriputta, catūhi vesārajjehi samannāgato tathāgato imā aṭṭha parisā upasaṅkamati ajjhogāhati. Abhijānāmi kho panāham, sāriputta, anekasataṁ khattiyaparisam upasaṅkamitā. Tatrapi mayā sannisinnapubbañceva, sallapitapubbañca, sākacchā ca samāpajjitatubbā. Tatra vata maṁ bhayaṁ vā sārajjam vā okkamissatīti nimittametam, sāriputta, na samanupassāmi. Etamaham, sāriputta, nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Abhijānāmi kho panāham, sāriputta, anekasataṁ brāhmaṇaparisam...pe... gahapatiparisam... samanaparisam... cātumahārājikaparisam... tāvatisaparisam... māraparisam... brahmaparisam upasaṅkamitā. Tatrapi mayā sannisinnapubbañceva, sallapitapubbañca, sākacchā ca samāpajjitatubbā. Tatra vata maṁ bhayaṁ vā sārajjam vā okkamissatīti nimittametam, sāriputta, na samanupassāmi. Etamaham, sāriputta, nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Yo kho maṁ, sāriputta, evam jānantam evam passantam evam vadeyya – ‘natthi samanassa gotamassa uttarimanussadhammā alamariyaññāñadassananaviseso, takkapariyāhataṁ samaṇo gotamo dhammaṁ deseti vīmaṇsānucaritaṁ sayampaṭibhāna’nti, tam, sāriputta, vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjivtā yathābhataṁ nikkhitto evam niraye. Seyyathāpi, sāriputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññam ārādheyya, evam sampadamidaṁ, sāriputta, vadāmi. Tam vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjivtā yathābhataṁ nikkhitto evam niraye.

152. “Catasso kho imā, sāriputta, yoniyo. Katamā catasso? Aṇḍajā yoni, jalābuja yoni, saṃsedajā yoni, opapātikā yoni. Katamā ca, sāriputta, aṇḍajā yoni? Ye kho te, sāriputta, sattā aṇḍakosam abhinibbhijja jāyanti – ayam vuccati, sāriputta, aṇḍajā yoni. Katamā ca, sāriputta, jalābuja yoni? Ye kho te, sāriputta, sattā vatthikosam abhinibbhijja jāyanti – ayam vuccati, sāriputta, jalābuja yoni. Katamā ca, sāriputta, saṃsedajā yoni? Ye kho te, sāriputta, sattā pūtimacche vā jāyanti pūtikuṇape vā pūtikummāse vā candanikāye vā oligalle vā jāyanti – ayam vuccati, sāriputta, saṃsedajā yoni. Katamā ca, sāriputta, opapātikā yoni? Devā, nerayikā, ekacce ca manussā, ekacce ca vinipātikā – ayam vuccati, sāriputta, opapātikā yoni. Imā kho, sāriputta, catasso yoniyo.

“Yo kho maṁ, sāriputta, evam jānantam evam passantam evam vadeyya – ‘natthi samanassa gotamassa uttarimanussadhammā alamariyaññāñadassananaviseso, takkapariyāhataṁ samaṇo gotamo dhammaṁ deseti vīmaṇsānucaritaṁ sayampaṭibhāna’nti, tam, sāriputta, vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjivtā yathābhataṁ nikkhitto evam niraye. Seyyathāpi, sāriputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññam ārādheyya, evam sampadamidaṁ, sāriputta, vadāmi. Tam vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjivtā yathābhataṁ nikkhitto evam niraye.

153. “Pañca kho imā, sāriputta, gatiyo. Katamā pañca? Nirayo, tiracchānayoni, pettivisayo, manussā, devā. Nirayañcāham, sāriputta, pajānāmi, nirayagāmiñca maggam, nirayagāminiñca paṭipadam; yathā paṭipanno ca kāyassa bhedā param maraṇā apāyan duggatim vinipātam nirayam upapajjati tañca pajānāmi. Tiracchānayoniñcāham, sāriputta, pajānāmi, tiracchānayonigāmiñca maggam, tiracchānayonigāminiñca paṭipadam; yathā paṭipanno ca kāyassa bhedā param maraṇā tiracchānayonim upapajjati tañca pajānāmi. Pettivisayañ cāham, sāriputta, pajānāmi, pettivisayagāmiñca maggam, pettivisayagāminiñca paṭipadam; yathā paṭipanno ca kāyassa bhedā param maraṇā pettivisayam upapajjati tañca pajānāmi. Manusse cāham, sāriputta, pajānāmi, manussalokagāmiñca maggam, manussalokagāminiñca paṭipadam; yathā paṭipanno ca kāyassa bhedā param maraṇā manussesu upapajjati tañca pajānāmi. Deve cāham, sāriputta, pajānāmi, devalokagāmiñca maggam, devalokagāminiñca paṭipadam; yathā paṭipanno ca kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati tañca pajānāmi. Nibbānañcāham, sāriputta, pajānāmi, nibbānagāmiñca maggam, nibbānagāminiñca paṭipadam; yathā paṭipanno ca āsavānam khayā anāsavam cetovimuttim

paññāvimuttīm diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati tañca pajānāmi.

154. “Idhāham, sāriputta, ekaccam puggalam evam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā kāyassa bhedā param maranā apāyam duggatīm vinipātam nirayam upapajjissatīti. Tamenam passāmi aparena samayena dibbena cakkunā visuddhena atikkantamānusakena kāyassa bhedā param maranā apāyam duggatīm vinipātam nirayam upapannam, ekantadukkhā tibbā kaṭukā vedanā vedayamānam. Seyyathāpi, sāriputta, aṅgārakāsu sādhikaporisā pūrā aṅgārānam vītaccikānam vītadhūmānam. Atha puriso āgaccheyya ghammābhittatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva aṅgārakāsum pañidhāya. Tamenam cakkhumā puriso disvā evam vadeyya – ‘tathāyam bhavam puriso paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā imamyeva aṅgārakāsum āgamissatī’ti. Tamenam passeyya aparena samayena tassā aṅgārakāsuyā patitam, ekantadukkhā tibbā kaṭukā vedanā vedayamānam. Evameva kho aham, sāriputta, idhekaccam puggalam evam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūlho yathā kāyassa bhedā param maranā apāyam duggatīm vinipātam nirayam upapajjissatīti. Tamenam passāmi aparena samayena dibbena cakkunā visuddhena atikkantamānusakena kāyassa bhedā param maranā apāyam duggatīm vinipātam nirayam upapannam, ekantadukkhā tibbā kaṭukā vedanā vedayamānam.

“Idha panāham, sāriputta, ekaccam puggalam evam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā kāyassa bhedā param maranā tiracchānayonim upapajjissatīti. Tamenam passāmi aparena samayena dibbena cakkunā visuddhena atikkantamānusakena kāyassa bhedā param maranā tiracchānayonim upapannam, dukkhā tibbā kaṭukā vedanā vedayamānam. Seyyathāpi, sāriputta, gūthakūpo sādhikaporo, pūro gūthassa. Atha puriso āgaccheyya ghammābhittatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva gūthakūpam pañidhāya. Tamenam cakkhumā puriso disvā evam vadeyya – ‘tathāyam bhavam puriso paṭipanno tathā ca iriyati tañca maggam samārūlho yathā imamyeva gūthakūpam āgamissatī’ti. Tamenam passeyya aprena samayena tasmiṁ gūthakūpe patitam, dukkhā tibbā kaṭukā vedanā vedayamānam. Evameva kho aham, sāriputta, idhekaccam puggalam evam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā kāyassa bhedā param maranā tiracchānayonim upapajjissatīti. Tamenam passāmi aprena samayena dibbena cakkunā visuddhena atikkantamānusakena kāyassa bhedā param maranā tiracchānayonim upapannam, dukkhā tibbā kaṭukā vedanā vedayamānam.

“Idha panāham, sāriputta, ekaccam puggalam evam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā kāyassa bhedā param maranā pettivisayam upapajjissatīti. Tamenam passāmi aprena samayena dibbena cakkunā visuddhena atikkantamānusakena kāyassa bhedā param maranā pettivisayam upapannam, dukkhabahulā vedanā vedayamānam. Seyyathāpi, sāriputta, rukkho visame bhūmibhāge jāto tanupattapalāso kabaracchāyo. Atha puriso āgaccheyya ghammābhittatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva rukkham pañidhāya. Tamenam cakkhumā puriso disvā evam vadeyya – ‘tathāyam bhavam puriso paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā imamyeva rukkham āgamissatī’ti. Tamenam passeyya, aprena samayena tassa rukkhassa chāyāya nisinnaṁ vā nipannam vā dukkhabahulā vedanā vedayamānam. Evameva kho aham, sāriputta, idhekaccam puggalam evam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā kāyassa bhedā param maranā pettivisayam upapajjissatīti. Tamenam passāmi aprena samayena dibbena cakkunā visuddhena atikkantamānusakena kāyassa bhedā param maranā pettivisayam upapannam, dukkhabahulā vedanā vedayamānam.

“Idha panāham, sāriputta, ekaccam puggalam evam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūlho yathā kāyassa bhedā param maranā manussesu upapajjissatīti. Tamenam passāmi aprena samayena dibbena cakkunā visuddhena

atikkantamānusakena kāyassa bhedā param maraṇā manussesu upapannam, suhabahulā vedanā vedayamānam. Seyyathāpi, sāriputta, rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo [sañḍacchāyo (syā.), santacchāyo (ka.)]. Atha puriso āgaccheyya ghammābhittato ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva rukkham pañidhāya. Tamenam cakkhumā puriso disvā evam vadeyya – ‘tathāyam bhavam puriso paṭipanno tathā ca iriyati tañca maggā samārūlho, yathā imameva rukkham āgamissati’ti. Tamenam passeyya aparena samayena tassa rukkhassa chāyāya nisinnam vā nipannam vā suhabahulā vedanā vedayamānam. Evameva kho aham, sāriputta, idhekaccam puggalam evam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggā samārūlho, yathā kāyassa bhedā param maraṇā sugatim saggā lokam upapajjissati’ti. Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā param maraṇā manussesu upapajjissatī. Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā param maraṇā manussesu upapannam, suhabahulā vedanā vedayamānam.

“Idha panāham, sāriputta, ekaccam puggalam evam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggā samārūlho, yathā kāyassa bhedā param maraṇā sugatim saggā lokam upapajjissati’ti. Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā param maraṇā sugatim saggā lokam upapannam, ekantasukhā vedanā vedayamānam. Seyyathāpi, sāriputta, pāsādo, tatrāssa kūṭagāram ullittāvalittam nivātam phusitaggalam pihitavātāpānam. Tatrāssa pallaṅko gonakathato paṭikatthato paṭalikatthato kadalimigapavarapaccattharaṇo sauttaracchado ubhatolohitakūpadhāno. Atha puriso āgaccheyya ghammābhittato ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva pāsādam panidhāya. Tamenam cakkhumā puriso disvā evam vadeyya – ‘tathāyam bhavam puriso paṭipanno tathā ca iriyati tañca maggā samārūlho, yathā imamyeva pāsādam āgamissati’ti. Tamenam passeyya aprena samayena tasmim pāsāde tasmim kūṭagāre tasmim pallaṅke nisinnam vā nipannam vā ekantasukhā vedanā vedayamānam. Evameva kho aham, sāriputta, idhekaccam puggalam evam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggā samārūlho yathā kāyassa bhedā param maraṇā sugatim saggā lokam upapajjissatī. Tamenam passāmi aprena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā param maraṇā sugatim saggā lokam upapannam, ekantasukhā vedanā vedayamānam.

“Idha panāham, sāriputta, ekaccam puggalam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggā samārūlho, yathā āsavānam khayā anāsam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissatī. Tamenam passāmi aprena samayena āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantam, ekantasukhā vedanā vedayamānam. Seyyathāpi, sāriputta, pokkharaṇī accchodakā sātodakā sītodakā setakā supatithā ramaṇīyā. Avidūre cassā tibbo vanasaṇḍo. Atha puriso āgaccheyya ghammābhittato ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva pokkharaṇim pañidhāya. Tamenam cakkhumā puriso disvā evam vadeyya – ‘tathā bhavam puriso paṭipanno tathā ca iriyati tañca maggā samārūlho, yathā imamyeva pokkharaṇim āgamissati’ti. Tamenam passeyya aprena samayena tam pokkharaṇim ogāhetvā nhāyitvā ca pivitvā ca sabbadarathakilamathapariḷāham paṭippassambhetvā paccuttaritvā tasmim vanasanđe nisinnam vā nipannam vā, ekantasukhā vedanā vedayamānam. Evameva kho aham, sāriputta, idhekaccam puggalam evam cetasā ceto paricca pajānāmi – tathāyam puggalo paṭipanno tathā ca iriyati tañca maggā samārūlho, yathā āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissatī’ti. Tamenam passāmi aprena samayena āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantam, ekantasukhā vedanā vedayamānam. Imā kho, sāriputta, pañca gatiyo.

“Yo kho mañ, sāriputta, evam jānantam evam passantam evam vadeyya – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyaññādassananaviseso; takkapariyāhataṁ samaṇo gotamo dhammaṁ deseti vīmaṇsānucaritam sayampaṭibhāna’nti tam, sāriputta, vācaṁ appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjītvā yathābhataṁ nikkhitto evam niraye. Seyyathāpi, sāriputta,

bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññam ārādheyya, evam sampadāmidam, sāriputta, vadāmi ‘tam vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjītvā yathābhataṁ nikkhitto evam niraye’.

155. “Abhijānāmi kho panāham, sāriputta, caturaṅgasamannāgataṁ brahmaçariyam caritā [caritvā (ka.)] – tapassī sudam homi paramatapassī, lūkho sudam [lūkhassudam (sī. pī.)] homi paramalūkho, jegucchī sudam homi paramajegucchī, pavivitto sudam [pavivittassudam (sī. pī.)] homi paramapavivitto. Tatrāssu me idam, sāriputta, tapassitāya hoti – acelako homi muttācāro hatthāpalekhano [hatthāpalekhano (syā.)], na ehibhaddantiko na tiṭṭhabhaddantiko; nābhīhaṭam na uddissakataṁ na nimantanaṁ sādiyāmi. So na kumbhimukhā paṭiggaṇhāmi, na kaṭopimukhā paṭiggaṇhāmi, na elakamantaram, na daṇḍamantaram, na musalamantaram, na dvinnam bhuñjamānānam, na gabbhiniyā, na pāyamānāya [pāyantiyā (ka.)], na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭhitō hoti, na yattha makkhikā saṇḍasaṇḍacārinī; na maccham na maṃsam na suram na merayam na thusodakam pivāmi; so ekāgāriko vā homi ekālopiko, dvāgāriko vā homi dvālopiko...pe... sattāgāriko vā homi sattālopiko; ekissāpi dattiyā yāpemi, dvīhipi dattīhi yāpemi...pe... sattahipī dattīhi yāpemi; ekāhikampī āhāram āhāremi, dvīhikampī āhāram āhāremi...pe... sattahikampī āhāram āhāremi; iti evarūpam addhamāsikampī pariyāyabhattabhojanānuyogamanuyutto viharāmi.

“So sākabhakkho vā homi, sāmākabhakkho vā homi, nīvārabhakkho vā homi, daddulabhakkho vā homi, haṭabhbakkho vā homi, kaṇabhbakkho vā homi, ācāmabhakkho vā homi, piññākabhakkho vā homi, tiṇabhbakkho vā homi, gomayabhakkho vā homi, vanamūlaphalāhāro yāpemi pavattaphalabhojī.

“So sāṇānipi dhāremi, masāṇānipi dhāremi, chavadussānipi dhāremi, paṃsukūlānipi dhāremi, tirīṭānipi dhāremi, ajinampi dhāremi, ajinakkhipampi dhāremi, kusacīrampi dhāremi, vākacīrampi dhāremi, phalakacīrampi dhāremi, kesakambalampi dhāremi, vālakambalampi dhāremi, ulūkapakkhampi dhāremi; kesamassulocakopi homi kesamassulocanānuyogamanuyutto; ubbhāṭṭhakopi homi āsanapaṭīkkhitto; ukkuṭikopi homi ukkuṭikappadhānamanuyutto; kaṇṭakāpassayikopi homi kaṇṭakāpassaye seyyam kappemi [imassānantare aññopi koci pāṭhapadeso aññesu ajīvakavatadīpakaśuttesu dissati]; sāyatatiyakampī udakorohanānuyogamanuyutto viharāmi – iti evarūpam anekavihitam kāyassa ātāpanaparitāpanānuyogamanuyutto viharāmi. Idamṣu me, sāriputta, tapassitāya hoti.

156. “Tatrāssu me idam, sāriputta, lūkhasmīm hoti – nekavassagaṇikam rajojallam kāye sannicitam hoti papaṭikajātam. Seyyathāpi, sāriputta, tindukakhāṇu nekavassagaṇiko sannicito hoti papaṭikajāto, evamevāssu me, sāriputta, nekavassagaṇikam rajojallam kāye sannicitam hoti papaṭikajātam. Tassa mayham, sāriputta, na evam hoti – ‘aho vatāham imam rajojallam pāṇīnā parimajjeyyam, aññe vā pana me imam rajojallam pāṇīnā parimajjeyyu’nti. Evampi me, sāriputta, na hoti. Idamṣu me, sāriputta, lūkhasmīm hoti.

“Tatrāssu me idam, sāriputta, jegucchismiṁ hoti – so kho aham, sāriputta, satova abhikkamāmi, satova paṭikkamāmi, yāva udakabindumhipi me dayā paccupatthitā hoti – ‘māham khuddake pāne visamagate saṅghātām āpādesi’nti. Idamṣu me, sāriputta, jegucchismiṁ hoti.

“Tatrāssu me idam, sāriputta, pavivittasmiṁ hoti – so kho aham, sāriputta, aññataram araññāyatanaṁ ajjhogāhetvā viharāmi. Yadā passāmi gopālakam vā pasupālakam vā tiṇahārakam vā kaṭṭhahārakam vā vanakammikam vā, vanena vanam gahanena gahanam ninnena ninnam thalena thalam sampatāmi [papatāmi (sī. syā. pī.)]. Tam kissa hetu? Mā maṇi te addasamṣu ahañca mā te addasanti. Seyyathāpi, sāriputta, āraññako mago manusse disvā vanena vanam gahanena gahanam ninnena ninnam thalena thalam sampatati, evameva kho aham, sāriputta, yadā passāmi gopālakam vā pasupālakam vā tiṇahārakam vā kaṭṭhahārakam vā vanakammikam vā vanena vanam gahanena gahanam ninnena ninnam thalena thalam sampatāmi. Tam kissa hetu? Mā maṇi te addasamṣu ahañca mā te addasanti. Idamṣu me,

sāriputta, pavivittasmiṁ hoti.

“So kho ahaṁ, sāriputta, ye te goṭṭhā paṭṭhitagāvo apagatagopālakā, tathā catukkuṇḍiko upasaṅkamitvā yāni tāni vacchakānam taruṇakānam dhenupakānam gomayāni tāni sudam āhāremi. Yāvakīvañca me, sāriputta, sakam muttakarīsam apariyādinnam hoti, sakameva sudam muttakarīsam āhāremi. Idamṣu me, sāriputta, mahāvikaṭabhojanasmiṁ hoti.

157. “So kho ahaṁ, sāriputta, aññataram bhim̄sanakam vanasanḍam ajjhogāhetvā viharāmi. Tatrāssudam, sāriputta, bhim̄sanakassa vanasanḍassa bhim̄sanakatasmiṁ hoti – yo koci avītarāgo tam vanasanḍam pavisati, yebhuyyena lomāni haṁsanti. So kho ahaṁ, sāriputta, yā tā rattiyo sītā hemantikā antaraṭṭhakā himapātasamayā [antaraṭṭhake himapātasamaye (sī. pī.)] tathārūpāsu rattīsu rattīm abbhokāse viharāmi, divā vanasanđe; gimiñānam pacchime māse divā abbhokāse viharāmi, rattīm vanasanđe. Apissu mam, sāriputta, ayam anacchariyagāthā paṭibhāsi pubbe assutapubbā –

“Sotatto sosinno [sosīno (sī. pī. ka.), sosino (syā.), sosindo (saddanīti)] ceva, eko bhim̄sanake vane;
Naggo na caggimāsīno, esanāpasuto munī”ti.

“So kho ahaṁ, sāriputta, susāne seyyam kappemi chavaṭṭhikāni upadhāya. Apissu mam, sāriputta, gāmaṇḍalā [gomaṇḍalā (bahūsu) cariyāpiṭakaṭṭhakathā oloketabbā] upasaṅkamitvā oṭṭhubhantipi, omuttentipi, paññuskenapi okiranti, kaññasotesupi salākam pavesenti. Na kho panāham, sāriputta, abhijānāmi tesu pāpakam cittam uppādetā. Idamṣu me, sāriputta, upekkhāvihārasmiṁ hoti.

158. “Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evamvādino evamdiṭṭhino – ‘āhārena suddhi’ti. Te evamāhamṣu – ‘kolehi yāpemā’ti. Te kolampi khādanti, kolacūṇḍampi khādanti, kolodakampi pivanti – anekavihitampi kolavikatīm paribhuñjanti. Abhijānāmi kho panāham, sāriputta, ekameva kolam āhāram āhāritā. Siyā kho pana te, sāriputta, evamassa – ‘mahā nūna tena samayena kolo ahosi’ti. Na kho panetam, sāriputta, evam daṭṭhabbam. Tadāpi etaparamoyeva kolo ahosi seyyathāpi etarahi. Tassa mayham, sāriputta, ekameva kolam āhāram āhārayato adhimattakasimānam patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccāṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadam, evamevassu me ānisadam hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvalī, evamevassu me piṭṭhikanṭako unnatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuṇḍilo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābuāmakacchinno vātātapena samphuṇṭito [samphusito (syā.), sampuṇṭito (pī. ka.) ettha samphuṇṭitoti saṅkucitoti attho] hoti sammilāto, evamevassu me sīsacchavi samphuṇṭitā hoti sammilātā tāyevappāhāratāya. So kho ahaṁ, sāriputta, ‘udaracchavīm parimasissāmī’ti piṭṭhikanṭakamyeva pariggaṇhāmi, ‘piṭṭhikanṭakam parimasissāmī’ti udaracchavīmyeva pariggaṇhāmi, yāvassu me, sāriputta, udaracchavi piṭṭhikanṭakam allīnā hoti tāyevappāhāratāya. So kho ahaṁ, sāriputta, ‘vaccam vā muttam vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṁ, sāriputta, tameva kāyam assāsento pāṇīnā gattāni anomajjāmi. Tassa mayham, sāriputta, pāṇīnā gattāni anomajjato pūtimūlāni lomāni kāyasmā patanti tāyevappāhāratāya.

159. “Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evamvādino evamdiṭṭhino – ‘āhārena suddhi’ti. Te evamāhamṣu – ‘muggehi yāpema...pe... tilehi yāpema...pe... taṇḍulehi yāpemā’ti. Te taṇḍulampi khādanti, taṇḍulacūṇḍampi khādanti, taṇḍulodakampi pivanti – anekavihitampi taṇḍulavikatīm paribhuñjanti. Abhijānāmi kho panāham, sāriputta, ekameva taṇḍulam āhāram āhāritā. Siyā kho pana te, sāriputta, evamassa – ‘mahā nūna tena samayena taṇḍulo ahosi’ti. Na kho panetam, sāriputta, evam daṭṭhabbam. Tadāpi etaparamoyeva taṇḍulo ahosi, seyyathāpi etarahi. Tassa mayham, sāriputta, ekameva taṇḍulam āhāram āhārayato adhimattakasimānam patto kāyo hoti. Seyyathāpi nāma

āsītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadam, evamevassu me ānisadaṁ hoti tāyevappāhāratāya. Seyyathāpi nāma vatṭanāvalī, evamevassu me piṭṭikanṭako unnatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviloggā bhavanti, evamevassu me phāsuliyo oluggaviloggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphuṭito hoti sammilāto, evamevassu me sīsacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya. So kho aham, sāriputta, ‘udaracchavim parimasissāmī’ti piṭṭikanṭakamyeva pariggaṇhāmi, ‘piṭṭikanṭakam parimasissāmī’ti udaracchavimyeva pariggaṇhāmi. Yāvassu me, sāriputta, udaracchavi piṭṭikanṭakam allīnā hoti tāyevappāhāratāya. So kho aham, sāriputta, ‘vaccam vā muttam vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho aham, sāriputta, tameva kāyam assāsento pāṇīnā gattāni anomajjāmi. Tassa mayham, sāriputta, pāṇīnā gattāni anomajjato pūtimūlāni lomāni kāyasmā patanti tāyevappāhāratāya.

“Tāyapi kho aham, sāriputta, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamam uttarīm manussadhammā alamariyaññādassananavisesam. Tam kissa hetu? Imissāyeva ariyāya paññāya anadhigamā, yāyam ariyā paññā adhigatā ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya.

160. “Santi kho pana, sāriputta, eke samaṇabrahmaṇā evamvādino evamdiṭṭhino – ‘saṃśārena suddhī’ti. Na kho pana so [na kho paneso (sī. syā.)], sāriputta, saṃsāro sulabharūpo yo mayā asaṃsaritapubbo iminā dīghena addhunā, aññatra suddhāvāsehi devehi. Suddhāvāse cāham, sāriputta, deve saṃsareyyam, nayimam lokam punarāgaccheyyam.

“Santi kho pana, sāriputta, eke samaṇabrahmaṇā evamvādino evamdiṭṭhino – ‘upapatti�ā suddhī’ti. Na kho pana sā, sāriputta, upapatti sulabharūpā yā mayā anupapanapubbā iminā dīghena addhunā, aññatra suddhāvāsehi devehi. Suddhāvāse cāham, sāriputta, deve upapajjeyyam, nayimam lokam punarāgaccheyyam.

“Santi kho pana, sāriputta, eke samaṇabrahmaṇā evamvādino evamdiṭṭhino – ‘āvāsenā suddhī’ti. Na kho pana so, sāriputta, āvāso sulabharūpo yo mayā anāvutṭhapubbo [anāvutthapubbo (sī. pī.)] iminā dīghena addhunā, aññatra suddhāvāsehi devehi. Suddhāvāse cāham, sāriputta, deve āvaseyyam, nayimam lokam punarāgaccheyyam.

“Santi kho pana, sāriputta, eke samaṇabrahmaṇā evamvādino evamdiṭṭhino – ‘yaññena suddhī’ti. Na kho pana so, sāriputta, yañño sulabharūpo yo mayā ayiṭṭhapubbo iminā dīghena addhunā, tañca kho raññā vā satā khattiyyena muddhāvasittena brāhmaṇena vā mahāsālena.

“Santi kho pana, sāriputta, eke samaṇabrahmaṇā evamvādino evamdiṭṭhino – ‘aggiparicariyāya suddhī’ti. Na kho pana so, sāriputta, aggi sulabharūpo yo mayā apariciṇnapubbo iminā dīghena addhunā, tañca kho raññā vā satā khattiyyena muddhāvasittena brāhmaṇena vā mahāsālena.

161. “Santi kho pana, sāriputta, eke samaṇabrahmaṇā evamvādino evamdiṭṭhino – ‘yāvadevāyam bhavam puriso daharo hoti yuvā susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā tāvadeva paramena paññāveyyattiyena samannāgato hoti. Yato ca kho ayam bhavam puriso jīmo hoti vuddho mahallako addhagato vayoanupatto, āsītiko vā nāvutiko vā vassasatiko vā jātiyā, atha tamhā paññāveyyattiyā, pariḥāyatī’ti. Na kho panetam, sāriputta, evam daṭṭhabbam. Aham kho pana, sāriputta, etarahi jīppo vuddho mahallako addhagato vayoanupatto, āsītiko me vayo vattati. Idha me assu, sāriputta, cattāro sāvakā vassasatāyukā vassasatajīvino, paramāya satiyā ca gatiyā ca dhitiyā ca samannāgatā paramena ca paññāveyyattiyena. Seyyathāpi, sāriputta, dalhadhammā [dalhadhammo (bahūsu) tīkā ca moggallānabyākaraṇam ca oloketabbam] dhanuggaho sikkhito katahattho katupāsano lahukena asanena appakasireneva tiriyam tālacchāyam atipāteyya, evam adhimattasatimanto evam

adhimattagatimanto evam adhimattadhitimanto evam paramena paññaveyyattiyena samannāgatā. Te mañ catunnam satipaṭṭhānānam upādāy upādāya pañham puccheyyam, puṭṭho puṭṭho cāham tesam byākareyyam, byākatañca me byākatato dhāreyyum, na ca mañ dutiyakam uttari paṭipuccheyyum. Aññatra asitapītakhāyitasāyitā aññatra uccārapassāvakkāmā, aññatra niddākilamathapaṭīvinodanā apariyādinnāyevassa, sāriputta, tathāgatassa dhammadesanā, apariyādinnāmyevassa tathāgatassa dhammapadabyāñjanam, apariyādinnāmyevassa tathāgatassa pañhpāṭibhānam. Atha me te cattāro sāvakā vassasatāyukā vassasatajīvino vassasatassa accayena kālam kareyyuṇ. Mañcakena cepi mañ, sāriputta, parihaarissatha, nevatthi tathāgatassa paññāveyyattiyassa aññathattam. Yam kho tam [yam kho panetam (sī.)], sāriputta, sammā vadāmāno vadeyya – ‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti, mameva tam sammā vadāmāno vadeyya ‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’’nti.

162. Tena kho pana samayena āyasmā nāgasamālo bhagavato piṭṭhito thito hoti bhagavantam bījayamāno. Atha kho āyasmā nāgasamālo bhagavantam etadavoca – “acchariyam, bhante, abbhutam, bhante! Api hi me, bhante, imam dhammapariyāyam sutvā lomāni haṭṭhāni. Konāmo ayan, bhante, dhammapariyāyo”ti? “Tasmātiha tvam, nāgasamāla, imam dhammapariyāyam lomahaṁsanapariyāyo tveva nañ dhārehī”ti.

Idamavoca bhagavā. Attamano āyasmā nāgasamālo bhagavato bhāsitam abhinandīti.

Mahāsihanādasuttam niṭṭhitam dutiyam.

3. Mahādukkhakkhandhasuttam

163. Evam me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulā bhikkhū pubbañhasamayañ nivāsetvā pattacīvaramādāya sāvatthim piṇḍāya pāvisim̄su. Atha kho tesam bhikkhūnañ etadahosi – “atippago kho tāva sāvathiyam piṇḍāya caritum, yam nūna mayam yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkameyyāmā”ti. Atha kho te bhikkhū yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkamim̄su; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim̄ sammodim̄su; sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdim̄su. Ekamantam nisinne kho te bhikkhū te aññatitthiyā paribbājakā etadavocum – “samaṇo, āvuso, gotamo kāmānam pariññam paññapeti, mayampi kāmānam pariññam paññapema; samaṇo, āvuso, gotamo rūpānam pariññam paññapeti, mayampi rūpānam pariññam paññapema; samaṇo, āvuso, gotamo vedanānam pariññam paññapeti, mayampi vedanānam pariññam paññapema; idha no, āvuso, ko viseso, ko adhippayāso, kiñ nānākaraṇam̄ samanassa vā gotamassa amhākam̄ vā – yadidam dhammadesanāya vā dhammadesanam, anusāsaniyā vā anusāsanī”nti? Atha kho te bhikkhū tesam aññatitthiyānam paribbājakānam bhāsitam̄ neva abhinandim̄su, nappatikkosim̄su; anabhinanditvā appatikkositvā uṭṭhāyāsanā pakkamim̄su – “bhagavato santike etassa bhāsitassa attham̄ ājānissāmā”ti.

164. Atha kho te bhikkhū sāvathiyam piṇḍāya caritvā pacchābhettam piṇḍapāṭapaṭikkantā yena bhagavā tenupasaṅkamim̄su; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdim̄su. Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum – “idha mayam, bhante, pubbañhasamayañ nivāsetvā pattacīvaramādāya sāvatthim piṇḍāya pāvisimha. Tesam no, bhante, amhākam etadahosi – ‘atippago kho tāva sāvathiyam piṇḍāya caritum, yam nūna mayam yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkameyyāmā’ti. Atha kho mayam, bhante, yena aññatitthiyānam paribbājakānam ārāmo tenupasaṅkamimha; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim̄ sammodimha; sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdimha. Ekamantam nisinne kho amhe, bhante, te aññatitthiyā paribbājakā etadavocum – ‘samaṇo, āvuso, gotamo kāmānam pariññam paññapeti, mayampi kāmānam pariññam paññapema. Samaṇo, āvuso, gotamo rūpānam pariññam paññapeti, mayampi rūpānam pariññam paññapema. Samaṇo, āvuso,

gotamo vedanānam pariññam paññapeti, mayampi vedanānam pariññam paññapema. Idha no, āvuso, ko viseso, ko adhippayāso, kiṁ nānākaraṇam samaṇassa vā gotamassa amhākam vā, yadidam dhammadesanāya vā dhammadesanām anusāsanīyā vā anusāsanī’nti. Atha kho mayam, bhante, tesam aññatitthiyānam paribbājakānam bhāsitam neva abhinandimha, nappatikkosimha; anabhinanditvā appatiikkositvā uṭṭhayāsanā pakkamimha – ‘bhagavato santike etassa bhāsitassa attham ājānissāmā’’ti.

165. ‘Evamvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā – ‘ko panāvuso, kāmānam assādo, ko ādīnavo, kiṁ nissaraṇam? Ko rūpānam assādo, ko ādīnavo, kiṁ nissaraṇam? Ko vedanānam assādo, ko ādīnavo, kiṁ nissaraṇa’nti? Evam puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariñca vighātam āpajjissanti. Tam kissa hetu? Yathā tam, bhikkhave, avisayasmīm. Nāham tam, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya yo imesam paññānam veyyākaraṇena cittaṁ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā, ito vā pana sutvā.

166. ‘Ko ca, bhikkhave, kāmānam assādo? Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā, sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā ... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā – ime kho, bhikkhave, pañca kāmaguṇā. Yaṁ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhām somanassam – ayam kāmānam assādo.

167. ‘Ko ca, bhikkhave, kāmānam ādīnavo? Idha, bhikkhave, kulaputto yena sippaṭṭhānena jīvikam kappeti – yadi muddāya yadi gaṇanāya yadi saṅkhānena [saṅkhāya (ka.)] yadi kasiyā yadi vanijjāya yadi gorakkhenā yadi issatthena yadi rājaporisena yadi sippaññatarena – sītassa purakkhato uṇhassa purakkhato ḍaṇsamakasavātāpasarīmsapasamphassehi rissamāno [īrayamāno (ka.), samphassamāno (cūḍāni. khaggavisāṇasutta 136)] khuppi pāsāya mīyamāno; ayampi, bhikkhave, kāmānam ādīnavo sandīṭhiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

‘Tassa ce, bhikkhave, kulaputtassa evam uṭṭhahato ghaṭato vāyamato te bhogā nābhinippajjanti. So socati kilamati paridevati urattāliṁ kandati, sammoham āpajjati – ‘mogham vata me uṭṭhānam, aphalo vata me vāyāmo’ti. Ayampi, bhikkhave, kāmānam ādīnavo sandīṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

‘Tassa ce, bhikkhave, kulaputtassa evam uṭṭhahato ghaṭato vāyamato te bhogā abhinippajjanti. So tesam bhogānam ārakkhādhikaraṇam dukkham domanassam paṭisamvedeti – ‘kinti me bhoge neva rājāno hareyyum, na corā hareyyum, na aggi daheyya, na udakam vaheyya [vāheyya (ka.)], na appiyā dāyādā hareyyu’nti. Tassa evam ārakkhato gopayato te bhoge rājāno vā haranti, corā vā haranti, aggi vā dahati, udakam vā vahati, appiyā vā dāyādā haranti. So socati kilamati paridevati urattāliṁ kandati, sammoham āpajjati – ‘yampi me ahosi tampi no natthī’ti. Ayampi, bhikkhave, kāmānam ādīnavo sandīṭhiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

168. ‘Puna caparam, bhikkhave, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu rājānopi rājūhi vivadanti, khattiypī khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, māṭāpi puttēna vivadati, puttopi māṭarā vivadati, pitāpi puttēna vivadati, puttopi pitarā vivadati, bhāṭāpi bhāṭarā vivadati, bhāṭāpi bhaginiyā vivadati, bhaginīpi bhāṭarā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādāpannā aññamaññam pāṇīhipi upakkamanti, leḍḍūhipi upakkamanti, dandehipi upakkamanti, satthehipi upakkamanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, bhikkhave, kāmānam ādīnavo sandīṭhiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

‘Puna caparam, bhikkhave, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu

asicammam gahetvā, dhanukalāpam sannayhitvā, ubhatobyūlham saṅgāmam pakkhandanti usūsupi khippamānesu, sattisupi khippamānāsu, asīsupi vijjotalantesu. Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, asināpi sīsam chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, bhikkhave, kāmānam ādīnavo sandīṭhiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Puna caparam, bhikkhave, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu asicammam gahetvā, dhanukalāpam sannayhitvā, addāvalepanā [aṭṭavalepanā (syā. ka.)] upakāriyo pakkhandanti usūsupi khippamānesu, sattisupi khippamānāsu, asīsupi vijjotalantesu. Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, chakaṇakāyapi [pakaṭhiyāpi (sī.)] osiñcanti, abhivaggenapi omaddanti, asināpi sīsam chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, bhikkhave, kāmānam ādīnavo sandīṭhiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

169. “Puna caparam, bhikkhave, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu sandhimpi chindanti, nillopampi haranti, ekāgārikampi karonti, paripanthepi tiṭṭhanti, paradārampi gacchanti. Tamenam rājāno gahetvā vividhā kammakāraṇā kārenti – kasāhipi tālenti, vettehipi tālenti, aḍḍhadanḍakehipi tālenti; hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti; bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotiṁālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baṭisamamsikampi karonti, kahāpaṇikampi karonti, khārapatacchikampi karonti, palighaparivattikampi karonti, paṭalapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsentī, asināpi sīsam chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, bhikkhave, kāmānam ādīnavo sandīṭhiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Puna caparam, bhikkhave, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu kāyena duccaritam caranti, vācāya duccaritam caranti, manasā duccaritam caranti. Te kāyena duccaritam caritvā, vācāya duccaritam caritvā, manasā duccaritam caritvā, kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayaṁ upapajjanti. Ayampi, bhikkhave, kāmānam ādīnavo samparāyiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

170. “Kiñca, bhikkhave, kāmānam nissaraṇam? Yo kho, bhikkhave, kāmesu chandarāgavinayo chandarāgapappahānam – idam kāmānam nissaraṇam.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evam kāmānam assādañca assādato ādīnavāñca ādīnavato nissaraṇañca nissaraṇato yathābhūtam nappajānanti te vata sāmam vā kāme pariṭānissanti, param vā tathattāya samādapessanti yathā paṭipanno kāme pariṭānissatī – netam thānam vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evam kāmānam assādañca assādato ādīnavāñca ādīnavato nissaraṇañca nissaraṇato yathābhūtam paṭānanti, te vata sāmam vā kāme pariṭānissanti param vā tathattāya samādapessantī yathā paṭipanno kāme pariṭānissatī – thānametam vijjati.

171. “Ko ca, bhikkhave, rūpānam assādo? Seyyathāpi, bhikkhave, khattiyyakaññā vā brāhmaṇakaññā vā gahapatikaññā vā pannarasavassuddesikā vā soḷasavassuddesikā vā, nātidīghā nātirassā nātikisā nātithūlā nātikālī nāccodatā paramā sā, bhikkhave, tasmiṁ samaye subhā vanṇanibhāti? ‘Evam, bhante’. Yam kho, bhikkhave, subham vanṇanibhām paṭicca uppajjati sukham somanassam – ayam rūpānam assādo.

“Ko ca, bhikkhave, rūpānam ādīnavo? Idha, bhikkhave, tameva bhaginim passeyya aparena samayena āsītikam vā nāvutikam vā vassasatikam vā jātiyā, jinṇam gopānasivaṅkam bhoggam daṇḍaparāyanam pavedhamānam gacchantiṁ āturam gatayobbanam khaṇḍadantam [khaṇḍadantim (sī.)

pī.)] palitakesam [palitakesim], vilūnam khalitasiram valinam tilakāhatagattam [tilakāhatagattim (bahūsu) aṭṭhakathā tīkā oloketabbā]. Tam kiṁ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evam, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

“Puna caparam, bhikkhave, tameva bhaginiṁ passeyya ābādhikam dukkhitam bālhagilānam, sake muttakarīse palipannam semānam [seyyamānam (ka.)], aññehi vuṭṭhāpiyamānam, aññehi samvesiyamānam. Tam kiṁ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evam, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

172. “Puna caparam, bhikkhave, tameva bhaginiṁ passeyya sarīram sivathikāya chaḍḍitam – ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā, uddhumātakam vinīlakam vipubbakajātam. Tam kiṁ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evam, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

“Puna caparam, bhikkhave, tameva bhaginiṁ passeyya sarīram sivathikāya chaḍḍitam – kākehi vā khajjamānam, kulalehi vā khajjamānam, gijjhehi vā khajjamānam, kankehi vā khajjamānam, sunakhehi vā khajjamānam, byagghehi vā khajjamānam, dīpīhi vā khajjamānam, siṅgālehi vā khajjamānam, vividhehi vā pāṇakajātehi khajjamānam. Tam kiṁ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evam, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

“Puna caparam, bhikkhave, tameva bhaginiṁ passeyya sarīram sivathikāya chaḍḍitam – aṭṭhikasānkhaličam samāmsalohitam nhārusambandham, aṭṭhikasānkhaličam nimaṁsalohitamakkhitam nhārusambandham, aṭṭhikasānkhaličam apagatamāmsalohitam nhārusambandham, aṭṭhikāni apagatasambandhāni disāvidisavikkittāni – aññena hatthaṭṭhikam, aññena pādaṭṭhikam, aññena gopphakaṭṭhikam, aññena jaṅghaṭṭhikam, aññena ūruṭṭhikam, aññena katiṭṭhikam, aññena phāsukaṭṭhikam, aññena piṭṭhiṭṭhikam, aññena khandhaṭṭhikam, aññena gīvaṭṭhikam, aññena hanukaṭṭhikam, aññena dantaṭṭhikam, aññena sīsakaṭāham. Tam kiṁ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evam, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

“Puna caparam, bhikkhave, tameva bhaginiṁ passeyya sarīram sivathikāya chaḍḍitam – aṭṭhikāni setāni saṅkhavaṇṇapaṭībhāgāni, aṭṭhikāni puṇjakitāni terovassikāni, aṭṭhikāni pūtīni cuṇṇakajātāni. Tam kiṁ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti? ‘Evam, bhante’. Ayampi, bhikkhave, rūpānam ādīnavo.

“Kiñca, bhikkhave, rūpānam nissaraṇam? Yo, bhikkhave, rūpesu chandarāgavinayo chandarāgappahānam – idam rūpānam nissaraṇam.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evam rūpānam assādañca assādato ādīnavāñca ādīnavato nissaraṇañca nissaraṇato yathābhūtam nappajānanti te vata sāmaṇam vā rūpe parijānissanti, param vā tathattāya samādapessanti yathā paṭipanno rūpe parijānissatī – netam ṭhānam vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evam rūpānam assādañca assādato ādīnavāñca ādīnavato nissaraṇañca nissaraṇato yathābhūtam pajānanti te vata sāmaṇam vā rūpe parijānissanti param vā tathattāya samādapessanti yathā paṭipanno rūpe parijānissatī – ṭhānametam vijjati.

173. “Ko ca, bhikkhave, vedanānam assādo? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Yasmim samaye, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati, neva tasmiṁ samaye attabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti; abyābajjhameva tasmiṁ samaye vedanām vedeti. Abyābajjhaparamāham, bhikkhave, vedanānam

assādañam vadāmi.

“Puna caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkañam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati...pe... yasmim samaye, bhikkhave, bhikkhu pītiyā ca virāgā, upekkhako ca viharati, sato ca sampajāno sukhañica kāyena pañisamvedeti yam tam ariyā ācikkhanti – ‘upekkhako satimā sukhavihāri’ti tatiyam jhānam upasampajja viharati...pe... yasmim samaye, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsatipārisuddhiṁ catuttham jhānam upasampajja viharati, neva tasmiñ samaye attabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti; abyābajjhameva tasmiñ samaye vedanam vedeti. Abyābajjharamāham, bhikkhave, vedanānam assādañam vadāmi.

174. “Ko ca, bhikkhave, vedanānam ādīnavo? Yam, bhikkhave, vedanā aniccā dukkhā vipariñāmadhammā – ayam vedanānam ādīnavo.

“Kiñca, bhikkhave, vedanānam nissaraṇam? Yo, bhikkhave, vedanāsu chandarāgavinayo, chandarāgappahānam – idam vedanānam nissaraṇam.

“Ye hi keci, bhikkhave, samañā vā brāhmañā vā evam vedanānam assādañca assādato ādīnavāñca ādīnavato nissaraṇañca nissaraṇato yathābhūtam nappajānanti, te vata sāmañ vā vedanām parijānissanti, param vā tathattāya samādapessanti yathā pañipanno vedanām parijānissatī – netam ṭhānam vijjati. Ye ca kho keci, bhikkhave, samañā vā brāhmañā vā evam vedanānam assādañca assādato ādīnavāñca ādīnavato nissaraṇañca nissaraṇato yathābhūtam pajānanti te vata sāmañ vā vedanām parijānissanti, param vā tathattāya samādapessanti yathā pañipanno vedanām parijānissatī – ṭhānametam vijjatī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitañ abhinandunti.

Mahādukkhakkhandhasuttam niññhitam tatiyam.

4. Cūlādukkhakkhandhasuttam

175. Evam me sutam – ekam samayam bhagavā sakkesu viharati kapilavatthusmiñ nigrodhārāme. Atha kho mahānāmo sakko yena bhagavā tenupasañkami; upasañkamitvā bhagavantam abhivādetvā ekamantañam nisidi. Ekamantam nisinno kho mahānāmo sakko bhagavantam etadavoca – “dīgharattāham, bhante, bhagavatā evam dhammam desitam ājānāmi – ‘lobho cittassa upakkilesa, doso cittassa upakkilesa, moho cittassa upakkileso’ti. Evañcāham [evampāham (ka.)], bhante, bhagavatā dhammam desitam ājānāmi – ‘lobho cittassa upakkileso, doso cittassa upakkileso, moho cittassa upakkileso’ti. Atha ca pana me ekadā lobhadhammāpi cittam pariyādāya tiññanti, dosadhammāpi cittam pariyādāya tiññanti, mohadhammāpi cittam pariyādāya tiññanti. Tassa mayham, bhante, evam hoti – ‘kosu nāma me dhammo ajjhattam appahīno yena me ekadā lobhadhammāpi cittam pariyādāya tiññanti, dosadhammāpi cittam pariyādāya tiññanti, mohadhammāpi cittam pariyādāya tiññanti’”ti.

176. “So eva kho te, mahānāma, dhammo ajjhattam appahīno yena te ekadā lobhadhammāpi cittam pariyādāya tiññanti, dosadhammāpi cittam pariyādāya tiññanti, mohadhammāpi cittam pariyādāya tiññanti. So ca hi te, mahānāma, dhammo ajjhattam pahīno abhavissa, na tvam agāram ajjhāvaseyyāsi, na kāme paribhuñjeyyāsi. Yasmā ca kho te, mahānāma, so eva dhammo ajjhattam appahīno tasmā tvam agāram ajjhāvasasi, kāme paribhuñjasī.

177. “Appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo [bahūpāyāsā (sī. syā. pī.)] ettha bhiyyo’ti – iti cepi, mahānāma, ariyasāvakassa yathābhūtam sammappaññaya sudiññham hoti, so ca [sova (ka.)] aññatreva kāmehi aññatra akusalehi dhammehi pītisukham nādhigacchati, aññam vā tato

santataram; atha kho so neva tāva anāvatṭī kāmesu hoti. Yato ca kho, mahānāma, ariyasāvakassa ‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti – evametam yathābhūtam sammappaññāya sudiṭṭham hoti, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukham adhigacchati aññam vā tato santataram; atha kho so anāvatṭī kāmesu hoti.

“Mayhampi kho, mahānāma, pubbeva sambodhā, anabhisambuddhassa bodhisattasseva sato, ‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti – evametam yathābhūtam sammappaññāya sudiṭṭham hoti, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukham nājjhagamam, aññam vā tato santataram; atha khvāham neva tāva anāvatṭī kāmesu paccaññāsim. Yato ca kho me, mahānāma, ‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti – evametam yathābhūtam sammappaññāya sudiṭṭham ahosi, so ca [sova (ka.)] aññatreva kāmehi aññatra akusalehi dhammehi pītisukham ajjhagamam, aññam vā tato santataram; athāham anāvatṭī kāmesu paccaññāsim.

178. “Ko ca, mahānāma, kāmānam assādo? Pañcime, mahānāma, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañīyā; sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañīyā – ime kho, mahānāma, pañca kāmaguṇā. Yaṁ kho, mahānāma, ime pañca kāmaguṇe paṭicca uppajjati sukham somanassam – ayam kāmānam assādo.

“Ko ca, mahānāma, kāmānam ādīnavo? Idha, mahānāma, kulaputto yena sippaṭṭhānena jīvikam kappeti – yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vanijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena, sītassa purakkhato uṇhassa purakkhato ḍamṣamakasavātātapasarīmsapasamphassehi rissamāno khuppi pāsāya mīyamāno; ayampi, mahānāma, kāmānam ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Tassa ce mahānāma kulaputtassa evam uṭṭhahato ghaṭato vāyamato te bhogā nābhinippahajjanti, so socati kilamati paridevati urattālim kandati sammoham āpajjati ‘mogham vata me uṭṭhānam, aphalo vata me vāyāmo’ti. Ayampi, mahānāma, kāmānam ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Tassa ce, mahānāma, kulaputtassa evam uṭṭhahato ghaṭato vāyamato te bhogā abhinippahajjanti. So tesam bhogānam ārakkhādhikaraṇam dukkham domanassam paṭisaṁvedeti – ‘kinti me bhoge neva rājāno hareyyum, na corā hareyyum, na aggi daheyya, na udakam vaheyya, na appiyā vā dāyādā hareyyu’nti. Tassa evam ārakkhato gopayato te bhoge rājāno vā haranti, corā vā haranti, aggi vā dahati, udakam vā vahati, appiyā vā dāyādā haranti. So socati kilamati paridevati urattālim kandati sammoham āpajjati – ‘yampi me ahosi tampi no natthi’ti. Ayampi, mahānāma, kāmānam ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Puna caparam, mahānāma, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttena vivadati, puttopi mātarā vivadati, pitāpi puttena vivadati, puttopi pitarā vivadati, bhātāpi bhātarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādāpannā aññamaññam pāṇīhipi upakkamanti, ledḍūhipi upakkamanti, danehipi upakkamanti, satthehipi upakkamanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, mahānāma, kāmānam ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Puna caparam, mahānāma, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu asicammam gahetvā, dhanukalāpam sannayhitvā, ubhatobyūlhām saṅgāmam pakhandanti usūsupi khippamānesu, sattisupi khippamānāsu, asisupi vijjotalantesu. Te tattha usūhipi vijjhanti, sattiyāpi

vijjhanti, asināpi sīsam chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, mahānāma, kāmānaṁ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Puna caparam, mahānāma, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu asicammam gahetvā, dhanukalāpam sannayhitvā, addāvalepanā upakāriyo pakkhandanti usūsupi khippamānesu, sattisupi khippamānāsu, asīsupi vijjotalantesu. Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, chakaṇakāyapi osiñcanti, abhivaggenapi omaddanti, asināpi sīsam chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, mahānāma, kāmānaṁ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Puna caparam, mahānāma, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu sandhimpi chindanti, nillopampi haranti, ekāgārikampi karonti, paripanthepi tiṭṭhanti, paradārampi gacchanti. Tamenam rājāno gahetvā vividhā kammakāraṇā kārenti – kasāhipi tālenti, vettehipi tālenti, adhhadanḍakehipi tālenti; hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti; bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotiṁālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baṭisamamṣikampi karonti, kahāpaṇikampi karonti, khārapatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsentti, asināpi sīsam chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham. Ayampi, mahānāma, kāmānaṁ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

“Puna caparam, mahānāma, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu kāyena duccaritam caranti, vācāya duccaritam caranti, manasā duccaritam caranti. Te kāyena duccaritam caritvā, vācāya duccaritam caritvā, manasā duccaritam caritvā, kāyassa bhedā param maraṇā, apāyam duggatim vinipātam nirayam upapajjanti. Ayampi, mahānāma, kāmānaṁ ādīnavo samparāyiko, dukkhakkhandho kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.

179. “Ekamidāham, mahānāma, samayaṁ rājagahe viharāmi gijjhakūte pabbate. Tena kho pana samayena sambahulā nigaṇṭhā [nigaṇṭhā (syā. ka.)] isigilipasse kālasilāyam ubbhāṭṭhakā honti āsanapaṭikkhittā, opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti. Atha khvāham, mahānāma, sāyanhasamayaṁ paṭisallānā vuṭṭhito yena isigilipasse kālasilā yena te nigaṇṭhā tenupasaṅkamim; upasaṅkamitvā te nigaṇṭhe etadavocam – ‘kinnu tumhe, āvuso, nigaṇṭhā ubbhāṭṭhakā āsanapaṭikkhittā, opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayathā’ti? Evam vutte, mahānāma, te nigaṇṭhā mam etadavocum – ‘nigaṇṭho, āvuso, nāṭaputto [nāṭaputto (sī. pī.)] sabbaññū sabbadassāvī aparisesam nāñadassanam paṭijānāti – “carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṁ samitaṁ nāñadassanam paccupaṭṭhita”nti. So evamāha – “atthi kho vo [atthi kho bho (syā. ka.)], nigaṇṭhā, pubbe pāpakammaṁ kataṁ, tam imāya kaṭukāya dukkarakārikāya nijjīretha [nijjaretha (sī. syā. pī.)]; yam panettha [mayam panettha (ka.)] etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā tam āyatim pāpassa kammassa akaraṇam; iti purāñānam kammānam tapasā byantibhāvā, navānam kammānam akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbam dukkham nijjiṇṇam bhavissati”ti. Tañca panamhākam ruccati ceva khamati ca, tena camha attamanā’ti.

180. “Evam vutte, aham, mahānāma, te nigaṇṭhe etadavocam – ‘kim pana tumhe, āvuso nigaṇṭhā, jānātha – ahuvamheva mayam pubbe na nāhuvamhā’ti? ‘No hidam, āvuso’. ‘Kim pana tumhe, āvuso nigaṇṭhā, jānātha – akaramheva mayam pubbe pāpakammaṁ na nākaramhā’ti? ‘No hidam, āvuso’. ‘Kim pana tumhe, āvuso nigaṇṭhā, jānātha – evarūpam vā evarūpam vā pāpakammaṁ akaramhā’ti? ‘No hidam, āvuso’. ‘Kim pana tumhe, āvuso nigaṇṭhā, jānātha – ettakam vā dukkham nijjiṇṇam, ettakam vā dukkham nijjīrettabbam, ettakamhi vā dukkhe nijjiṇne sabbam dukkham nijjiṇṇam bhavissati’ti? ‘No

hidam, āvuso'. ‘Kim pana tumhe, āvuso nigaṇṭhā, jānātha – diṭṭheva dhamme akusalānam dhammānam pahānam, kusalānam dhammānam upasampada’nti? ‘No hidam, āvuso’.

““Iti kira tumhe, āvuso nigaṇṭhā, na jānātha – ahuvamheva mayaṁ pubbe na nāhuvamhāti, na jānātha – akaramheva mayaṁ pubbe pāpakammaṇ na nākaramhāti, na jānātha – evarūpaṁ vā evarūpaṁ vā pāpakammaṇ akaramhāti, na jānātha – ettakam vā dukkham nijjīṇnaṁ, ettakam vā dukkham nijjīreṭabbam, ettakamhi vā dukkhe nijjīṇne sabbam dukkham nijjīṇnaṁ bhavissatī. Na jānātha – diṭṭheva dhamme akusalānam dhammānam pahānam, kusalānam dhammānam upasampadā. Evaṁ sante, āvuso nigaṇṭhā, ye loke luddā lohitapāṇino kurūrakammantā manussesu paccājātā te nigaṇṭhesu pabbajantī? ‘Na kho, āvuso gotama, sukhena sukhaṁ adhigantabbam, dukkhenā kho sukhaṁ adhigantabbam; sukhena cāvuso gotama, sukhaṁ adhigantabbam abhavissa, rājā māgadho seniyo bimbisāro sukhaṁ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmātā gotamenā’ti. Api ca ahameva tattha paṭipucchitabbo – ko nu kho āyasmantānam sukhavihāritaro rājā vā māgadho seniyo bimbisāro āyasmā vā gotamo’ti? Addhāvuso gotama, amhehi sahasā appaṭisaṅkhā vācā bhāsitā – na kho, āvuso gotama, sukhena sukhaṁ adhigantabbam, dukkhenā kho sukhaṁ adhigantabbam; sukhena cāvuso gotama, sukhaṁ adhigantabbam abhavissa, rājā māgadho seniyo bimbisāro sukhaṁ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmātā gotamenā’ti. Api ca tiṭṭhatetam, idānipi mayaṁ āyasmantānam gotamā pucchāma – ko nu kho āyasmantānam sukhavihāritaro rājā vā māgadho seniyo bimbisāro āyasmā vā gotamo’ti?

““Tena hāvuso nigaṇṭhā, tumheva tattha paṭipucchissāmi, yathā vo khameyya tathā nam byākareyyātha. Tam kim maññathāvuso nigaṇṭhā, pahoti rājā māgadho seniyo bimbisāro, aniñjamāno kāyena, abhāsamāno vācam, satta rattindivāni ekantasukhaṁ paṭisamvedī viharitu’nti? ‘No hidam, āvuso’.

““Tam kim maññathāvuso nigaṇṭhā, pahoti rājā māgadho seniyo bimbisāro, aniñjamāno kāyena, abhāsamāno vācam, cha rattindivāni... pe... pañca rattindivāni... cattāri rattindivāni... tīṇi rattindivāni... dve rattindivāni... ekam rattindivām ekantasukhaṁ paṭisamvedī viharitu’nti? ‘No hidam, āvuso’.

““Aham kho, āvuso nigaṇṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācam, ekam rattindivām ekantasukhaṁ paṭisamvedī viharitum. Aham kho, āvuso nigaṇṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācam, dve rattindivāni... tīṇi rattindivāni... cattāri rattindivāni... pañca rattindivāni... cha rattindivāni... satta rattindivāni ekantasukhaṁ paṭisamvedī viharitum. Tam kim maññathāvuso nigaṇṭhā, evam sante ko sukhavihāritaro rājā vā māgadho seniyo bimbisāro aham vā’ti? ‘Evaṁ sante āyasmāva gotamo sukhavihāritaro raññā māgadhena seniyena bimbisārenā’’ti.

Idamavoca bhagavā. Attamano mahānāmo sakko bhagavato bhāsitam abhinandīti.

Cūḍadukkhakkhandhasuttam niṭṭhitam catuttham.

5. Anumānasuttam

181. Evaṁ me sutam – ekam samayam āyasmā mahāmoggallāno bhaggesu viharati susumāragire [sumsumāragire (sī. syā. pī.)] bhesakalāvane migadāye. Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi – “āvuso, bhikkhavo”ti. “Āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa

paccassosum. Āyasmā mahāmoggallāno etadavoca –

“Pavāreti cepi, āvuso, bhikkhu – ‘vadantu mam āyasmanto, vacanīyomhi āyasmantehī’ti, so ca hoti dubbaco, dovacassakaraṇehi dhammehi samannāgato, akkhamo appadakkhiṇaggāhī anusāsanīm, atha kho nam sabrahmacārī na ceva vattabbam maññanti, na ca anusāsitaabbam maññanti, na ca tasmīm puggale vissāsam āpajjitatbam maññanti.

“Katame cāvuso, dovacassakaraṇā dhammā? Idhāvuso, bhikkhu pāpiccho hoti, pāpikānam icchānam vasam gato. Yampāvuso, bhikkhu pāpiccho hoti, pāpikānam icchānam vasam gato – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu attukkāmsako hoti paravambhī. Yampāvuso, bhikkhu attukkāmsako hoti paravambhī – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu kodhano hoti kodhābhībhūto. Yampāvuso, bhikkhu kodhano hoti kodhābhībhūto – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu kodhano hoti kodhahetu upanāhī. Yampāvuso, bhikkhu kodhano hoti kodhahetu upanāhī – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu kodhano hoti kodhahetu abhisāṅgī. Yampāvuso, bhikkhu kodhano hoti kodhahetu abhisāṅgī – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu kodhano hoti kodhasāmantā [kodhasāmantam (syā. pī. ka.)] vācam nicchāretā. Yampāvuso, bhikkhu kodhano hoti kodhasāmantā vācam nicchāretā – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu codito [cudito (sī. syā. pī.)] codakena codakam paṭippharati. Yampāvuso, bhikkhu codito codakena codakam paṭippharati – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu codito codakena codakam apasādeti. Yampāvuso, bhikkhu codito codakena codakam apasādeti – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu codito codakena codakassa paccāropeti. Yampāvuso, bhikkhu codito codakena codakassa paccāropeti – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu codito codakena aññenaññam paṭicarati, bahiddhā katham apanāmeti, kopañca dosañca appaccayañca pātukaroti. Yampāvuso, bhikkhu codito codakena aññenaññam paṭicarati, bahiddhā katham apanāmeti, kopañca dosañca appaccayañca pātukaroti – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu codito codakena apadāne na sampāyati. Yampāvuso, bhikkhu codito codakena apadāne na sampāyati – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu makkhī hoti paṭāsī. Yampāvuso, bhikkhu makkhī hoti paṭāsī – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu issukī hoti maccharī. Yampāvuso, bhikkhu issukī hoti maccharī – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu saṭho hoti māyāvī. Yampāvuso, bhikkhu saṭho hoti māyāvī – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu thaddho hoti atimānī. Yampāvuso, bhikkhu thaddho hoti atimānī – ayampi dhammo dovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu sandīṭhiparāmāsī hoti ādhānaggāhī dappaṭinissaggī. Yampāvuso, bhikkhu sandīṭhiparāmāsī hoti ādhānaggāhī dappaṭinissaggī – ayampi dhammo dovacassakaraṇo. Ime vuccantāvuso, dovacassakaraṇā dhammā.

182. “No cepi, āvuso, bhikkhu pavāreti – ‘vadantu maṇi āyasmanto, vacanīyomhi āyasmantehī’ti, so ca hoti suvaco, sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsanī, atha kho nam sabrahmacārī vattabbañceva maññanti, anusāsitabbañca maññanti, tasmīñca puggale vissāsam āpajjitatthaṇi maññanti.

“Katame cāvuso, sovacassakaraṇā dhammā? Idhāvuso, bhikkhu na pāpiccho hoti, na pāpikānam icchānam vasam gato. Yampāvuso, bhikkhu na pāpiccho hoti na pāpikānam icchānam vasam gato – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu anattukkamṣako hoti aparavambhī. Yampāvuso, bhikkhu anattukkamṣako hoti aparavambhī – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu na kodhano hoti na kodhābhībhūto. Yampāvuso, bhikkhu na kodhano hoti na kodhābhībhūto – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu na kodhano hoti na kodhahetu upanāhī. Yampāvuso, bhikkhu na kodhano hoti na kodhahetu upanāhī – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu na kodhano hoti na kodhasāmantā vācam nicchāretā. Yampāvuso, bhikkhu na kodhano hoti na kodhasāmantā vācam nicchāretā – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu codito codakena codakam nappaṭippharati. Yampāvuso, bhikkhu codito codakena codakam nappaṭippharati – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu codito codakena codakam na apasādeti. Yampāvuso, bhikkhu codito codakena codakam na apasādeti – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu codito codakena codakassa na paccāropeti. Yampāvuso, bhikkhu codito codakena codakassa na paccāropeti – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu codito codakena na aññenaññam paṭicarati, na bahiddhā katham apanāmeti, na kopañca dosañca appaccayañca pātukaroti. Yampāvuso, bhikkhu codito codakena na aññenaññam paṭicarati, na bahiddhā katham apanāmeti, na kopañca dosañca appaccayañca pātukaroti – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu codito codakena apadāne sampāyati. Yampāvuso, bhikkhu codito codakena apadāne sampāyati – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu amakkhī hoti apaṭāsī. Yampāvuso, bhikkhu amakkhī hoti apaṭāsī – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu anissukī hoti amaccharī. Yampāvuso, bhikkhu anissukī hoti amaccharī – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu asaṭho hoti amāyāvī. Yampāvuso, bhikkhu asaṭho hoti amāyāvī – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu athaddho hoti anatimānī. Yampāvuso, bhikkhu athaddho hoti anatimānī – ayampi dhammo sovacassakaraṇo.

“Puna caparam, āvuso, bhikkhu asandiṭṭhiparāmāsī hoti anādhānaggāhī suppaṭinissaggī. Yampāvuso, bhikkhu asandiṭṭhiparāmāsī hoti, anādhānaggāhī suppaṭinissaggī – ayampi dhammo sovacassakaraṇo. Ime vuccantāvuso, sovacassakaraṇā dhammā.

183. “Tatrāvuso, bhikkhunā attanāva attanāmaṁ evam anuminitabbam [anumānitabbam (sī.)] – ‘yo khvāyam puggalo pāpiccho, pāpickānam icchānam vasam gato, ayam me puggalo appiyo amanāpo; ahañceva kho panassam pāpiccho pāpickānam icchānam vasam gato, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘na pāpiccho bhavissāmi, na pāpickānam icchānam vasam gato’ti cittam uppādetabbam.

““Yo khvāyam puggalo attukkamṣako paravambhī, ayam me puggalo appiyo amanāpo; ahañceva kho panassam attukkamṣako paravambhī, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘anattukkamṣako bhavissāmi aparavambhī’ti cittam uppādetabbam.

““Yo khvāyam puggalo kodhano kodhābhībhūto, ayam me puggalo appiyo amanāpo. Ahañceva kho panassam kodhano kodhābhībhūto, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhābhībhūto’ti cittam uppādetabbam.

““Yo khvāyam puggalo kodhano kodhahetu upanāhī, ayam me puggalo appiyo amanāpo; ahañceva kho panassam kodhano kodhahetu upanāhī, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhahetu upanāhī’ti cittam uppādetabbam.

““Yo khvāyam puggalo kodhano kodhasāmantā vācam nicchāretā, ayam me puggalo appiyo amanāpo; ahañceva kho panassam kodhano kodhasāmantā vācam nicchāretā, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhasāmantā vācam nicchāressāmī’ti cittam uppādetabbam.

““Yo khvāyam puggalo codito codakena codakam paṭippharati, ayam me puggalo appiyo amanāpo; ahañceva kho pana codito codakena codakam paṭipphareyyam, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘codito codakena codakam nappaṭippharissāmī’ti cittam uppādetabbam.

““Yo khvāyam puggalo codito codakena codakam apasādeti, ayam me puggalo appiyo amanāpo; ahañceva kho pana codito codakena codakam apasādeyyam, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘codito codakena codakam na apasādēssāmī’ti cittam uppādetabbam.

“Yo khvāyam puggalo codito codakena codakassa paccāropeti, ayam me puggalo appiyo amanāpo; ahañceva kho pana codito codakena codakassa paccāropeyyam, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘codito codakena codakassa na paccāropessāmī’ti cittam uppādetabbam.

“Yo khvāyam puggalo codito codakena aññenaññam paṭicarati, bahiddhā katham apanāmeti, kopañca dosañca appaccayañca pātukaroti, ayam me puggalo appiyo amanāpo; ahañceva kho pana codito codakena aññenaññam paṭicareyyam, bahiddhā kathaṁ apanāmeyyaṁ, kopañca dosañca appaccayañca pātukareyyam, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘codito codakena na aññenaññam paṭicarissāmi, na bahiddhā kathaṁ apanāmessāmi, na kopañca dosañca appaccayañca pātukarissāmī’ti cittam uppādetabbam.

“Yo khvāyam puggalo codito codakena apadāne na sampāyati, ayam me puggalo appiyo amanāpo; ahañceva kho pana codito codakena apadāne na sampāyeyyaṁ, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘codito codakena apadāne sampāyissāmī’ti cittam uppādetabbam.

“Yo khvāyam puggalo makkhī paṭasī, ayam me puggalo appiyo amanāpo; ahañceva kho panassam makkhī paṭasī, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘amakkhī bhavissāmi apaṭasī’ti cittam uppādetabbam.

“Yo khvāyam puggalo issukī maccharī, ayam me puggalo appiyo amanāpo; ahañceva kho panassam issukī maccharī, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘anissukī bhavissāmi amaccharī’ti cittam uppādetabbam.

“Yo khvāyam puggalo saṭho māyāvī, ayam me puggalo appiyo amanāpo; ahañceva kho panassam saṭho māyāvī, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘asaṭho bhavissāmi amāyāvī’ti cittam uppādetabbam.

“Yo khvāyam puggalo thaddho atimānī, ayam me puggalo appiyo amanāpo; ahañceva kho panassam thaddho atimānī, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘atthaddho bhavissāmi anatimānī’ti cittam uppādetabbam.

“Yo khvāyam puggalo sanditthiparāmāsī ādhānaggāhī duppaṭinissaggī, ayam me puggalo appiyo amanāpo; ahañceva kho panassam sanditthiparāmāsī ādhānaggāhī duppaṭinissaggī, ahampāssam paresam appiyo amanāpo’ti. Evam jānantenāvuso, bhikkhunā ‘asanditthiparāmāsī bhavissāmi anādhānaggāhī suppaṭinissaggī’ti cittam uppādetabbam.

184. “Tatrāvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi pāpiccho, pāpikānam icchānam vasam gato’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘pāpiccho khomhi, pāpikānam icchānam vasam gato’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘na khomhi pāpiccho, na pāpikānam icchānam vasam gato’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi attukkamsako paravambhī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘attukkamsako khomhi paravambhī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘anattukkamsako khomhi aparavambhī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi kodhano kodhābhībhūto’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘kodhano khomhi kodhābhībhūto’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘na khomhi kodhano kodhābhībhūto’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi kodhano kodhahetu upanāhī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti ‘kodhano khomhi kodhahetu upanāhī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti ‘na khomhi kodhano kodhahetu upanāhī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi kodhano kodhahetu abhisāngī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘kodhano khomhi kodhahetu abhisāngī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘na khomhi kodhano kodhahetu abhisāngī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi kodhasāmantā vācam nicchāretā’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘kodhano khomhi kodhasāmantā vācam nicchāretā’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘na khomhi kodhano kodhasāmantā vācam nicchāretā’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi codito codakena codakam paṭippharāmī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti ‘codito khomhi codakena codakam paṭippharāmī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘codito khomhi codakena codakam nappaṭippharāmī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi codito codakena codakam apasādemī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti ‘codito khomhi codakena codakam apasādemī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘codito khomhi codakena codakam na apasādemī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi codito codakena codakassa paccāropemī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘codito khomhi codakena codakassa paccāropemī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘codito khomhi codakena codakassa na paccāropemī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi codito codakena aññenaññam paṭicarāmi, bahiddhā katham apanāmemi, kopañca dosañca appaccayañca

pātukaromī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘codito khomhi codakena aññenaññam paṭicarāmi, bahiddhā kathaṁ apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbañ. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘codito khomhi codakena na aññenaññam paṭicarāmi, na bahiddhā kathaṁ apanāmemi, na kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi codito codakena apadāne na sampāyāmī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘codito khomhi codakena apadāne na sampāyāmī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbañ. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘codito khomhi codakena apadāne sampāyāmī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi makkhī palāsī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘makkhī khomhi palāsī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbañ. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘amakkhī khomhi apalāsī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi issukī maccharī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘issukī khomhi maccharī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbañ. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘anissukī khomhi amaccharī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi saṭho māyāvī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘saṭho khomhi māyāvī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbañ. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘asaṭho khomhi amāyāvī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi thaddho atimānī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘thaddho khomhi atimānī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbañ. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘atthaddho khomhi anatimānī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Puna caparam, āvuso, bhikkhunā attanāva attānam evam paccavekkhitabbam – ‘kim nu khomhi sandīṭhiparāmāsī ādhānaggāhī duppaṭinissaggi’ti? Sace, āvuso, bhikkhu paccavekkhamāno evam jānāti – ‘sandīṭhiparāmāsī khomhi ādhānaggāhī duppaṭinissaggi’ti, tenāvuso, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbañ. Sace panāvuso, bhikkhu paccavekkhamāno evam jānāti – ‘asandīṭhiparāmāsī khomhi anādhānaggāhī suppaṭinissaggi’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

“Sace, āvuso, bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme appahīne attani samanupassati, tenāvuso, bhikkhunā sabbesamyeva imesam pāpakānam akusalānam dhammānam pahānāya vāyamitabbañ. Sace panāvuso, bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme pahīne attani samanupassati, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbam, ahorattānusikkhinā kusalesu dhammesu.

“Seyyathāpi, āvuso, itthī vā puriso vā, daharo yuvā maṇḍanajātiko, ādāse vā parisuddhe pariyođāte, acche vā udakapatte, sakamū mukhanimittam paccavekkhamāno, sace tattha passati rajaṁ vā aṅgaṇaṁ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati; no ce tattha passati rajaṁ vā aṅgaṇaṁ vā, teneva attamano hoti – ‘lābhā vata me, parisuddhaṁ vata me’ti. Evameva kho, āvuso, sace bhikkhu paccavekkhamāno sabbe pime pāpake akusale dhamme appahīne attani samanupassati, tenāvuso, bhikkhunā sabbesamyeva imesam pāpakaṇam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso, bhikkhu paccavekkhamāno sabbe pime pāpake akusale dhamme pahīne attani samanupassati, tenāvuso, bhikkhunā teneva pītipāmojena vihātabbam, ahorattānusikkhinā kusalesu dhammesū”ti.

Idamavocāyasmā mahāmoggallāno. Attamanā te bhikkhū āyasmato mahāmoggallānassa bhāsitam abhinandunti.

Anumānasuttam niṭṭhitam pañcamam.

6. Cetokhilasuttam

185. Evaṁ me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā appahīnā, pañca cetasovinibandhā [cetasovinibaddhā (sī.), cetovinibaddhā (sāratthadīpanīṭīkā)] asamucchinnā, so vatimasmiṁ dhammadvinaye vuddhiṁ virūlhiṁ vepullam āpajjissatīti – netam ṭhānam vijjati.

“Katamāssa pañca cetokhilā appahīnā honti? Idha, bhikkhave, bhikkhu satthari kañkhati vicikicchatī nādhimuccati na sampasīdati. Yo so, bhikkhave, bhikkhu satthari kañkhati vicikicchatī nādhimuccati na sampasīdati tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam paṭhamo cetokhilo appahīno hoti.

“Puna caparam, bhikkhave, bhikkhu dhamme kañkhati vicikicchatī nādhimuccati na sampasīdati... pe... evamassāyam dutiyo cetokhilo appahīno hoti.

“Puna caparam, bhikkhave, bhikkhu sanghe kañkhati vicikicchatī nādhimuccati na sampasīdati... pe... evamassāyam tatiyo cetokhilo appahīno hoti.

“Puna caparam, bhikkhave, bhikkhu sikkhāya kañkhati vicikicchatī nādhimuccati na sampasīdati. Yo so, bhikkhave, bhikkhu sikkhāya kañkhati vicikicchatī nādhimuccati na sampasīdati, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam catuttho cetokhilo appahīno hoti.

“Puna caparam, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto. Yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam pañcamo cetokhilo appahīno hoti. Imāssa pañca cetokhilā appahīnā honti.

186. “Katamāssa pañca cetasovinibandhā asamucchinnā honti? Idha, bhikkhave, bhikkhu kāme avītarāgo [avītarāgo (katthaci)] hoti avigatacchando avigatapemo avigatapipāso avigatapariṭāho avigatatañho. Yo so, bhikkhave, bhikkhu kāme avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariṭāho avigatatañho, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam paṭhamo

cetasovinibandho asamucchinno hoti.

“Puna caparam, bhikkhave, bhikkhu kāye avītarāgo hoti...pe... evamassāyam dutiyo cetasovinibandho asamucchinno hoti.

“Puna caparam, bhikkhave, bhikkhu rūpe avītarāgo hoti...pe... evamassāyam tatiyo cetasovinibandho asamucchinno hoti.

“Puna caparam, bhikkhave, bhikkhu yāvadatham udarāvadehakam bhuñjivā seyyasukham passasukham middhasukham anuyutto viharati. Yo so, bhikkhave, bhikkhu yāvadattham udarāvadehakam bhuñjivā seyyasukham passasukham middhasukham anuyutto viharati, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam catuttho cetasovinibandho asamucchinno hoti.

“Puna caparam, bhikkhave, bhikkhu aññataram devanikāyam pañidhāya brahmacariyam carati – ‘imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Yo so, bhikkhave, bhikkhu aññataram devanikāyam pañidhāya brahmacariyam carati – ‘imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam pañcamo cetasovinibandho asamucchinno hoti. Imāssa pañca cetasovinibandhā asamucchinnā honti.

“Yassa cassaci, bhikkhave, bhikkhuno ime pañca cetokhilā appahīnā, ime pañca cetasovinibandhā asamucchinnā, so vatimasmiṃ dhammadvinaye vuddhim virūlhim vepullam āpajjissatī – netam thānametam vijjati.

187. “Yassa cassaci, bhikkhave, bhikkhuno pañca cetokhilā pahīnā, pañca cetasovinibandhā susamucchinnā, so vatimasmiṃ dhammadvinaye vuddhim virūlhim vepullam āpajjissatī – thānametam vijjati.

“Katamāssa pañca cetokhilā pahīnā honti? Idha, bhikkhave, bhikkhu satthari na kañkhati na vicikicchatī adhimuccati sampasīdati. Yo so, bhikkhave, bhikkhu satthari na kañkhati na vicikicchatī adhimuccati sampasīdati, tassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam pañhamo cetokhilo pahīno hoti.

“Puna caparam, bhikkhave, bhikkhu dhamme na kañkhati na vicikicchatī adhimuccati sampasīdati...pe... evamassāyam dutiyo cetokhilo pahīno hoti.

“Puna caparam, bhikkhave, bhikkhu saṅghe na kañkhati na vicikicchatī adhimuccati sampasīdati...pe... evamassāyam tatiyo cetokhilo pahīno hoti.

“Puna caparam, bhikkhave, bhikkhu sikkhāya na kañkhati na vicikicchatī adhimuccati sampasīdati...pe... evamassāyam catuttho cetokhilo pahīno hoti.

“Puna caparam, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti na anattamano [attamano (sī. pī.)] anāhatacitto akhilajāto. Yo so, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti na anattamano anāhatacitto akhilajāto, tassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam pañcamo cetokhilo pahīno hoti. Imāssa pañca cetokhilā pahīnā honti.

188. “Katamāssa pañca cetasovinibandhā susamucchinnā honti? Idha, bhikkhave, bhikkhu kāme

vītarāgo hoti vigatacchando vigatapemō vigatapipāso vigatapariļāho vigatataňho. Yo so, bhikkhave, bhikkhu kāme vītarāgo hoti vigatacchando vigatapemō vigatapipāso vigatapariļāho vigatataňho, tassa cittam̄ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam̄ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam paňhamo cetasovinibandho susamucchinnno hoti.

“Puna caparam, bhikkhave, bhikkhu kāye vītarāgo hoti...pe... rūpe vītarāgo hoti...pe... na yāvadattham̄ udarāvadehakam̄ bhuñjītvā seyyasukham̄ passasukham̄ middhasukham̄ anuyutto viharati. Yo so, bhikkhave, bhikkhu na yāvadattham̄ udarāvadehakam̄ bhuñjītvā seyyasukham̄ passasukham̄ middhasukham̄ anuyutto viharati, tassa cittam̄ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam̄ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam catuttho cetasovinibandho susamucchinnno hoti.

“Puna caparam, bhikkhave, bhikkhu na aññataram̄ devanikāyam pańidhāya brahmacariyam carati – ‘imināham̄ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaňñataro vā’ti. Yo so, bhikkhave, bhikkhu na aññataram̄ devanikāyam pańidhāya brahmacariyam carati – ‘imināham̄ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaňñataro vā’ti, tassa cittam̄ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam̄ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam pańcamo cetasovinibandho susamucchinnno hoti. Imāssa pańca cetasovinibandhā susamucchinnā honti.

“Yassa cassaci, bhikkhave, bhikkhuno ime pańca cetokhilā pahīnā, ime pańca cetasovinibandhā susamucchinnā, so vatimasmiň dhammadvinaye vuddhim̄ virūlhiṁ vepullam̄ āpajjissatīti – ṭhānametam vijjati.

189. “So chandasamādhipadhānasaňkhārasamannāgatam iddhipādam bhāveti,
vīriyasamādhipadhānasaňkhārasamannāgatam iddhipādam bhāveti,
cittasamādhipadhānasaňkhārasamannāgatam iddhipādam bhāveti,
vīmaňsāsamādhipadhānasaňkhārasamannāgatam iddhipādam bhāveti, ussolhīyeva pańcamī. Sa kho so, bhikkhave, evam ussolhīpannarasaňgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā. Tānassu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni. Kiñcapi tassā kukkuṭiyā na evam icchā uppajjeyya – ‘aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuňdakena vā aṇḍakosam̄ padāletvā sothīnā abhinibbhijjeyyu’nti. Atha kho babbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuňdakena vā aṇḍakosam̄ padāletvā sothīnā abhinibbhijjituň. Evameva kho, bhikkhave, evam ussolhīpannarasaňgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāyā”’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Cetokhilasuttam niňthitam chaṭṭham.

7. Vanapatthasuttam

190. Evam me sutam – ekam̄ samayam bhagavā sāvatthiyam viharati jetavane anāthapiñđikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”’ti. “Bhadante”’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “vanapatthapariyāyam vo, bhikkhave, desessāmi, tam̄ suňātha, sādhukam̄ manasikarotha, bhāsiſſāmī”’ti. “Evam, bhante”’ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

191. “Idha, bhikkhave, bhikkhu aññataram vanapattham upanissāya viharati. Tassa tam̄ vanapattham upanissāya viharato anupaṭhitā ceva sati na upaṭhitā, asamāhitaňca cittam na samādhiyati,

aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam – ‘ahañ kho imam vanapattham upanissāya viharāmi, tassa me imam vanapattham upanissāya viharato anupaṭhitā ceva sati na upaṭhitāti, asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti’ti. Tena, bhikkhave, bhikkhunā rattibhāgam vā divasabhāgam vā tamhā vanapatthā pakkamitabbam, na vatthabbam.

192. “Idha pana, bhikkhave, bhikkhu aññataram vanapattham upanissāya viharati. Tassa tam vanapattham upanissāya viharato anupaṭhitā ceva sati na upaṭhitāti, asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam – ‘ahañ kho imam vanapattham upanissāya viharāmi. Tassa me imam vanapattham upanissāya viharato anupaṭhitā ceva sati na upaṭhitāti asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Na kho panāham cīvarahetu agārasmā anagāriyam pabbajito na piṇḍapātahetu...pe... na senāsanahetu...pe... na gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam vanapattham upanissāya viharato anupaṭhitā ceva sati na upaṭhitāti, asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmī’ti. Tena, bhikkhave, bhikkhunā saṅkhāpi tamhā vanapatthā pakkamitabbam, na vatthabbam.

193. “Idha pana, bhikkhave, bhikkhu aññataram vanapattham upanissāya viharati. Tassa tam vanapattham upanissāya viharato anupaṭhitā ceva sati upaṭhitāti, asamāhitañca cittam samādhiyati, aparikkhīnā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam – ‘ahañ kho imam vanapattham upanissāya viharāmi. Tassa me imam vanapattham upanissāya viharato anupaṭhitā ceva sati upaṭhitāti asamāhitañca cittam samādhiyati, aparikkhīnā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Na kho panāham cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu...pe... na senāsanahetu...pe... na gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam vanapattham upanissāya viharato anupaṭhitā ceva sati upaṭhitāti, asamāhitañca cittam samādhiyati, aparikkhīnā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmī’ti. Tena, bhikkhave, bhikkhunā saṅkhāpi tasmiṁ vanapatthe vatthabbam, na pakkamitabbam.

194. “Idha pana, bhikkhave, bhikkhu aññataram vanapattham upanissāya viharati. Tassa tam vanapattham upanissāya viharato anupaṭhitā ceva sati upaṭhitāti, asamāhitañca cittam samādhiyati, aparikkhīnā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam – ‘ahañ kho imam vanapattham upanissāya viharāmi. Tassa me imam vanapattham upanissāya viharato anupaṭhitā ceva sati upaṭhitāti asamāhitañca cittam

samādhiyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti’ti. Tena, bhikkhave, bhikkhunā yāvajīvampi tasmīm vanapatthe vatthabbam, na pakkamitabbam.

195. “Idha, bhikkhave, bhikkhu aññataram gāmam upanissāya viharati …pe… aññataram nigamam upanissāya viharati…pe… aññataram nagaram upanissāya viharati…pe… aññataram janapadam upanissāya viharati…pe… aññataram puggalam upanissāya viharati. Tassa tam puggalam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam – ‘ahaṁ kho imam puggalam upanissāya viharāmi. Tassa me imam puggalam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti’ti. Tena, bhikkhave, bhikkhunā rattibhāgam vā divasabhāgam vā so puggalo anāpucchā pakkamitabbam, nānubandhitabbo.

196. “Idha pana, bhikkhave, bhikkhu aññataram puggalam upanissāya viharati. Tassa tam puggalam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam – ‘ahaṁ kho imam puggalam upanissāya viharāmi. Tassa me imam puggalam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Na kho panāham cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu…pe… na senāsanahetu…pe… na gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam puggalam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi’ti. Tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo āpucchā pakkamitabbam, nānubandhitabbo.

197. “Idha pana, bhikkhave, bhikkhu aññataram puggalam upanissāya viharati. Tassa tam puggalam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam – ‘ahaṁ kho imam puggalam upanissāya viharāmi. Tassa me imam puggalam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Na kho panāham cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu…pe… na senāsanahetu…pe… na gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam puggalam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi’ti.

Tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo anubandhitabbo, na pakkamitabbam.

198. “Idha pana, bhikkhave, bhikkhu aññataram puggalam upanissāya viharati. Tassa tam puggalam upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam – ‘aham kho imam puggalam upanissāya viharāmi. Tassa me imam puggalam upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti’ti. Tena, bhikkhave, bhikkhunā yāvajīvampi so puggalo anubandhitabbo, na pakkamitabbam, api panujjamānenapī’ti [api pañujjamānenāti (?)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitañ abhinandunti.

Vanapatthasuttañ niṭṭhitam sattamam.

8. Madhupiṇḍikasuttañ

199. Evañ me sutam – ekam samayam bhagavā sakkesu viharati kapilavatthusmīñ nigrodhārāme. Atha kho bhagavā pubbañhasamayañ nivāsetvā pattacīvaramādāya kapilavatthum piṇḍāya pāvisi. Kapilavatthusmīñ piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yena mahāvanam tenupasaṅkami divāvihārāya. Mahāvanam ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāram nisīdi. Daṇḍapāṇipī kho sakko jaṅghāvihāram [jaṅghavihāram (ka.)] anucaṅkamamāno anuvicaramāno yena mahāvanam tenupasaṅkami. Mahāvanam ajjhogāhetvā yena beluvalaṭṭhikā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiñ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā daṇḍamolubbha ekamantam aṭṭhāsi. Ekamantam thito kho daṇḍapāṇi sakko bhagavantam etadavoca – “kimvādī samaño kimakkhāyī”ti? “Yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi visamyuttam viharantam tam brāhmaṇam akathamkathim chinnakukkuccam bhavābhavet vītatañham saññā nānusenti – evamvādī kho aham, āvuso, evamakkhāyī”ti.

“Evañ vutte daṇḍapāṇi sakko sīsañ okampetvā, jivham nillāletvā, tivisākham nalātiñ kam nalāte vuṭṭhāpetvā daṇḍamolubbha pakkāmi.

200. Atha kho bhagavā sāyanhasamayañ paṭisallānā vuṭṭhito yena nigrodhārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “idhāham, bhikkhave, pubbañhasamayañ nivāsetvā pattacīvaramādāya kapilavatthum piṇḍāya pāvisim. Kapilavatthusmīñ piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yena mahāvanam tenupasaṅkamim divāvihārāya. Mahāvanam ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāram nisīdim. Daṇḍapāṇipī kho, bhikkhave, sakko jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena mahāvanam tenupasaṅkami. Mahāvanam ajjhogāhetvā yena beluvalaṭṭhikā yenāham tenupasaṅkami; upasaṅkamitvā mayā saddhiñ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā daṇḍamolubbha ekamantam aṭṭhāsi. Ekamantam thito kho, bhikkhave, daṇḍapāṇi sakko mam etadavoca – ‘kimvādī samaño kimakkhāyī’ti?

“Evañ vutte aham, bhikkhave, daṇḍapāṇim sakkañ etadavocam – yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi visamyuttam viharantam tam brāhmaṇam akathamkathim chinnakukkuccam bhavābhavet vītatañham saññā nānusenti – evamvādī kho aham, āvuso,

evamakkhāyī”ti. “Evam vutte bhikkhave, daṇḍapāṇi sakko sīsam okampetvā, jivham nillāletvā, tivisākham nalāṭikam nalāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmī”ti.

201. Evaṁ vutte aññataro bhikkhu bhagavantaṁ etadavoca – “kiṁvādī pana, bhante, bhagavā sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati? Kathañca pana, bhante, bhagavantaṁ kāmehi visamyuttam viharantam tam brāhmaṇam akathāmkathim chinnakukkuccam bhavābhavē vītataṇham saññā nānusentī”ti? “Yatonidānam, bhikkhu, purisam papañcasāññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbam abhivaditabbam ajjhositabbam. Esevanto rāgānusayānam, esevanto paṭīghānusayānam, esevanto diṭṭhānusayānam, esevanto vicikicchānusayānam, esevanto mānānusayānam, esevanto bhavarāgānusayānam, esevanto avijjānusayānam, esevanto daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvamtuvam-pesuñña-musāvādānam. Etthete pāpākā akusalā dhammā aparisēsā nirujjhantī”ti. Idamavoca bhagavā. Idam vatvāna sugato uṭṭhāyāsanā vihāram pāvisi.

202. Atha kho tesam bhikkhūnam acirapakkantassa bhagavato etadahosi – “idam kho no, āvuso, bhagavā saṃkhittena uddesam uddisitvā, vitthārena attham avibhajitvā, uṭṭhāyāsanā vihāram paviṭṭho – ‘yatoniidānam, bhikkhu, purisam papañcasāññāsaṅkhā samudācaranti. Ettha ce natthththi abhinanditabbam abhivaditabbam ajjhositabbam. Esevanto rāgānusayānam...pe... etthete pāpākā akusalā dhammā aparisēsā nirujjhantī”ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena attham avibhātassa vitthārena attham vibhajeyyā”ti? Atha kho tesam bhikkhūnam etadahosi – “ayam kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena attham avibhātassa vitthārena attham vibhajitum. Yaṁnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantam mahākaccānam etamattham paṭipuccheyyāmā”ti.

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamim̄su; upasaṅkamitvā āyasmatā mahākaccānena saddhiṁ sammodiṁsu. Sammodanīyam kathaṁ sāraṇīyam vītisāretvā ekamantam nisīdiṁsu. Ekamantam nisinnā kho te bhikkhū āyasmantam mahākaccānam etadavocum – “idam kho no, āvuso kaccāna, bhagavā saṃkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhāyāsanā vihāram paviṭṭho – ‘yatoniidānam, bhikkhu, purisam papañcasāññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbam abhivaditabbam ajjhositabbam. Esevanto rāgānusayānam...pe... etthete pāpākā akusalā dhammā aparisēsā nirujjhantī”ti. Tesam no, āvuso kaccāna, amhākaṇam acirapakkantassa bhagavato etadahosi – ‘idam kho no, āvuso, bhagavā saṃkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhāyāsanā vihāram paviṭṭho – ‘yatoniidānam, bhikkhu, purisam papañcasāññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbam abhivaditabbam ajjhositabbam. Esevanto rāgānusayānam...pe... etthete pāpākā akusalā dhammā aparisēsā nirujjhantī”ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena attham avibhātassa vitthārena attham vibhajeyyāti? Tesam no, āvuso kaccāna, amhākaṇam etadahosi – ‘ayam kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam, pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena attham avibhātassa vitthārena attham vibhajitum. Yaṁnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantam mahākaccānam etamattham paṭipuccheyyāmā”ti. Vibhajatāyasmā mahākaccāno”ti.

203. “Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlam, atikkamma khandham, sākhāpalāse sāram pariyesitabbam maññeyya; evamsampadamidam āyasmantānam satthari sammukhībhūte, tam bhagavantam atisitvā, amhe etamattham paṭipucchitabbam maññatha. So hāvuso, bhagavā jānam jānatī, passam passati, cakkhubhūto ḥāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī tathāgato. So ceva panetassa kālo ahosi, yaṁ bhagavantamyeva etamattham paṭipuccheyyātha. Yathā vo bhagavā byākareyya tathā nam dhāreyyāthā”ti. “Addhāvuso kaccāna, bhagavā jānam jānatī, passam passati, cakkhubhūto ḥāṇabhūto dhammabhūto brahmabhūto,

vattā pavattā, athassa ninnetā, amatassa dātā, dhammassāmī tathāgato. So ceva panetassa kālo ahosi, yaṁ bhagavantamyeva etamatthaṁ paṭipuccheyyāma. Yathā no bhagavā byākareyya tathā naṁ dhāreyyāma. Api cāyasmā mahākaccāno satthu ceva saṁvāṇito sambhāvito ca viññūnam sabrahmacārīnam, pahoti cāyasmā mahākaccāno imassa bhagavatā saṁkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Vibhajatāyasmā mahākaccāno agarum katvā”ti [agarukatvā (sī.), agarukaritvā (syā. pī.)]. “Tena hāvuso, suṇātha, sādhukam manasikarotha, bhāsissāmī”ti. “Evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosum. Āyasmā mahākaccāno etadavoca –

204. “Yaṁ kho no, āvuso, bhagavā saṁkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhāyāsanā vihāram paviṭṭho – ‘yatoniḍānam, bhikkhu, purisam papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṁ abhivaditabbam ajjhositabbam, esevento rāgānusayānam...pe... etthete pāpakā akusalā dhammā apariṣesā nirujjhantī’ti, imassa kho aham, āvuso, bhagavatā saṁkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa evam vitthārena attham ajānāmi –

“Cakkhuñcāvuso, paṭicca rūpe ca uppajjati cakkhuviññāṇam, tiṇṇam saṅgati phasso, phassapaccayā vedanā, yaṁ vedeti tam sañjānāti, yaṁ sañjānāti tam vitakketi, yaṁ vitakketi tam papañceti, yaṁ papañceti tatonidānam purisam papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuviññeyyesu rūpesu. Sotañcāvuso, paṭicca sadde ca uppajjati sotaviññāṇam...pe... ghānañcāvuso, paṭicca gandhe ca uppajjati ghānaviññāṇam...pe... jivhañcāvuso, paṭicca rase ca uppajjati jivhāviññāṇam...pe... kāyañcāvuso, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇam...pe... manañcāvuso, paṭicca dhamme ca uppajjati manoviññāṇam, tiṇṇam saṅgati phasso, phassapaccayā vedanā, yaṁ vedeti tam sañjānāti, yaṁ sañjānāti tam vitakketi, yaṁ vitakketi tam papañceti, yaṁ papañceti tatonidānam purisam papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu manoviññeyyesu dhammesu.

“So vatāvuso, cakkhusmiṁ sati rūpe sati cakkhuviññāṇe sati phassapaññattim paññāpessatī – ṭhānametam vijjati. Phassapaññattiyā sati vedanāpaññattim paññāpessatī – ṭhānametam vijjati. Vedanāpaññattiyā sati saññāpaññattim paññāpessatī – ṭhānametam vijjati. Saññāpaññattiyā sati vitakkappaññattim paññāpessatī – ṭhānametam vijjati. Vitakkappaññattiyā sati papañcasaññāsaṅkhāsamudācaraṇapaññattim paññāpessatī – ṭhānametam vijjati. So vatāvuso, sotasmiṁ sati sadde sati...pe... ghānasmiṁ sati gandhe sati...pe... jivhāya sati rase sati...pe... kāyasmīm sati phoṭṭhabbe sati...pe... manasmiṁ sati dhamme sati manoviññāṇe sati phassapaññattim paññāpessatī – ṭhānametam vijjati. Phassapaññattiyā sati vedanāpaññattim paññāpessatī – ṭhānametam vijjati. Vedanāpaññattiyā sati saññāpaññattim paññāpessatī – ṭhānametam vijjati. Saññāpaññattiyā sati vitakkappaññattim paññāpessatī – ṭhānametam vijjati. Vitakkappaññattiyā sati papañcasaññāsaṅkhāsamudācaraṇapaññattim paññāpessatī – ṭhānametam vijjati.

“So vatāvuso, cakkhusmiṁ asati rūpe asati cakkhuviññāṇe asati phassapaññattim paññāpessatī – netam ṭhānam vijjati. Phassapaññattiyā asati vedanāpaññattim paññāpessatī – netam ṭhānam vijjati. Vedanāpaññattiyā asati saññāpaññattim paññāpessatī – netam ṭhānam vijjati. Saññāpaññattiyā asati vitakkappaññattim paññāpessatī – netam ṭhānam vijjati. Vitakkappaññattiyā asati papañcasaññāsaṅkhāsamudācaraṇapaññattim paññāpessatī – netam ṭhānam vijjati. So vatāvuso, sotasmiṁ asati sadde asati...pe... ghānasmiṁ asati gandhe asati...pe... jivhāya asati rase asati...pe... kāyasmīm asati phoṭṭhabbe asati...pe... manasmiṁ asati dhamme asati manoviññāṇe asati phassapaññattim paññāpessatī – netam ṭhānam vijjati. Phassapaññattiyā asati vedanāpaññattim paññāpessatī – netam ṭhānam vijjati. Vedanāpaññattiyā asati saññāpaññattim paññāpessatī – netam ṭhānam vijjati. Saññāpaññattiyā asati vitakkappaññattim paññāpessatī – netam ṭhānam vijjati. Vitakkappaññattiyā asati papañcasaññāsaṅkhāsamudācaraṇapaññattim paññāpessatī – netam ṭhānam vijjati.

“Yaṁ kho no, āvuso, bhagavā saṁkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhāyāsanā vihāram paviṭho – ‘yatoniḍānam, bhikkhu, purisam papañcasāññāsaṅkhā samudācaranti ettha ce natthi abhinanditabbam abhivaditabbam ajjhositabbam esevento rāgānusayānam...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantīti, imassa kho aham, āvuso, bhagavatā saṁkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa evam vitthārena attham ājānāmi. Ākaṅkhamāna ca pana tumhe āyasmanto bhagavantamyeva upasaṅkamitvā etamattham paṭipuccheyyātha. Yathā no bhagavā byākaroti tathā nam dhāreyyāthā’ti.

205. Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitam abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum – “yaṁ kho no, bhante, bhagavā saṁkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhāyāsanā vihāram paviṭho – ‘yatoniḍānam, bhikkhu, purisam papañcasāññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbam abhivaditabbam ajjhositabbam. Esevento rāgānusayānam...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantīti. Tesam no, bhante, amhākam acirapakkantassa bhagavato etadahosi – ‘idam kho no, āvuso, bhagavā saṁkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhāyāsanā vihāram paviṭho – ‘yatoniḍānam, bhikkhu, purisam papañcasāññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbam abhivaditabbam ajjhositabbam. Esevento rāgānusayānam, esevento paṭighānusayānam, esevento diṭṭhānusayānam, esevento vicikicchānusayānam, esevento mānānusayānam, esevento bhavarāgānusayānam, esevento avijjānusayānam, esevento daṇḍādāna-satthādāna-kalaha-viggaha-vivādatuvamtuvaṁ-pesuñña-musāvādānam. Etthete pāpakā akusalā dhammā aparisesā nirujjhantīti. Ko nu kho imassa bhagavatā saṁkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajeyyāti? Tesam no, bhante, amhākam etadahosi – ‘ayam kho āyasmā mahākaccāno satthu ceva saṁvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam, pahoti cāyasmā mahākaccāno imassa bhagavatā saṁkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum, yamnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ mahākaccānam etamattham paṭipuccheyyāmā’ti. Atha kho mayam, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasmantaṁ mahākaccānam etamattham paṭipucchimha. Tesam no, bhante, āyasmata mahākaccānenā imehi ākārehi imehi padehi imehi byañjanehi attho vibhutto’ti. “Pañđito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave, mahākaccāno. Mañ cepi tumhe, bhikkhave, etamattham paṭipuccheyyātha, ahampi tam evamevam byākareyyam yathā tam mahākaccānenā byākataṁ. Eso cevetassa attho. Evañca [evemeva ca (ka.)] nam dhārethā’ti.

Evam vutte āyasmā ānando bhagavantam etadavoca – “seyyathāpi, bhante, puriso jighacchādubbalyapareto madhupiṇḍikam adhigaccheyya, so yato yato sāyeyya, labhethева sādurasaṁ asecanakam. Evameva kho, bhante, cetaso bhikkhu dabbajātiko, yato yato imassa dhammapariyāyassa paññāya attham upaparikkheyya, labhethева attamanatam, labhethева cetaso pasādam. Ko nāmo ayam [ko nāmāyam (syā.)], bhante, dhammapariyāyo’ti? “Tasmātiha tvam, ānanda, imaṁ dhammapariyāyam madhupiṇḍikapariyāyo tveva nam dhārehī’ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.

Madhupiṇḍikasuttam niṭṭhitam atṭhamam.

9. Dvedhāvitakkasuttam

206. Evam me sutam – ekam samayaṁ bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘yamnūnāham dvidhā katvā dvidhā katvā vitakke vihareyya’nti. So kho aham, bhikkhave, yo cāyam kāmavitakko yo ca byāpādavitakko yo ca vihiṁsāvitakko – imam ekaṁ bhāgamacāsiṁ; yo cāyam nekkhamavitakko yo ca abyāpādavitakko yo ca avihiṁsāvitakko – imam dutiyam bhāgamacāsiṁ.

207. “Tassa mayham, bhikkhave, evam appamattassa ātāpino pahitattassa viharato uppajjati kāmavitakko. So evam pajānāmi – ‘uppanno kho me ayam kāmavitakko. So ca kho attabyābādhāyapi samvattati, parabyābādhāyapi samvattati, ubhayabyābādhāyapi samvattati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko’ [anibbānasamvattaniko”ti (?)]. ‘Attabyābādhāya samvattatī’ tipi me, bhikkhave, paṭisañcikkhato abbhattham gacchati; ‘parabyābādhāya samvattatī’ tipi me, bhikkhave, paṭisañcikkhato abbhattham gacchati; ‘ubhayabyābādhāya samvattatī’ tipi me, bhikkhave, paṭisañcikkhato abbhattham gacchati; ‘paññānirodhiko vighātapakkhiko anibbānasamvattaniko’ tipi me, bhikkhave, paṭisañcikkhato abbhattham gacchati. So kho aham, bhikkhave, uppannuppannam kāmavitakkam pajahameva [atītakālikakiriyāpadāniyeva] vinodameva [atītakālikakiriyāpadāniyeva] byantameva [byanteva (sī. syā. pī.)] nam akāsiṁ.

208. “Tassa mayham, bhikkhave, evam appamattassa ātāpino pahitattassa viharato uppajjati byāpādavitakko...pe... uppajjati vihiṁsāvitakko. So evam pajānāmi – ‘uppanno kho me ayam vihiṁsāvitakko. So ca kho attabyābādhāyapi samvattati, parabyābādhāyapi samvattati, ubhayabyābādhāyapi samvattati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko’. ‘Attabyābādhāya samvattatī’ tipi me, bhikkhave, paṭisañcikkhato abbhattham gacchati; ‘parabyābādhāya samvattatī’ tipi me, bhikkhave, paṭisañcikkhato abbhattham gacchati; ‘ubhayabyābādhāya samvattatī’ tipi me, bhikkhave, paṭisañcikkhato abbhattham gacchati; ‘paññānirodhiko vighātapakkhiko anibbānasamvattaniko’ tipi me, bhikkhave, paṭisañcikkhato abbhattham gacchati. So kho aham, bhikkhave, uppannuppannam vihiṁsāvitakkam pajahameva vinodameva byantameva nam akāsiṁ.

“Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, tathā tathā nati hoti cetaso. Kāmavitakkam ce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi nekkhamavitakkam, kāmavitakkam bahulamakāsi, tassa tam kāmavitakkāya cittam namati. Byāpādavitakkam ce, bhikkhave...pe... vihiṁsāvitakkam ce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi avihiṁsāvitakkam, vihiṁsāvitakkam bahulamakāsi, tassa tam vihiṁsāvitakkāya cittam namati. Seyyathāpi, bhikkhave, vassānam pacchime māse saradasamaye kiṭṭhasambādhe gopālako gāvo rakkheyya. So tā gāvo tato tato dañdena ākoṭeyya paṭikoṭeyya sannirundheyya sannivāreyya. Tam kissa hetu? Passati hi so, bhikkhave, gopālako tatonidānam vadham vā bandhanam vā jāniṇ vā garaham vā. Evameva kho aham, bhikkhave, addasam akusalānam dhammānam ādīnavam okāram samkilesam, kusalānam dhammānam nekkhamme ānisamsam vodānapakkham.

209. “Tassa mayham, bhikkhave, evam appamattassa ātāpino pahitattassa viharato uppajjati nekkhamavitakko. So evam pajānāmi – ‘uppanno kho me ayam nekkhamavitakko. So ca kho nevattabyābādhāya samvattati, na parabyābādhāya samvattati, na ubhayabyābādhāya samvattati, paññāvuddhiko avighātapakkhiko nibbānasamvattaniko’. Rattim cepi nam, bhikkhave, anuvitakkeyyam anuvicāreyyam, neva tatonidānam bhayam samanupassāmi. Divasam cepi nam, bhikkhave, anuvitakkeyyam anuvicāreyyam, neva tatonidānam bhayam samanupassāmi. Rattindivam cepi nam, bhikkhave, anuvitakkeyyam anuvicāreyyam, neva tatonidānam bhayam samanupassāmi. Api ca kho me aticiram anuvitakkayato anuvicārayato kāyo kilameyya. Kāye kilante [kilamante (ka.)] cittam ūhañneyya. Ühate citte ārā cittam samādhimhāti. So kho aham, bhikkhave, ajjhattameva cittam sañṭhapemi sannisādemi ekodim karomi [ekodi karomi (pī.)] samādahāmi. Tam kissa hetu? ‘Mā me cittam ūhaññi’ti [ugghātī (syā. ka.), ūhanīti (pī.)].

210. “Tassa mayham, bhikkhave, evam appamattassa ātāpino pahitattassa viharato uppajjati abyāpādavitakko...pe... uppajjati avihiṁsāvitakko. So evam pajānāmi – ‘uppanno kho me ayam

avihiṁsāvitakko. So ca kho nevattabyābādhāya saṁvattati, na parabyābādhāya saṁvattati, na ubhayabyābādhāya saṁvattati, paññāvuddhiko avighātapakkhiko nibbānasamvattaniko'. Rattim̄ cepi nam̄, bhikkhave, anuvitakkeyyam̄ anuvicāreyyam̄, neva tatonidānam̄ bhayaṁ samanupassāmi. Divasam̄ cepi nam̄, bhikkhave, anuvitakkeyyam̄ anuvicāreyyam̄, neva tatonidānam̄ bhayaṁ samanupassāmi. Rattindivam̄ cepi nam̄, bhikkhave, anuvitakkeyyam̄ anuvicāreyyam̄, neva tatonidānam̄ bhayaṁ samanupassāmi. Api ca kho me aticiram̄ anuvitakkayato anuvicārayato kāyo kilameyya. Kāye kilante cittam̄ ūhaññeyya. Ūhate citte ārā cittam̄ samādhimhāti. So kho aham̄, bhikkhave, ajjhattameva cittam̄ santhapemi, sannisādemi, ekodim̄ karomi samādahāmi. Tam̄ kissa hetu? 'Mā me cittam̄ ūhaññi' ti.

“Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, tathā tathā nati hoti cetaso. Nekkhammavitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi kāmavitakkam̄, nekkhammavitakkam bahulamakāsi, tassam̄ tam̄ nekkhammavitakkāya cittam̄ namati. Abyāpādavitakkañce, bhikkhave...pe... avihiṁsāvitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi vihiṁsāvitakkam̄, avihiṁsāvitakkañcī bahulamakāsi, tassa tam̄ avihiṁsāvitakkāya cittam̄ namati. Seyyathāpi, bhikkhave, gimbhānam pacchime māse sabbasassesu gāmantasambhatesu gopālako gāvo rakkheyya, tassa rukkhamūlagatassa vā abbhokāsagatassa vā satikaraṇīyameva hoti – 'etā [ete (ka.)] gāvo'ti. Evamevaṁ kho, bhikkhave, satikaraṇīyameva ahosi – 'ete dhammā'ti.

211. “Āraddham̄ kho pana me, bhikkhave, vīriyam̄ ahosi asallīnam̄, upaṭhitī sati asammuṭhā, passaddho kāyo asāraddho, samāhitam̄ cittam̄ ekaggam̄. So kho aham̄, bhikkhave, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam̄ savicāram vivekajam̄ pītisukham̄ paṭhamam̄ jhānam̄ upasampajja vihāsim̄. Vitakkavicārānam̄ vūpasamā ajjhattam̄ sampasādanam̄ cetaso ekodibhāvam̄ avitakkam̄ avicāram samādhijam̄ pītisukham̄ dutiyam̄ jhānam̄ upasampajja vihāsim̄. Pītiyā ca virāgā upekkhako ca vihāsim̄ sato ca sampajāno, sukhañca kāyena paṭisamvedesiṁ, yam̄ tam̄ ariyā ācikkhanti ‘upekkhako satimā sukhavihāri’ti, tatiyam̄ jhānam̄ upasampajja vihāsim̄. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam̄ atthaṅgamā adukkhamasukham̄ upekkhāsatipārisuddhiṁ catuttham̄ jhānam̄ upasampajja vihāsim̄.

212. “So evam̄ samāhite citte parisuddhe pariyođāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāya cittam̄ abhininnāmesim̄. So anekavihitam̄ pubbenivāsam̄ anussarāmi. Seyyathidam̄, ekampi jāti...pe... iti sākāram̄ sauddesam̄ anekavihitam̄ pubbenivāsam̄ anussarāmi. Ayan̄ kho me, bhikkhave, rattiyā paṭhame yāme paṭhamā vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā tam̄ appamattassa ātāpino pahitattassa viharato.

213. “So evam̄ samāhite citte parisuddhe pariyođāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānam̄ cutūpapātaññāya cittam̄ abhininnāmesim̄. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne...pe... ime vata bhonto sattā kāyaduccaritena samannāgatā...pe... iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāmi. Ayam̄ kho me, bhikkhave, rattiyā majjhime yāme dutiyā vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā tam̄ appamattassa ātāpino pahitattassa viharato.

214. “So evam̄ samāhite citte parisuddhe pariyođāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānam̄ khayaññāya cittam̄ abhininnāmesim̄. So ‘idaṁ dukkha’nti yathābhūtam̄ abbhaññāsim̄, ‘ayam̄ dukkhasamudayo’ti yathābhūtam̄ abbhaññāsim̄, ‘ayam̄ dukkhanirodho’ti yathābhūtam̄ abbhaññāsim̄, ‘ayam̄ dukkhanirodhagāminī paṭipadā’ti yathābhūtam̄ abbhaññāsim̄. ‘Ime āsavā’ti yathābhūtam̄ abbhaññāsim̄, ‘ayam̄ āsavasamudayo’ti yathābhūtam̄ abbhaññāsim̄, ‘ayam̄ āsavanirodho’ti yathābhūtam̄ abbhaññāsim̄, ‘ayam̄ āsavanirodhagāminī paṭipadā’ti yathābhūtam̄ abbhaññāsim̄. Tassa me evam̄ jānato evam̄ passato kāmāsavāpi cittam̄ vimuccittha, bhavāsavāpi cittam̄ vimuccittha, avijjāsavāpi cittam̄ vimuccittha, vimuttasmim̄ vimuttamiti nānam̄ ahosi

— ‘khīṇā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā’ti abbhaññāsim. Ayam kho me, bhikkhave, rattiya pacchime yāme tatiyā vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā tam appamattassa ātāpino pahitattassa viharato.

215. “Seyyathāpi, bhikkhave, araññe pavane mahantam ninnam pallalam. Tamenam mahāmigasaṅgho upanissāya vihareyya. Tassa kocideva puriso uppajjeyya anatthakāmo ahitakāmo ayogakkhemakāmo. So yvāssa maggo khemo sovatthiko pītigamanīyo tam maggām pidaheyya, vivareyya kummaggam, odaheyya okacaram, ṭhapeyya okacārikam. Evañhi so, bhikkhave, mahāmigasaṅgho aparena samayena anayabyasanam [anayabyasanam tanuttam (sī. syā. pī.)] āpajjeyya. Tasseva kho pana, bhikkhave, mahato migasaṅghassa kocideva puriso uppajjeyya attakāmo hitakāmo yogakkhemakāmo. So yvāssa maggo khemo sovatthiko pītigamanīyo tam maggām vivareyya, pidaheyya kummaggam, ūhaneyya okacaram, nāseyya okacārikam. Evañhi so, bhikkhave, mahāmigasaṅgho aparena samayena vuddhim virūlhim vepullam āpajjeyya.

“Upamā kho me ayam, bhikkhave, katā athassa viññāpanāya. Ayam cevettha attho – mahantam ninnam pallalanti kho, bhikkhave, kāmānametam adhivacanam. Mahāmigasaṅghoti kho, bhikkhave, sattānametam adhivacanam. Puriso anatthakāmo ahitakāmo ayogakkhemakāmoti kho, bhikkhave, mārassetam pāpimato adhivacanam. Kummaggoti kho, bhikkhave, aṭṭhaṅgikassetam micchāmaggassa adhivacanam, seyyathidam – micchādiṭṭhiyā micchāsaṅkappassa micchāvācāya micchākammantassa micchāājīvassa micchāvāyāmassa micchāsatiyā micchāsamādhissa. Okacaroti kho, bhikkhave, nandīrāgassetam adhivacanam. Okacārikāti kho, bhikkhave, avijjāyetam adhivacanam. Puriso attakāmo hitakāmo yogakkhemakāmoti kho, bhikkhave, tathāgatasetam adhivacanam arahato sammāsambuddhassa. Khemo maggo sovatthiko pītigamanīyoti kho, bhikkhave, ariyassetam aṭṭhaṅgikassa maggassa adhivacanam, seyyathidam – sammādiṭṭhiyā sammāsaṅkappassa sammāvācāya sammākammantassa sammāājīvassa sammāvāyāmassa sammāsatiyā sammāsamādhissa.

“Iti kho, bhikkhave, vivaṭo mayā khemo maggo sovatthiko pītigamanīyo, pihipto kummaggo, ūhato okacaro, nāsītā okacārikā. Yam, bhikkhave, satthārā karaṇīyam sāvakānam hitesinā anukampakena anukampam upādāya, kataṁ vo tam mayā. Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni; jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayam vo amhākam anusāsanī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Dvedhāvitakkasuttam niṭṭhitam navamaṁ.

10. Vitakkasanṭhānasuttam

216. Evam me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Adhicittamanuyuttena, bhikkhave, bhikkhunā pañca nimittāni kālena kālam manasi kātabbāni. Katamāni pañca? Idha, bhikkhave, bhikkhuno yam nimittam āgamma yam nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññam nimittam manasi kātabbam kusalūpasam̄hitam. Tassa tamhā nimittā aññam nimittam manasikaroto kusalūpasam̄hitam ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhaththam gacchanti. Tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti [ekodibhoti (syā. ka.)] samādhiyati. Seyyathāpi, bhikkhave, dakkho palagaṇḍo vā palagaṇḍantevāsī vā sukhumāya āṇīyā olārikam āṇīm abhinihaneyya abhinīhareyya abhinivatteyya [abhinivajjeyya (sī. pī.)]; evameva kho, bhikkhave, bhikkhuno yam nimittam āgamma yam nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasam̄hitāpi

dosūpasam̄hitāpi mohūpasam̄hitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññām̄ nimittam̄ manasi kātabbam̄ kusalūpasam̄hitam̄. Tassa tamhā nimittā aññām̄ nimittam̄ manasikaroto kusalūpasam̄hitam̄ ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhaththam̄ gacchanti. Tesam̄ pahānā ajjhattameva cittam̄ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

217. “Tassa ce, bhikkhave, bhikkhuno tamhā nimittā aññām̄ nimittam̄ manasikaroto kusalūpasam̄hitam̄ uppajjanteva pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi, tena, bhikkhave, bhikkhunā tesam̄ vitakkānam̄ ādīnavo upaparikkhitabbo – ‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti. Tassa tesam̄ vitakkānam̄ ādīnavam̄ upaparikkhato ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhaththam̄ gacchanti. Tesam̄ pahānā ajjhattameva cittam̄ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ahikuṇapena vā kukkurakuṇapena vā manussakuṇapena vā kaṇṭhe āsattena attiyeyya harāyeyya jiguccheyya; evameva kho, bhikkhave, tassa ce bhikkhuno tamhāpi nimittā aññām̄ nimittam̄ manasikaroto kusalūpasam̄hitam̄ uppajjanteva pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi, tena, bhikkhave, bhikkhunā tesam̄ vitakkānam̄ ādīnavo upaparikkhitabbo – ‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti. Tassa tesam̄ vitakkānam̄ ādīnavam̄ upaparikkhato ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhaththam̄ gacchanti. Tesam̄ pahānā ajjhattameva cittam̄ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

218. “Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānam̄ ādīnavam̄ upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi, tena, bhikkhave, bhikkhunā tesam̄ vitakkānam̄ asatiamanasikāro āpajjitatabbo. Tassa tesam̄ vitakkānam̄ asatiamanasikāram̄ āpajjato ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhaththam̄ gacchanti. Tesam̄ pahānā ajjhattameva cittam̄ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Seyyathāpi, bhikkhave, cakkhumā puriso āpāthagatānam̄ rūpānam̄ adassanakāmo assa; so nimileyya vā aññena vā apalokeyya. Evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānam̄ ādīnavam̄ upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi, te pahīyanti te abbhaththam̄ gacchanti. Tesam̄ pahānā ajjhattameva cittam̄ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

219. “Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānam̄ asatiamanasikāram̄ āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi, tena, bhikkhave, bhikkhunā tesam̄ vitakkānam̄ vitakkasaṅkhārasanṭhānam̄ manasikātabbam̄. Tassa tesam̄ vitakkānam̄ vitakkasaṅkhārasanṭhānam̄ manasikaroto ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhaththam̄ gacchanti. Tesam̄ pahānā ajjhattameva cittam̄ santiṭṭhati sannisīdati ekodi hoti samādhiyati. Seyyathāpi, bhikkhave, puriso sīgham̄ gaccheyya. Tassa evamassa – ‘kim nu kho ahaṁ sīgham̄ gacchāmi? Yaṁnūnāham̄ saṇikam̄ gaccheyya’nti. So saṇikam̄ gaccheyya. Tassa evamassa – ‘kim nu kho ahaṁ saṇikam̄ gacchāmi? Yaṁnūnāham̄ tiṭṭheyya’nti. So tiṭṭheyya. Tassa evamassa – ‘kim nu kho ahaṁ tiṭto? Yaṁnūnāham̄ niśideyya’nti. So niśideyya. Tassa evamassa – ‘kim nu kho ahaṁ niśinno? Yaṁnūnāham̄ nipajjeyya’nti. So nipajjeyya. Evañhi so, bhikkhave, puriso olārikam̄ olārikam̄ iriyāpatham̄ abhinivajjetvā [abhinissajjetvā (syā.)] sukhumam̄ sukhumam̄ iriyāpatham̄ kappeyya. Evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānam̄ asatiamanasikāram̄ āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhaththam̄ gacchanti. Tesam̄ pahānā ajjhattameva cittam̄ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

220. “Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānam̄ vitakkasaṅkhārasanṭhānam̄ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi

mohūpasam̄hitāpi. Tena, bhikkhave, bhikkhunā dantebhidantamādhāya [dante + abhidantam + ādhāyāti tīkāyam padacchedo, dantebhīti panettha karaṇattho yutto viya dissati] jivhāya tālum āhacca cetasā cittam abhiniggaṇhitabbam abhinippīletabbam abhisantāpetabbam. Tassa dantebhidantamādhāya jivhāya tālum āhacca cetasā cittam abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhattham gacchanti. Tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti samādhiyati. Seyyathāpi, bhikkhave, balavā puriso dubbalataram purisam sīse vā gale vā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya; evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānam vitakkasāṅkhārasaṇṭhānam manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi. Tena, bhikkhave, bhikkhunā dantebhidantamādhāya jivhāya tālum āhacca cetasā cittam abhiniggaṇhitabbam abhinippīletabbam abhisantāpetabbam. Tassa dantebhidantamādhāya jivhāya tālum āhacca cetasā cittam abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhattham gacchanti. Tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti samādhiyati.

221. “Yato kho [yato ca kho (syā. ka.)], bhikkhave, bhikkhuno yaṁ nimittam āgamma yaṁ nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi, tassa tamhā nimittā aññām nimittam manasikaroto kusalūpasam̄hitam ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhattham gacchanti. Tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti samādhiyati. Tesampi vitakkānam ādinavam upaparikkhato ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhattham gacchanti. Tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti samādhiyati. Tesampi vitakkānam asatiamanasikāram āpajjato ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhattham gacchanti. Tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti samādhiyati. Tesampi vitakkānam vitakkasāṅkhārasaṇṭhānam manasikaroto ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhattham gacchanti. Tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti samādhiyati. Dantebhidantamādhāya jivhāya tālum āhacca cetasā cittam abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi te pahīyanti te abbhattham gacchanti. Tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti samādhiyati. Ayaṁ vuccati, bhikkhave, bhikkhu vasī vitakkapariyāyapathesu. Yaṁ vitakkam ākaṅkhissati tam vitakkam vitakkessati, yaṁ vitakkam nākaṅkhissati na tam vitakkam vitakkessati. Acchechchi taṇham, vivattayi [vāvattayi (sī. pī.)] samyojanam, sammā mānābhismayā antamakāsi dukkhassā’’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Vitakkasāṇṭhānasuttam niṭṭhitam dasamam.

Sīhanādavago niṭṭhito dutiyo.

Tassuddānam –

Cūlaśīhanādalomahāmsavaro, mahācūḍadukkhakkhandhaanumānikasuttam;
Khilapatthamadhupiṇḍikadvidhāvitakka, pañcanimittakathā puna vago.

3. Opammavaggo

1. Kakacūpamasuttam

222. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā moliyaphagguno bhikkhunīhi saddhim ativelam saṃsaṭho viharati. Evam saṃsaṭho āyasmā moliyaphagguno bhikkhunīhi saddhim viharati – sace koci bhikkhu āyasmato moliyaphagguna sammukhā tāsam bhikkhunīnam avanṇam bhāsatī, tenāyasmā moliyaphagguno kupito anattamano adhikaraṇampi karoti. Sace pana koci bhikkhu tāsam bhikkhunīnam sammukhā āyasmato moliyaphagguna sammukhā tāsam bhikkhunīnam avanṇam bhāsatī, tena tā bhikkhuniyo kūpītā anattamanā adhikaraṇampi karonti. Evam saṃsaṭho āyasmā moliyaphagguno bhikkhunīhi saddhim viharati. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṇam nisīdi. Ekamantaṇam nisinnō kho so bhikkhu bhagavantam etadavoca – “āyasmā, bhante, moliyaphagguno bhikkhunīhi saddhim ativelam saṃsaṭho viharati. Evam saṃsaṭho, bhante, āyasmā moliyaphagguno bhikkhunīhi saddhim viharati – sace koci bhikkhu āyasmato moliyaphagguna sammukhā tāsam bhikkhunīnam avannam bhāsatī, tenāyasmā moliyaphagguno kupito anattamano adhikaraṇampi karoti. Sace pana koci bhikkhu tāsam bhikkhunīnam sammukhā āyasmato moliyaphagguna sammukhā tāsam bhikkhunīnam avanṇam bhāsatī, tena tā bhikkhuniyo kūpītā anattamanā adhikaraṇampi karonti. Evam saṃsaṭho, bhante, āyasmā moliyaphagguno bhikkhunīhi saddhim viharati”ti.

223. Atha kho bhagavā aññataram bhikkhum āmantesi – “ehi tvam, bhikkhu, mama vacanena moliyaphagguna bhikkhum āmantehi – ‘satthā tam, āvuso phagguna, āmantetī’”ti. “Evam, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā moliyaphagguno tenupasaṅkami; upasaṅkamitvā āyasmantaṇam moliyaphagguna bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṇam nisīdi. Ekamantaṇam nisinnam kho āyasmantaṇam moliyaphagguna bhagavā etadavoca –

“Saccam kira tvam, phagguna, bhikkhunīhi saddhim ativelam saṃsaṭho viharasi? Evam saṃsaṭho kira tvam, phagguna, bhikkhunīhi saddhim viharasi – sace koci bhikkhu tuyham sammukhā tāsam bhikkhunīnam avanṇam bhāsatī, tena tvam kupito anattamano adhikaraṇampi karosi. Sace pana koci bhikkhu tāsam bhikkhunīnam sammukhā tuyham avanṇam bhāsatī, tena tā bhikkhuniyo kūpītā anattamanā adhikaraṇampi karonti. Evam saṃsaṭho kira tvam, phagguna, bhikkhunīhi saddhim viharasi”ti? “Evam, bhante”ti. “Nanu tvam, phagguna, kulaputto saddhā agārasmā anagāriyam pabbajito”ti? “Evam, bhante”ti.

224. “Na kho te etam, phagguna, patirūpam kulaputtassa saddhā agārasmā anagāriyam pabbajitassa, yam tvam bhikkhunīhi saddhim ativelam saṃsaṭho vihareyyāsi. Tasmātiha, phagguna, tava cepi koci sammukhā tāsam bhikkhunīnam avanṇam bhāseyya, tatrāpi tvam, phagguna, ye gehasitā [gehassitā (?)] chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguna, evam sikkhitabbam – ‘na ceva me cittamvipariṇataṇam bhavissati, na ca pāpikam vācam nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguna, sikkhitabbam.

“Tasmātiha, phagguna, tava cepi koci sammukhā tāsam bhikkhunīnam pāṇinā pahāram dadeyya, ledūnā pahāram dadeyya, dañdena pahāram dadeyya, satthena pahāram dadeyya. Tatrāpi tvam, phagguna, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguna, evam sikkhitabbam ‘na ceva me cittamvipariṇataṇam bhavissati, na ca pāpikam vācam nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguna, sikkhitabbam.

“Tasmātiha, phagguna, tava cepi koci sammukhā avanṇam bhāseyya, tatrāpi tvam, phagguna, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguna, evam sikkhitabbam ‘na ceva me cittamvipariṇataṇam bhavissati, na ca pāpikam vācam nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguna, sikkhitabbam.

“Tasmātiha, phagguna, tava cepi koci pāṇinā pahāram dadeyya, ledūnā pahāram dadeyya,

dañđena pahāraṁ dadeyya, satthena pahāraṁ dadeyya, tatrāpi tvam, phagguna, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguna, evam sikkhitabbam ‘na ceva me cittam vipariṇataṁ bhavissati, na ca pāpikam vācam nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguna, sikkhitabba’’nti.

225. Atha kho bhagavā bhikkhū āmantesi – “ārādhayimṣu vata me, bhikkhave, bhikkhū ekam samayaṁ cittam. Idhāhaṁ, bhikkhave, bhikkhū āmantesiṁ – aham kho, bhikkhave, ekāsanabhojanam bhuñjāmi. Ekāsanabhojanam kho aham, bhikkhave, bhuñjamāno appābādhatañca sañjānāmi appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha tumhepi, bhikkhave, ekāsanabhojanam bhuñjatha. Ekāsanabhojanam kho, bhikkhave, tumhepi bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuṭṭhānañca balañca phāsuvihārañcāti. Na me, bhikkhave, tesu bhikkhūsu anusāsanī karaṇīyā ahosi; satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahosi.

“Seyyathāpi, bhikkhave, subhūmiyam catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo. Tamenam dakkho yoggācariyo assadammasārathi abhiruhitvā, vāmena hatthena rasmayo gahetvā, dakkhiñena hatthena patodam gahetvā, yenicchakam sāreyyapi paccāsāreyyapi. Evameva kho, bhikkhave, na me tesu bhikkhūsu anusāsanī karaṇīyā ahosi, satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahosi. Tasmātiha, bhikkhave, tumhepi akusalam pajahatha, kusalesu dhammesu āyogam karotha. Evañhi tumhepi imasmiṁ dhammadvinaye vuddhiṁ virūlhiṁ vepullam āpajjissatha.

“Seyyathāpi, bhikkhave, gāmassa vā nigamassa vā avidūre mahantaṁ sālavanaṁ. Tañcassa elan̄dehi sañchannam. Tassa kocideva puriso uppajjeyya athakāmo hitakāmo yogakkhemakāmo. So yā tā sālalat̄hiyo kuṭilā ojāpaharaṇiyo [ojaharaṇiyo (ka.)] tā chetvā [tacchetvā (sī. syā. pī.)] bahiddhā nīhareyya, antovanam suvisodhitam visodheyya. Yā pana tā sālalat̄hiyo ujukā sujātā tā sammā parihareyya. Evañhetam, bhikkhave, sālavanaṁ aparena samayena vuddhiṁ virūlhiṁ vepullam āpajjeyya. Evameva kho, bhikkhave, tumhepi akusalam pajahatha, kusalesu dhammesu āyogam karotha. Evañhi tumhepi imasmiṁ dhammadvinaye vuddhiṁ virūlhiṁ vepullam āpajjissatha.

226. “Bhūtapubbaṁ, bhikkhave, imissāyeva sāvatthiyā vedehikā nāma gahapatānī ahosi. Vedehikāya, bhikkhave, gahapatāniyā evam kalyāṇo kittisaddo abbhuggato – ‘soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī’ti. Vedehikāya kho pana, bhikkhave, gahapatāniyā kālī nāma dāsī ahosi dakkhā analasā susamvihitakammantā.

“Atha kho, bhikkhave, kāliyā dāsiyā etadahosi – ‘mayham kho ayyāya evam kalyāṇo kittisaddo abbhuggato – ‘soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī’ti. Kim nu kho me ayyā santamyeva nu kho ajjhattam kopam na pātukaroti udāhu asantam udāhu mayhamevete [mayhevete (sī. pī.)] kammantā susamvihitā yena me ayyā santamyeva ajjhattam kopam na pātukaroti, no asantam? Yamnūnāhaṁ ayyam vīmamseyya’nti. Atha kho, bhikkhave, kālī dāsī divā uṭṭhāsi. Atha kho, bhikkhave, vedehikā gahapatānī kāliṁ dāsim etadavoca – ‘he je kālī’ti. ‘Kim, ayye’ti? ‘Kim, je, divā uṭṭhāsi’ti? ‘Na khvayye [na kho ayye (sī. pī.)], kiñci’ti. ‘No vata re kiñci, pāpi dāsi [pāpadāsi (syā. ka.)], divā uṭṭhāsi’ti kupitā anattamanā bhākuṭīm [bhākuṭīm (sī. pī.), bhākuṭīm (syā.)] akāsi. Atha kho, bhikkhave, kāliyā dāsiyā etadahosi – ‘santamyeva kho me ayyā ajjhattam kopam na pātukaroti, no asantam; mayhamevete kammantā susamvihitā, yena me ayyā santamyeva ajjhattam kopam na pātukaroti, no asantam. Yamnūnāhaṁ bhiyyosomattāya ayyam vīmamseyya’’nti.

“Atha kho, bhikkhave, kālī dāsī divātaramyeva uṭṭhāsi. Atha kho, bhikkhave, vedehikā gahapatānī kāliṁ dāsim etadavoca – ‘he je, kālī’ti. ‘Kim, ayye’ti? ‘Kim, je, divātaram uṭṭhāsi’ti? ‘Na khvayye, kiñci’ti. ‘No vata re kiñci, pāpi dāsi, divātaram uṭṭhāsi’ti kupitā anattamanā anattamanavācam nicchāresi. Atha kho, bhikkhave, kāliyā dāsiyā etadahosi – ‘santamyeva kho me ayyā ajjhattam kopam na pātukaroti, no asantam. Mayhamevete kammantā susamvihitā, yena me ayyā santamyeva ajjhattam

kopam na pātukaroti, no asantam. Yaṁnūnāham bhiyyosomattāya ayyam vīmamseyya’nti.

“Atha kho, bhikkhave, kālī dāsī divātarameyeva uṭṭhāsi. Atha kho, bhikkhave, vedehikā gahapatānī kāliṁ dāsim etadavoca – ‘he je, kālī’ti. ‘Kiṁ, ayye’ti? ‘Kiṁ, je, divā uṭṭhāsi’ti? ‘Na khvayye, kiñci’ti. ‘No vata re kiñci, pāpi dāsi, divā uṭṭhāsi’ti kūpitā anattamanā aggalaśūciṁ gahetvā sīse pahāram adāsi, sīsam vobhindi [vi + ava + bhindi = vobhindi]. Atha kho, bhikkhave, kālī dāsī bhinnena sīsena lohitena galantena paṭivissakānam ujjhāpesi – ‘passathayye, soratāya kammam; passathayye, nivatāya kammam, passathayye, upasantāya kammam! Kathañhi nāma ekadāsikāya divā uṭṭhāsi’ti kūpitā anattamanā aggalaśūciṁ gahetvā sīse pahāram dassati, sīsam vobhindissati’ti.

“Atha kho, bhikkhave, vedehikāya gahapatāniyā aparena samayena evam pāpako kittisaddo abbhuggacchi – ‘caṇḍī vedehikā gahapatānī, anivatā vedehikā gahapatānī, anupasantā vedehikā gahapatānī’ti.

“Evameva kho, bhikkhave, idhekacco bhikkhu tāvadeva soratasorato hoti nivātanivāto hoti upasantūpasanto hoti yāva na amanāpā vacanapathā phusanti. Yato ca, bhikkhave, bhikkhum amanāpā vacanapathā phusanti, atha bhikkhu ‘sorato’ti veditabbo, ‘nivāto’ti veditabbo, ‘upasanto’ti veditabbo. Nāham tam, bhikkhave, bhikkum ‘suvaco’ti vadāmi yo cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārahetu suvaco hoti, sovacassataṁ āpajjati. Tam kissa hetu? Tañhi so, bhikkhave, bhikkhu cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāram alabhamāno na suvaco hoti, na sovacassataṁ āpajjati. Yo ca kho, bhikkhave, bhikkhu dhammamyeva sakkaronto, dhammam garuṁ karonto, dhammam mānento, dhammam pūjento, dhammam apacāyamāno [dhammam yeva sakkaronto dhammam garukaronto dhammam apacāyamāno (sī. syā. pī.)] suvaco hoti, sovacassataṁ āpajjati, tamaham ‘suvaco’ti vadāmi. Tasmātiha, bhikkhave, ‘dhammamyeva sakkarontā, dhammam garuṁ karontā, dhammam mānentā, dhammam pūjentā, dhammam apacāyamānā suvacā bhavissāma, sovacassataṁ āpajjissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbam.

227. “Pañcime, bhikkhave, vacanapathā yehi vo pare vadamānā vadeyyum – kālena vā akālena vā; bhūtena vā abhūtena vā; sañhena vā pharusena vā; atthasam̄hitena vā anatthasam̄hitena vā; mettacittā vā dosantarā vā. Kālena vā, bhikkhave, pare vadamānā vadeyyum akālena vā; bhūtena vā, bhikkhave, pare vadamānā vadeyyum abhūtena vā; sañhena vā, bhikkhave, pare vadamānā vadeyyum pharusena vā; atthasam̄hitena vā, bhikkhave, pare vadamānā vadeyyum anatthasam̄hitena vā; mettacittā vā, bhikkhave, pare vadamānā vadeyyum dosantarā vā. Tatrāpi vo, bhikkhave, evam sikkhitabbam – ‘na ceva no cittam vipariṇatam bhavissati, na ca pāpikam vācam nicchāressāma, hitānukampī ca viharissāma mettacittā, na dosantarā. Tañca puggalam mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇañca sabbāvantam lokam mettāsahagatena cittena vipulena mahaggatena appamāñena averena abyābajjhena [abyāpajjhena (sī. syā. pī.), abyāpajjena (ka.) aṅguttaratanipātañkā oloketabbā] pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbam.

228. “Seyyathāpi, bhikkhave, puriso āgaccheyya kudālapitakam [kuddālapitakam (sī. syā. pī.)] ādāya. So evam vadeyya – ‘ahaṁ imam mahāpathavim apathavim karissamī’ti. So tatra tatra vikhaṇeyya [khaṇeyya (sī. syā. pī.)], tatra tatra vikireyya, tatra tatra oṭṭhubheyya, tatra tatra omutteyya – ‘apathavī bhavasi, apathavī bhavasi’ti. Tam kiṁ maññatha, bhikkhave, api nu so puriso imam mahāpathavim apathavim kareyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Ayañhi, bhante, mahāpathavī gambhīrā appameyyā. Sā na sukarā apathavī kātum; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum – kālena vā akālena vā; bhūtena vā abhūtena vā; sañhena vā pharusena vā; atthasam̄hitena vā anatthasam̄hitena vā; mettacittā vā dosantarā vā. Kālena vā, bhikkhave, pare vadamānā vadeyyum akālena vā; bhūtena vā bhikkhave, pare vadamānā vadeyyum abhūtena vā; sañhena vā, bhikkhave, pare vadamānā vadeyyum pharusena vā; atthasam̄hitena vā, bhikkhave, pare vadamānā vadeyyum

anatthasamhitena vā; mettacittā vā, bhikkhave, pare vadamānā vadeyyum dosantarā vā. Tatrāpi vo, bhikkhave, evam sikkhitabbam – ‘na ceva no cittam vipariṇataṁ bhavissati, na ca pāpikam vācam nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalam mettāsaṅgatena cetasā pharitvā viharissāma, tadārammaṇañca sabbāvantam lokam pathavisamena cetasā vipulena mahaggatena appamāñena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbam.

229. “Seyyathāpi, bhikkhave, puriso āgaccheyya lākham vā haliddim vā nīlam vā mañjīṭham vā ādāya. So evam vadeyya – ‘ahañ imasmim ākāse rūpaṁ likhissāmi, rūpapātubhāvam karissāmī’ti. Tam kiṁ maññatha, bhikkhave, api nu so puriso imasmim ākāse rūpaṁ likheyya, rūpapātubhāvam kareyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Ayañhi, bhante, ākāso arūpī anidassano. Tattha na sukaram rūpaṁ likhitum, rūpapātubhāvam kātum; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum kālena vā akālena vā ...pe... ‘na ceva... tadārammaṇañca sabbāvantam lokam ākāsasamena cetasā vipulena mahaggatena appamāñena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbam.

230. “Seyyathāpi, bhikkhave, puriso āgaccheyya ādittam tiṇukkam ādāya. So evam vadeyya – ‘ahañ imāya ādittāya tiṇukkāya gaṅgam nadim santāpessāmi saṃparitāpessāmī’ti. Tam kiṁ maññatha, bhikkhave, api nu so puriso ādittāya tiṇukkāya gaṅgam nadim santāpeyya saṃparitāpeyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Gaṅgā hi, bhante, nadī gambhīrā appameyyā. Sā na sukarā ādittāya tiṇukkāya santāpetum saṃparitāpetum; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum kālena vā akālena vā...pe... ‘na ceva... tadārammaṇañca sabbāvantam lokam gaṅgāsamena cetasā vipulena mahaggatena appamāñena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbam.

231. “Seyyathāpi, bhikkhave, biļārabhastā madditā sumadditā suparimadditā, mudukā tūlinī chinnasassarā chinnabhabbharā. Atha puriso āgaccheyya kaṭham vā kathalam [[kathalam \(sī. syā. pī.\)](#)] vā ādāya. So evam vadeyya – ‘ahañ imam biļārabhastam madditam sumadditam suparimadditam, mudukam tūlinim, chinnasassaram chinnabhabbaram kaṭhena vā kathalena vā sarasaram karissāmi bharabharām karissāmī’ti. Tam kiṁ maññatha, bhikkhave, api nu so puriso amuñ biļārabhastam madditam sumadditam suparimadditam, mudukam tūlinim, chinnasassaram chinnabhabbaram kaṭhena vā kathalena vā sarasaram kareyya, bharabharām kareyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Amu hi, bhante, biļārabhastā madditā sumadditā suparimadditā, mudukā tūlinī, chinnasassarā chinnabhabbharā. Sā na sukarā kaṭhena vā kathalena vā sarasaram kātum bharabharām kātum; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum kālena vā akālena vā; bhūtena vā abhūtena vā; sañhena vā pharusena vā; atthasamhitena vā anatthasamhitena vā; mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum akālena vā; bhūtena vā, bhikkhave, pare vadamānā vadeyyum abhūtena vā; sañhena vā, bhikkhave, pare vadamānā vadeyyum pharusena vā; atthasamhitena vā, bhikkhave, pare vadamānā vadeyyum anatthasamhitena vā; mettacittā vā, bhikkhave, pare vadamānā vadeyyum dosantarā vā. Tatrāpi vo, bhikkhave, evam sikkhitabbam – ‘na ceva no cittam vipariṇataṁ bhavissati, na ca pāpikam vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalam mettāsaṅgatena cetasā pharitvā viharissāma, tadārammaṇañca sabbāvantam lokam biļārabhastāsamena cetasā vipulena mahaggatena appamāñena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbam.

232. “Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyum, tatrāpi yo mano padūseyya, na me so tena sāsanakaro. Tatrāpi vo, bhikkhave, evam sikkhitabbam – ‘na ceva no cittam vipariṇataṁ bhavissati, na ca pāpikam vācam nicchāressāma, hitānukampī ca viharissāma

mettacittā na dosantarā. Tañca puggalam mettāsahagatena cetasā pharitvā viharissāma tadārammañca sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāñena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbam.

233. “Imañca [imañce (?)] tumhe, bhikkhave, kakacūpamam ovādam abhikkhañam manasi kareyyātha. Passatha no tumhe, bhikkhave, tam vacanapatham, aṇum vā thūlam vā, yañ tumhe nādhivāseyyātha”ti? “No hetam, bhante”. “Tasmātiha, bhikkhave, imañ kakacūpamam ovādam abhikkhañam manasikarotha. Tam vo bhavissati dīgharattam hitāya sukhāyā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Kakacūpamasuttam niñhitam pañhamam.

2. Alagaddūpamasuttam

234. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiñḍikassa ārāme. Tena kho pana samayena arīṭhassa nāma bhikkhuno gaddhabādhipubbassa [gaddhabādhipubbassa (ka.)] evarūpam pāpakam diñthigatañ uppannañ hoti – “tathāham bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te pañisevato nālam antarāyāyā”ti. Assosum kho sambulā bhikkhū – “arīṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpam pāpakam diñthigatañ uppannañ – ‘tathāham bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te pañisevato nālam antarāyāyā’”ti. Atha kho te bhikkhū yena arīṭho bhikkhu gaddhabādhipubbo tenupasañkamim̄su; upasañkamitvā arīṭham bhikkhum gaddhabādhipubbam etadavocum – “saccam kira te, āvuso arīṭha, evarūpam pāpakam diñthigatañ uppannañ – ‘tathāham bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te pañisevato nālam antarāyāyā’”ti. “Evambyākho [evam kho (?) bhagavato sammukhāyevassa ‘evambyākho’ti] aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te pañisevato nālam antarāyāyā”ti.

Atha kho tepi bhikkhū arīṭham bhikkhum gaddhabādhipubbam etasmā pāpakā diñthigatā vivecetukāmā samanuyuñjanti samanugāhanti [samanuggāhanti (syā.)] samanubhāsanti – “mā hevam, āvuso arīṭha, avaca, mā bhagavantam abbhācikkhi; na hi sādhu bhagavato abbhakkhanam [abbhācikkhanam (ka.)], na hi bhagavā evam vadeyya. Anekapariyāyenāvuso arīṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alañca pana te pañisevato antarāyāya. Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atthikañkalūpamā kāmā vuttā bhagavatā... pe... mañsapēsūpamā kāmā vuttā bhagavatā... tinukkūpamā kāmā vuttā bhagavatā... aṅgārakāsūpamā kāmā vuttā bhagavatā... supinakūpamā kāmā vuttā bhagavatā... yācitakūpamā kāmā vuttā bhagavatā... rukkhaphalūpamā kāmā vuttā bhagavatā... asisūnūpamā kāmā vuttā bhagavatā... sattisūlūpamā kāmā vuttā bhagavatā... sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”ti. Evampi kho arīṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno [samanuggāhiyamāno (syā. vinayepi)] samanubhāsiyamāno tadeva [tatheva tam (vinaye)] pāpakam diñthigatañ thāmasā parāmāsā abhinivissa voharati – “evambyākho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te pañisevato nālam antarāyāyā”ti.

235. Yato kho te bhikkhū nāsakkhiṁsu arīṭham bhikkhum gaddhabādhipubbam etasmā pāpakā diñthigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasañkamim̄su; upasañkamitvā bhagavantam abhivādetvā ekamantañ nisidim̄su. Ekamantañ nisinnā kho te bhikkhū bhagavantam etadavocum – “arīṭhassa nāma, bhante, bhikkhuno gaddhabādhipubbassa evarūpam pāpakam diñthigatañ uppannañ – ‘tathāham bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te pañisevato nālam antarāyāyā’ti. Assumha kho mayam, bhante – ‘arīṭhassa

kira nāma bhikkhuno gaddhabādhipubbassa evarūpam pāpakam diṭṭhigataṁ uppannam – tathāhaṁ bhagavatā dhammaṁ desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’ti. Atha kho mayam, bhante, yena arīṭho bhikkhu gaddhabādhipubbo tenupasaṅkamimha; upasaṅkamitvā arīṭham bhikkhum gaddhabādhipubbam etadavocumha – ‘saccam kira te, āvuso arīṭha, evarūpam pāpakam diṭṭhigataṁ uppannam – tathāhaṁ bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’ti?

“Evaṁ vutte, bhante, arīṭho bhikkhu gaddhabādhipubbo amhe etadavoca – ‘evambyākho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’ti. Atha kho mayam, bhante, arīṭham bhikkhum gaddhabādhipubbam etasmā pāpakā diṭṭhigataṁ vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha – ‘mā hevam, āvuso arīṭha, avaca, mā bhagavantam abbhācikkhi; na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evam vadeyya. Anekapariyāyenāvuso arīṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atṭhikaṅkalūpamā kāmā vuttā bhagavatā...pe... sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti. Evampi kho, bhante, arīṭho bhikkhu gaddhabādhipubbo amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam diṭṭhigataṁ thāmasā parāmāsā abhinivissa voharati – ‘evambyākho aham, āvuso, bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’ti. Yato kho mayam, bhante, nāsakkhimha arīṭham bhikkhum gaddhabādhipubbam etasmā pāpakā diṭṭhigataṁ vivecetum, atha mayam etamattham bhagavato ārocemā’ti.

236. Atha kho bhagavā aññataram bhikkhum āmantesi – “ehi tvam, bhikkhu, mama vacanena arīṭham bhikkhum gaddhabādhipubbam āmantehi – ‘satthā tam, āvuso arīṭha, āmanteti’”ti. “Evaṁ, bhante”ti kho so bhikkhu bhagavato paṭissutvā, yena arīṭho bhikkhu gaddhabādhipubbo tenupasaṅkami; upasaṅkamitvā arīṭham bhikkhum gaddhabādhipubbam etadavoca – “satthā tam, āvuso arīṭha, āmanteti”ti. “Evamāvuso”ti kho arīṭho bhikkhu gaddhabādhipubbo tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhvādetvā ekamantam nisīdi. Ekamantam nisinnam kho arīṭham bhikkhum gaddhabādhipubbam bhagavā etadavoca – “saccam kira te, arīṭha, evarūpam pāpakam diṭṭhigataṁ uppannam – ‘tathāhaṁ bhagavatā dhammam desitam ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’”ti?

“Evambyākho aham, bhante, bhagavatā dhammam desitam ājānāmi – ‘yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’”ti. “Kassa kho nāma tvam, moghapurisa, mayā evam dhammam desitam ājānāsi? Nanu mayā, moghapurisa, anekapariyāyena antarāyikā dhammā antarāyikā vuttā? Alaṅca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atṭhikaṅkalūpamā kāmā vuttā mayā... maṃsapesūpamā kāmā vuttā mayā... tiṇukkūpamā kāmā vuttā mayā... aṅgārakāsūpamā kāmā vuttā mayā... supinakūpamā kāmā vuttā mayā... yacitakūpamā kāmā vuttā mayā... rukkhaphalūpamā kāmā vuttā mayā... asisūnūpamā kāmā vuttā mayā... sattisūlūpamā kāmā vuttā mayā... sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atha ca pana tvam, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khanasi, bahuñca apuññam pasavasi. Tañhi te, moghapurisa, bhavissati dīgharattam ahitāya dukkhāyā”ti.

Atha kho bhagavā bhikkhū āmantesi – “tam kiṁ maññatha, bhikkhave, api nāyam arīṭho bhikkhu gaddhabādhipubbo usmīkatopi imasmim dhammadvinaye”ti? “Kiñhi [kiñti (ka.)] siyā, bhante; no hetam, bhante”ti. Evaṁ vutte, arīṭho bhikkhu gaddhabādhipubbo tuṇhībhūto mañkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho bhagavā arīṭham bhikkhum gaddhabādhipubbam tuṇhībhūtam mañkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam viditvā arīṭham bhikkhum gaddhabādhipubbam etadavoca – “paññayissasi kho tvam, moghapurisa, etena sakena pāpakena diṭṭhigatena. Idhāhaṁ bhikkhū paṭipucchissāmī”ti.

237. Atha kho bhagavā bhikkhū āmantesi – “tumhepi me, bhikkhave, evam dhammaṁ desitam ājānātha yathāyam arīṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññam pasavatī”ti? “No hetam, bhante. Anekapariyāyena hi no, bhante, antarāyikā dhammā antarāyikā vuttā bhagavatā; alañca pana te pañisevato antarāyāya. Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Aṭṭhikañkalūpamā kāmā vuttā bhagavatā...pe... sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”ti. “Sādu sādu, bhikkhave, sādu, kho me tumhe, bhikkhave, evam dhammaṁ desitam ājānātha. Anekapariyāyena hi kho, bhikkhave, antarāyikā dhammā vuttā mayā, alañca pana te pañisevato antarāyāya. Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Aṭṭhikañkalūpamā kāmā vuttā mayā...pe... sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atha ca panāyam arīṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññam pasavati. Tañhi tassa moghapurisassa bhavissati dīgharattam ahitāya dukkhāya. So vata, bhikkhave, aññatreva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme pañisevissatī – netam thānam vijjati”.

238. “Idha, bhikkhave, ekacce moghapurisā dhammaṁ pariyāpuṇanti – suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammam, vedallam. Te tam dhammaṁ pariyāpuṇitvā tesam dhammānam paññāya attham na upaparikkhanti. Tesam te dhammā paññāya attham anupaparikkhatam na nijjhānam khamanti. Te upārambhānisamsā ceva dhammaṁ pariyāpuṇanti itivādappamokkhānisamsā ca. Yassa catthāya dhammaṁ pariyāpuṇanti tañcassa attham nānubhonti. Tesam te dhammā duggahitā dīgharattam ahitāya dukkhāya samvattanti. Tam kissa hetu? Duggahitattā, bhikkhave, dhammānam.

“Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanam caramāno. So passeyya mahantam alagaddam. Tamenam bhoge vā naṅguṭhe vā gaṇheyya. Tassa so alagaddo pañiparivattitvā [pañinivattitvā (syā. ka.)] hatthe vā bāhāya vā aññatarasmiñ vā aṅgapaccānge ḍamseyya [ḍaseyya (sī. pī.)]. So tatonidānam maraṇam vā nigaccheyya maraṇamattam vā dukkham. Tam kissa hetu? Duggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṁ pariyāpuṇanti – suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammam, vedallam. Te tam dhammaṁ pariyāpuṇitvā tesam dhammānam paññāya attham upaparikkhanti. Tesam te dhammā paññāya attham upaparikkhatam nijjhānam khamanti. Te na ceva upārambhānisamsā dhammaṁ pariyāpuṇanti na itivādappamokkhānisamsā ca [na ca itivādappamokkhānisamsā (?)]. Yassa catthāya dhammaṁ pariyāpuṇanti tañcassa attham anubhonti. Tesam te dhammā suggahitā dīgharattam hitāya sukhāya samvattanti. Tam kissa hetu? Duggahitattā bhikkhave dhammānam.

239. “Idha pana, bhikkhave, ekacce kulaputtā dhammaṁ pariyāpuṇanti – suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammam, vedallam. Te tam dhammaṁ pariyāpuṇitvā tesam dhammānam paññāya attham upaparikkhanti. Tesam te dhammā paññāya attham upaparikkhatam nijjhānam khamanti. Te na ceva upārambhānisamsā dhammaṁ pariyāpuṇanti na itivādappamokkhānisamsā ca [na ca itivādappamokkhānisamsā (?)]. Yassa catthāya dhammaṁ pariyāpuṇanti tañcassa attham anubhonti. Tesam te dhammā suggahitā dīgharattam hitāya sukhāya samvattanti. Tam kissa hetu? Suggahitattā bhikkhave dhammānam.

“Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanam caramāno. So passeyya mahantam alagaddam. Tamenam ajapadena dañdena suniggahitam nigganheyya. Ajapadena dañdena suniggahitam niggahitvā, gīvāya suggahitam gaṇheyya. Kiñcāpi so, bhikkhave, alagaddo tassa purisassa hattham vā bāham vā aññataram vā aṅgapaccāngam bhogehi paliveṭheyya, atha kho so neva tatonidānam maraṇam vā nigaccheyya maraṇamattam vā dukkham. Tam kissa hetu? Suggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce kulaputtā dhammaṁ pariyāpuṇanti – suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammam, vedallam. Te tam dhammaṁ pariyāpuṇitvā tesam dhammānam paññāya attham upaparikkhanti. Tesam te dhammā

paññāya attham upaparikkhatam nijjhānam khamanti. Te na ceva upārambhānisamsā dhammam pariyāpuṇanti, na itivādappamokkhānisamsā ca. Yassa catthāya dhammam pariyāpuṇanti, tañcassa attham anubhonti. Tesam te dhammā suggahitā dīgharattam atthāya hitāya sukhāya saṃvattanti. Tam kissa hetu? Suggahitattā, bhikkhave, dhammānaṃ. Tasmātiha, bhikkhave, yassa me bhāsitassa attham ājāneyyātha, tathā nam dhāreyyātha. Yassa ca pana me bhāsitassa attham na ājāneyyātha, aham vo tattha paṭipucchitabbo, ye vā panāssu viyattā bhikkhū.

240. “Kullūpamaṇ vo, bhikkhave, dhammam desessāmi nittharaṇatthāya, no gahaṇatthāya. Tam suṇātha, sādhukam manasikarotha, bhāsissāmī”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “seyyathāpi, bhikkhave, puriso addhānamaggappaṭipanno. So passeyya mahantam udakaṇṇavam, orimam tīram sāsaṅkam sappaṭibhayam, pārimam tīram khemam appaṭibhayam; na cassa nāvā santāraṇī uttarasetu vā apārā pāram gamanāya. Tassa evamassa – ‘ayam kho mahāudakaṇṇavo, orimam tīram sāsaṅkam sappaṭibhayam, pārimam tīram khemam appaṭibhayam; natthi ca nāvā santāraṇī uttarasetu vā apārā pāram gamanāya. Yaṁnūnāham tiṇakaṭṭhasākhāpalāsam samkaḍḍhitvā, kullaṃ bandhitvā, tam kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttareyya’nti. Atha kho so, bhikkhave, puriso tiṇakaṭṭhasākhāpalāsam samkaḍḍhitvā, kullaṃ bandhitvā tam kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttareyya. Tassa purisassa uttiṇṇassa [tiṇṇassa (pī. ka.)] pāraṅgatassa evamassa – ‘bahukāro kho me ayam kullo; imāham kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttiṇṇo. Yaṁnūnāham imam kullaṃ sīse vā āropetvā khandhe vā uccāretvā [uccopetvā (ka.)] yena kāmaṃ pakkameyya’nti. Tam kiṃ maññatha, bhikkhave, api nu so puriso evamkārī tasmiṃ kulle kiccakārī assā”ti? “No hetam, bhante”. “Kathamkārī ca so, bhikkhave, puriso tasmiṃ kulle kiccakārī assa? Idha, bhikkhave, tassa purisassa uttiṇṇassa pāraṅgatassa evamassa – ‘bahukāro kho me ayam kullo; imāham kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttiṇṇo. Yaṁnūnāham imam kullaṃ thale vā ussādetvā [ussāretvā (ka.)] udake vā opilāpetvā yena kāmaṃ pakkameyya’nti. Evamkārī kho so, bhikkhave, puriso tasmiṃ kulle kiccakārī assa. Evameva kho, bhikkhave, kullaṃ mayā dhammo desito nittharaṇatthāya, no gahaṇatthāya. Kullūpamaṇ vo, bhikkhave, dhammam desitaṃ, ājānantehi dhammāpi vo pahātabbā pageva adhammā.

241. “Chayimāni, bhikkhave, diṭṭhiṭṭhānāni. Katamāni cha? Idha, bhikkhave, assutavā puthujjano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpam ‘etam mama, esohamasmi, eso me attā’ti samanupassati; vedanam ‘etam mama, esohamasmi, eso me attā’ti samanupassati; saññam ‘etam mama, esohamasmi, eso me attā’ti samanupassati; saṅkhāre ‘etam mama, esohamasmi, eso me attā’ti samanupassati; yampi tam diṭṭham sutam mutam viññātam pattam pariyesitam, anuvicaritam manasā tampi ‘etam mama, esohamasmi, eso me attā’ti samanupassati; yampi tam diṭṭhiṭṭhānam – so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamam tatheva ṭhassāmīti – tampi ‘etam mama, esohamasmi, eso me attā’ti samanupassati. Sutavā ca kho, bhikkhave, ariyasāvako ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānam dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, rūpam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati; vedanam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati; saññam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati; saṅkhāre ‘netam mama, nesohamasmi, na meso attā’ti samanupassati; yampi tam diṭṭham sutam mutam viññātam pattam pariyesitam, anuvicaritam manasā, tampi ‘netam mama, nesohamasmi, na meso attā’ti samanupassati; yampi tam diṭṭhiṭṭhānam – so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamam tatheva ṭhassāmīti – tampi ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. So evam samanupassanto asati na paritassatī”ti.

242. Evam vutte, aññataro bhikkhu bhagavantam etadavoca – “siyā nu kho, bhante, bahiddhā asati paritassanā”ti? “Siyā, bhikkhū”ti – bhagavā avoca. “Idha bhikkhu ekaccassa evam hoti – ‘ahu vata me, tam vata me natthi; siyā vata me, tam vatāham na labhāmī”ti. So socati kilamati paridevati urattālim

kandati sammoham̄ āpajjati. Evam̄ kho, bhikkhu, bahiddhā asati paritassanā hotī”ti.

“Siyā pana, bhante, bahiddhā asati aparitassanā”ti? “Siyā, bhikkhū”ti – bhagavā avoca. “Idha bhikkhu ekaccassa na evam̄ hoti – ‘ahu vata me, tam̄ vata me natthi; siyā vata me, tam̄ vatāham na labhāmī’ti. So na socati na kilamati na paridevati na urattālim kandati na sammoham̄ āpajjati. Evam̄ kho, bhikkhu, bahiddhā asati aparitassanā hotī”ti.

“Siyā nu kho, bhante, ajjhattam̄ asati paritassanā”ti? “Siyā, bhikkhū”ti – bhagavā avoca. “Idha, bhikkhu, ekaccassa evam̄ diṭṭhi hoti – ‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamam̄ tatheva ṭhassāmī’ti. So suṇāti tathāgatassa vā tathāgatasāvakassa vā sabbesam̄ diṭṭhiṭṭhānādhiṭṭhānapariyuṭṭhānābhinivesānusayānam̄ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammam̄ desentassa. Tassa evam̄ hoti – ‘ucchijjissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmī’ti. So socati kilamati paridevati urattālim kandati sammoham̄ āpajjati. Evam̄ kho, bhikkhu, ajjhattam̄ asati paritassanā hotī”ti.

“Siyā pana, bhante, ajjhattam̄ asati aparitassanā”ti? “Siyā, bhikkhū”ti bhagavā avoca. “Idha, bhikkhu, ekaccassa na evam̄ diṭṭhi hoti – ‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamam̄ tatheva ṭhassāmī’ti. So suṇāti tathāgatassa vā tathāgatasāvakassa vā sabbesam̄ diṭṭhiṭṭhānādhiṭṭhānapariyuṭṭhānābhinivesānusayānam̄ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammam̄ desentassa. Tassa na evam̄ hoti – ‘ucchijjissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmī’ti. So na socati na kilamati na paridevati na urattālim kandati na sammoham̄ āpajjati. Evam̄ kho, bhikkhu, ajjhattam̄ asati aparitassanā hotī”.

243. “Tam̄ [tañca (ka.)], bhikkhave, pariggaham̄ pariggaṇheyyātha, yvāssa [yvāssu (ka.)] pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamam̄ tatheva tiṭṭheyya. Passatha no tumhe, bhikkhave, tam̄ pariggaham̄ yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamam̄ tatheva tiṭṭheyā”ti? “No hetam̄, bhante”. “Sādhu, bhikkhave. Ahampi kho tam̄, bhikkhave, pariggaham̄ na samanupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo sassatisamam̄ tatheva tiṭṭheyya.

“Tam̄, bhikkhave, attavādupādānam̄ upādiyetha, yaṁsa [yassa (syā. ka.)] attavādupādānam̄ upādiyato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe, bhikkhave, tam̄ attavādupādānam̄ yaṁsa attavādupādānam̄ upādiyato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā”ti? “No hetam̄, bhante”. “Sādhu, bhikkhave. Ahampi kho tam̄, bhikkhave, attavādupādānam̄ na samanupassāmi yaṁsa attavādupādānam̄ upādiyato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā.

“Tam̄, bhikkhave, diṭṭhinissayam̄ nissayetha yaṁsa diṭṭhinissayam̄ nissayato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe, bhikkhave, tam̄ diṭṭhinissayam̄ yaṁsa diṭṭhinissayam̄ nissayato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā”ti? “No hetam̄, bhante”. “Sādhu, bhikkhave. Ahampi kho tam̄, bhikkhave, diṭṭhinissayam̄ na samanupassāmi yaṁsa diṭṭhinissayam̄ nissayato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā”.

244. “Attani vā, bhikkhave, sati attaniyam̄ me ti assā”ti?

“Evam̄, bhante”.

“Attaniye vā, bhikkhave, sati attā me ti assā”ti? “Evam̄, bhante”.

“Attani ca, bhikkhave, attaniye ca saccato thetato anupalabbhamāne, yampi tam diṭṭhiṭṭhānam – ‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamāt tatheva ṭhassāmī’ti – nanāyam [na ca khoyam (ka.)], bhikkhave, kevalo paripūro bāladhammo’’’ti?

“Kiñhi no siyā, bhante, kevalo hi, bhante, paripūro [kevalo paripūro (sī. pī.)] bāladhammo”ti.

“Tam kiṁ maññatha, bhikkhave, rūpam niccam vā aniccam vā”ti?

“Aniccam, bhante”.

“Yam panāniccam, dukkham vā tam sukham vā”ti?

“Dukkham, bhante”.

“Yam panāniccam dukkham vipariṇāmadhammaṁ, kallam nu tam samanupassitum – etam mama, esohamasmi, eso me attā”ti?

“No hetam, bhante”.

“Tam kiṁ maññatha, bhikkhave, vedanā...pe... saññā... saṅkhārā... viññāṇam niccam vā aniccam vā”ti?

“Aniccam, bhante”.

“Yam panāniccam, dukkham vā tam sukham vā”ti?

“Dukkham, bhante”.

“Yam panāniccam dukkham vipariṇāmadhammaṁ, kallam nu tam samanupassitum – etam mama, esohamasmi, eso me attā”ti?

“No hetam, bhante”.

“Tasmātiha, bhikkhave, yam kiñci rūpam atītānāgatapaccuppannam, ajjhattam vā bahiddhā vā, oлārikam vā sukhumaṁ vā, hīnam vā pañitam vā, yam dūre santike vā, sabbam rūpam ‘netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññaya daṭṭhabbam. Yā kāci vedanā... pe... yā kāci saññā... ye keci saṅkhārā... yam kiñci viññāṇam atītānāgatapaccuppannam, ajjhattam vā bahiddhā vā, oлārikam vā sukhumaṁ vā, hīnam vā pañitam vā, yam dūre santike vā, sabbam viññāṇam ‘netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññaya daṭṭhabbam”.

245. “Evam passam, bhikkhave, sutavā ariyasāvako rūpasmiṁ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāṇasmiṁ nibbindati, nibbidā virajjati [nibbindam virajjati (sī. syā. pī.)], virāgā vimuccati, vimuttasmiṁ vimuttamiti ñāṇam hoti. ‘Khīṇā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā’ti pajānāti. Ayam vuccati, bhikkhave, bhikkhu ukkhittapaligho itipi, samkiññaparikkho itipi, abbūlhesiko itipi, niraggalo itipi, ariyo pannaddhajo pannabhāro visamyutto itipi.

“Kathañca, bhikkhave, bhikkhu ukkhittapaligho hoti? Idha, bhikkhave, bhikkhuno avijjā pahīnā hoti, uchchinnamūlā tālāvatthukatā anabhāvaṁkatā, āyatim anuppādadhammā. Evam kho, bhikkhave, bhikkhu ukkhittapaligho hoti.

“Kathañca, bhikkhave, bhikkhu samkiññaparikkho hoti? Idha, bhikkhave, bhikkhuno ponobbhaviko jätisaṁsāro pahīno hoti, ucchinnamūlo tälāvatthukato anabhāvamkato, āyatim anuppādadhammo. Evam̄ kho, bhikkhave, bhikkhu samkiññaparikkho hoti.

“Kathañca, bhikkhave, bhikkhu abbūlhesiko hoti? Idha, bhikkhave, bhikkhuno tañhā pahīnā hoti, ucchinnamūlā tälāvatthukatā anabhāvamkata, āyatim anuppādadhammā. Evam̄ kho, bhikkhave, bhikkhu abbūlhesiko hoti.

“Kathañca, bhikkhave, bhikkhu niraggaļo hoti? Idha, bhikkhave, bhikkhuno pañca orambhāgiyāni samyojanāni pahīnāni honti, ucchinnamūlāni tälāvatthukatāni anabhāvamkata, āyatim anuppādadhammāni. Evam̄ kho, bhikkhave, bhikkhu niraggaļo hoti.

“Kathañca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhārō visamyyutto hoti? Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti, ucchinnamūlo tälāvatthukato anabhāvamkato, āyatim anuppādadhammo. Evam̄ kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhārō visamyyutto hoti.

246. “Evam̄ vimuttacittam̄ kho, bhikkhave, bhikkhum saindā devā sabrahmakā sapajāpatikā anvesam̄ nādhigacchanti – ‘idam̄ nissitam̄ tathāgatassa viññāṇa’nti. Tam̄ kissa hetu? Dīṭhevāham, bhikkhave, dhamme tathāgatam̄ ananuvijjoti vadāmi. Evam̄vādim̄ kho mañ, bhikkhave, evamakkhāyin eke samañabrahmañā asatā tucchā musā abhūtena abbhācikkhanti – ‘venayiko samañō gotamo, sato sattassa ucchedam̄ vināsañ vibhavañ paññāpetī’ti. Yathā cāhañ na, bhikkhave [bhikkhave na (sī. syā. pī.)], yathā cāhañ na vadāmi, tathā mañ te bhonto samañabrahmañā asatā tucchā musā abhūtena abbhācikkhanti – ‘venayiko samañō gotamo, sato sattassa ucchedam̄ vināsañ vibhavañ paññāpetī’ti. Pubbe cāhañ bhikkhave, etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodham. Tatra ce, bhikkhave, pare tathāgatam̄ akkosanti paribhāsanti rosentī vihesenti, tatra, bhikkhave, tathāgatassa na hoti āghāto na appaccayo na cetaso anabhiraddhi.

“Tatra ce, bhikkhave, pare tathāgatam̄ sakkaronti garum̄ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa na hoti ānando na somanassam̄ na cetaso upgilāvitattam. Tatra ce, bhikkhave, pare vā tathāgatam̄ sakkaronti garum̄ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa evam̄ hoti – ‘yam̄ kho idam̄ pubbe pariññātam̄ tattha me evarūpā kārā [sakkārā (ka.)] karīyantī’ti. Tasmātiha, bhikkhave, tumhe cepi pare akkoseyyum̄ paribhāseyyum̄ roseyyum̄ viheseyyum̄, tatra tumhe hi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyum̄ garum̄ kareyyum̄ māneyeyum̄ pūjeyyum̄, tatra tumhehi na ānando na somanassam̄ na cetaso upgilāvitattam̄ karaṇīyam̄. Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyum̄ garum̄ kareyyum̄ māneyeyum̄ pūjeyyum̄, tatra tumhākam̄ evamassa – ‘yam̄ kho idam̄ pubbe pariññātam̄, tattha me [tattha no (ka.) tattha + imeti padacchedo] evarūpā kārā karīyantī’ti.

247. “Tasmātiha, bhikkhave, yam̄ na tumhākam̄ tam̄ pajahatha; tam̄ vo pahīnam̄ dīgharattam̄ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākam̄? Rūpañ, bhikkhave, na tumhākam̄, tam̄ pajahatha; tam̄ vo pahīnam̄ dīgharattam̄ hitāya sukhāya bhavissati. Vedanā, bhikkhave, na tumhākam̄, tam̄ pajahatha; sā vo pahīnā dīgharattam̄ hitāya sukhāya bhavissati. Saññā, bhikkhave, na tumhākam̄, tam̄ pajahatha; sā vo pahīnā dīgharattam̄ hitāya sukhāya bhavissati. Sañkhārā, bhikkhave, na tumhākam̄, te pajahatha; te vo pahīnā dīgharattam̄ hitāya sukhāya bhavissanti. Viññānam̄, bhikkhave, na tumhākam̄, tam̄ pajahatha; tam̄ vo pahīnam̄ dīgharattam̄ hitāya sukhāya bhavissati. Tam̄ kiñ maññatha, bhikkhave, yam̄ imasmiñ jetavane tiñakañthañhasākhāpalāsam̄, tam̄ janō hareyya vā daheyya vā yathāpaccayam̄ vā kareyya. Api nu tumhākam̄ evamassa – ‘amhe janō harati vā dahati vā yathāpaccayam̄ vā karotī’ti? ‘No hetam̄, bhante’. ‘Tam̄ kissa hetu’? ‘Na hi no etam̄, bhante, attā vā attaniyam̄ vā’’ti. ‘Evameva kho, bhikkhave, yam̄ na tumhākam̄ tam̄ pajahatha; tam̄ vo pahīnam̄ dīgharattam̄ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākam̄? Rūpañ, bhikkhave, na tumhākam̄, tam̄ pajahatha; tam̄ vo pahīnam̄ dīgharattam̄ hitāya sukhāya bhavissati. Vedanā, bhikkhave...pe... saññā, bhikkhave... sañkhārā,

bhikkhave...pe... viññāṇam, bhikkhave, na tumhākam, tam pajahatha; tam vo pahīnam dīgharattam hitāya sukhāya bhavissati.

248. “Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike ye te bhikkhū arahanto khīṇasavā vusitavanto katakaranīyā ohitabhārā anuppattasadatthā parikkhīṇabhasamyojanā sammadaññā vimuttā, vaṭṭam tesam natthi paññāpanāya. Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesam bhikkhūnam pañcorambhāgīyāni samyojanāni pahīnāni, sabbe te opapātikā, tattha parinibbāyino, anāvattidhammā tasmā lokā. Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesam bhikkhūnam tīni samyojanāni pahīnāni, rāgadosamohā tanubhūtā, sabbe te sakadāgāmino, sakideva imam lokam āgantvā dukkhassantam karissanti. Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesam bhikkhūnam tīni samyojanāni pahīnāni, sabbe te sotāpannā, avinipātadhammā, niyatā sambodhiparāyanā. Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā. Evam svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evam svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesam mayi saddhāmattam pemamattam sabbe te saggaparāyanā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Alagaddūpamasuttam niṭṭhitam dutiyam.

3. Vammikasuttam

249. Evam me sutam – ekam samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā kumārakassapo andhavane viharati. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam andhavanam obhāsetvā yenāyasmā kumārakassapo tenupasaṅkami; upasaṅkamitvā ekamantam aṭṭhāsi. Ekamantam thitā kho sā devatā āyasmantam kumārakassapam etadavoca –

“Bhikkhu bhikkhu, ayam vammiko [vammīko (katthaci) sakkatānurūpam] rattiñ dhūmāyati, divā pajjalati. Brāhmaṇo evamāha – ‘abhikkhaṇa, sumedha, sattham ādāyā’ti. Abhikkhaṇanto sumedho sattham ādāya addasa laṅgiṁ ‘laṅgi, bhadante’ti. Brāhmaṇo evamāha – ‘ukkhipa laṅgiṁ; abhikkhaṇa, sumedha, sattham ādāyā’ti. Abhikkhaṇanto sumedho sattham ādāya addasa uddhumāyikam. ‘Uddhumāyikā, bhadante’ti. Brāhmaṇo evamāha – ‘ukkhipa uddhumāyikam; abhikkhaṇa, sumedha, sattham ādāyā’ti. Abhikkhaṇanto sumedho sattham ādāya addasa dvidhāpatham. ‘Dvidhāpatho, bhadante’ti. Brāhmaṇo evamāha – ‘ukkhipa dvihāpatham; abhikkhaṇa, sumedha, sattham ādāyā’ti. Abhikkhaṇanto sumedho sattham ādāya addasa caṅgavāram [pañkavāram (syā), cañkavāram (ka)]. ‘Caṅgavāro, bhadante’ti. Brāhmaṇo evamāha – ‘ukkhipa caṅgavāram; abhikkhaṇa, sumedha, sattham ādāyā’ti. Abhikkhaṇanto sumedho sattham ādāya addasa kummaṁ. ‘Kummo, bhadante’ti. Brāhmaṇo evamāha – ‘ukkhipa kummaṁ; abhikkhaṇa, sumedha, sattham ādāyā’ti. Abhikkhaṇanto sumedho sattham ādāya addasa asisūnam. ‘Asisūnā, bhadante’ti. Brāhmaṇo evamāha – ‘ukkhipa asisūnam; abhikkhaṇa, sumedha, sattham ādāyā’ti. Abhikkhaṇanto sumedho sattham ādāya addasa māṃsapesi. ‘Māṃsapesi, bhadante’ti. Brāhmaṇo evamāha – ‘ukkhipa māṃsapesi; abhikkhaṇa, sumedha, sattham ādāyā’ti. Abhikkhaṇanto sumedho sattham ādāya addasa nāgam. ‘Nāgo, bhadante’ti. Brāhmaṇo evamāha – ‘tiṭṭhatu nāgo, mā nāgam ghaṭṭesi; namo karohi nāgassā’”ti.

“‘Ime kho tvam, bhikkhu, pañhe bhagavantam upasankamitvā puccheyyāsi, yathā ca te bhagavā byākaroti tathā nam dhāreyyāsi. Nāham tam, bhikkhu, passāmi sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya, yo imesam pañhānam veyyākaraṇena cittam ārādheyya aññatra tathāgatena vā, tathāgatasāvakena vā, ito vā pana sutvā’ti – idamavoca sā devatā. Idam vatvā tatthevantaradhāyi.

250. Atha kho āyasmā kumārakassapo tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasankamitvā bhagavantam abhvādetvā ekamantam nisidi. Ekamantam nisinno kho āyasmā kumārakassapo bhagavantam etadavoca – “imam, bhante, rattim aññatarā devatā abhikkantāya rattiyā abhikkantavaṇnā kevalakappam andhavanaṇ obhāsetvā yenāham tenupasaṅkami; upasankamitvā ekamantam aṭṭhāsi. Ekamantam ṛhitā kho, bhante, sā devatā mam etadavoca – ‘bhikkhu bhikkhu, ayaṁ vammiko rattim dhūmāyati, divā pajjalati’. Brāhmaṇo evamāha – ‘abhikkhana, sumedha, sattham ādāya’ti. Abhikkhaṇanto sumedho sattham ādāya...pe... ito vā pana sutvāti. Idamavoca, bhante, sā devatā. Idam vatvā tatthevantaradhāyi. ‘Ko nu kho, bhante, vammiko, kā rattim dhūmāyanā, kā divā pajjalanā, ko brāhmaṇo, ko sumedho, kiṁ sattham, kiṁ abhikkhaṇam, kā laṅgī, kā uddhumāyikā, ko dvidhāpatho, kiṁ caṅgavāram, ko kummo, kā asisūnā, kā maṁsapesi, ko nāgo’’ti?

251. “‘Vammiko’ti kho, bhikkhu, imassetam cātumahābhūtikassa [cātumahābhūtikassa (sī. syā. pī.)] kāyassa adhivacanam, mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādana-parimaddanabhedana-viddhamsana-dhammassa.

“‘Yaṁ kho, bhikkhu, divā kammante [kammantam (ka.)] ārabba rattim anuvitakketi anuvicāreti – ayam rattim dhūmāyanā. Yaṁ kho, bhikkhu, rattim anuvitakketvā anuvicāretvā divā kammante payojeti kāyena vācāya ‘manasā’ [() natthi (sī. syā.)] – ayam divā pajjalanā.

“‘Brāhmaṇo’ti kho, bhikkhu, tathāgatassetam adhivacanam arahato sammāsambuddhassa. ‘Sumedho’ti kho bhikkhu sekkhassetam bhikkhuno adhivacanam.

“‘Sattha’nti kho, bhikkhu, ariyāyetam paññāya adhivacanam. ‘Abhikkhaṇa’nti kho, bhikkhu, vīriyārambhassetam adhivacanam.

“‘Laṅgī’ti kho, bhikkhu, avijjāyetam adhivacanam. Ukkhipa laṅgiṁ, pajaha avijjam; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

“‘Uddhumāyikā’ti kho, bhikkhu, kodhūpāyāsassetam adhivacanam. Ukkhipa uddhumāyikam, pajaha kodhūpāyāsam; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

“‘Dvidhāpatho’ti kho, bhikkhu, vicikicchāyetam adhivacanam. Ukkhipa dvidhāpatham, pajaha vicikiccham; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

“‘Caṅgavāra’nti kho, bhikkhu, pañcannetam nīvaraṇānam adhivacanam, seyyathidam – kāmacchandanivaraṇassa, byāpādanīvaraṇassa, thīnamiddhanīvaraṇassa, uddhaccakkukkuccanīvaraṇassa, vicikicchānīvaraṇassa. Ukkhipa caṅgavāram, pajaha pañca nīvaraṇe; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

“‘Kummo’ti kho, bhikkhu, pañcannetam upādānakkhandhānam adhivacanam, seyyathidam – rūpupādānakkhandhassa, vedanupādānakkhandhassa, saññupādānakkhandhassa, saṅkhārupādānakkhandhassa, viññāṇupādānakkhandhassa. Ukkhipa kummam, pajaha pañcupādānakkhandhe; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

“‘Asisūnā’ti kho, bhikkhu, pañcannetam kāmaguṇānam adhivacanam – cakkhuvivīññeyyānam

rūpānam iṭṭhānam kantānam manāpānam piyarūpānam kāmūpasamhitānam rajañyānam, sotaviññeyyānam saddānam...pe... ghānaviññeyyānam gandhānam...pe... jivhāviññeyyānam rasānam...pe... kāyaviññeyyānam phoṭṭhabbānam iṭṭhānam kantānam manāpānam piyarūpānam kāmūpasamhitānam rajañyānam. Ukkhipa asisūnam, pajaha pañca kāmaguṇe; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

““Maṁsapesī”ti kho, bhikkhu, nandīrāgassetam adhivacanam. Ukkhipa maṁsapesim, pajaha nandīrāgam; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

““Nāgo’ti kho, bhikkhu, khīñāsavassetam bhikkhuno adhivacanam. Tiṭṭhatu nāgo, mā nāgam ghaṭṭesi; namo karohi nāgassāti ayametassa attho”ti.

Idamavoca bhagavā. Attamano āyasmā kumārakassapo bhagavato bhāsitam abhinandīti.

Vammikasuttam niṭṭhitam tatiyam.

4. Rathavinītasuttam

252. Evam me sutam – ekam samayam bhagavā rājagahe viharati veļuvane kalandakanivāpe. Atha kho sambahulā jātibhūmakā bhikkhū jātibhūmiyam vassamvuṭṭhā yena bhagavā tenupasaṅkamim̄su; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisidim̄su. Ekamantam nisinne kho te bhikkhū bhagavā etadavoca –

“Ko nu kho, bhikkhave, jātibhūmiyam jātibhūmakānam bhikkhūnam sabrahmacārīnam evam sambhāvito – ‘attanā ca appiccho appicchakathañca bhikkhūnam kattā, attanā ca santuṭṭho santuṭṭhikathañca bhikkhūnam kattā, attanā ca pavivitto pavivekakathañca bhikkhūnam kattā, attanā ca asaṁsaṭṭho asaṁsaggakathañca bhikkhūnam kattā, attanā ca āraddhavīriyo vīriyārambhakathañca bhikkhūnam kattā, attanā ca sīlasampanno sīlasampadākathañca bhikkhūnam kattā, attanā ca samādhisampanno samādhisampadākathañca bhikkhūnam kattā, attanā ca paññāsampanno paññāsampadākathañca bhikkhūnam kattā, attanā ca vimuttisampanno vimuttisampadākathañca bhikkhūnam kattā, attanā ca vimuttiñāḍadassanasampanno vimuttiñāḍadassanasampadākathañca bhikkhūnam kattā, ovādako viññāpako sandassako samādapako samuttejako sampahamsako sabrahmacārīna”nti? “Puṇṇo nāma, bhante, āyasmā mantāṇiputto jātibhūmiyam jātibhūmakānam bhikkhūnam sabrahmacārīnam evam sambhāvito – ‘attanā ca appiccho appicchakathañca bhikkhūnam kattā, attanā ca santuṭṭho...pe... ovādako viññāpako sandassako samādapako samuttejako sampahamsako sabrahmacārīna”nti.

253. Tena kho pana samayena āyasmā sāriputto bhagavato avidūre nisinno hoti. Atha kho āyasmato sāriputtassa etadahosi – “lābhā āyasmato puṇṇassa mantāṇiputtassa, suladdhalābhā āyasmato puṇṇassa mantāṇiputtassa, yassa viññū sabrahmacārī satthu sammukhā anumassa anumassa vanṇam bhāsanti, tañca satthā abbhanumodati. Appeva nāma mayampi kadāci karahaci āyasmatā puṇṇena mantāṇiputtena saddhiṁ samāgaccheyyāma [samāgamam gaccheyya (ka.)], appeva nāma siyā kocideva kathāsallāpo”ti.

254. Atha kho bhagavā rājagahe yathābhīrantam viharitvā yena sāvatthi tena cārikam pakkāmi. Anupubbena cārikam caramāno yena sāvatthi tadavasari. Tatra sudam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Assosi kho āyasmā puṇṇo mantāṇiputto – “bhagavā kira sāvatthim anuppatto; sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme”ti.

255. Atha kho āyasmā puṇṇo mantāṇiputto senāsanam saṁsāmetvā pattacīvaramādāya yena sāvatthi tena cārikam pakkāmi. Anupubbena cārikam caramāno yena sāvatthi jetavanam anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā

ekamantam nisidi. Ekamantam nisinnam kho ayasmantam puṇṇam mantāṇiputtam bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampaham̄sesi. Atha kho ayasmā puṇṇo mantāṇiputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampaham̄sito bhagavato bhāsitam abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā yena andhavanaṁ tenupasaṅkami divāvihārāya.

256. Atha kho aññataro bhikkhu yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā ayasmantam sāriputtam etadavoca – “yassa kho tvam, āvuso sāriputta, puṇṇassa nāma bhikkhuno mantāṇiputtassa abhiñham kittayamāno ahosi, so bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampaham̄sito bhagavato bhāsitam abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā yena andhavanaṁ tena pakkanto divāvihārāya”ti.

Atha kho ayasmā sāriputto taramānarūpo nisidanaṁ ādāya ayasmantam puṇṇam mantāṇiputtam piṭṭhito piṭṭhito anubandhi sīsānulokī. Atha kho ayasmā puṇṇo mantāṇiputto andhavanaṁ ajjhogāhetvā aññatarasmiṁ rukkhamūle divāvihāram nisidi. Ayasmāpi kho sāriputto andhavanaṁ ajjhogāhetvā aññatarasmiṁ rukkhamūle divāvihāram nisidi.

Atha kho ayasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā puṇṇo mantāṇiputto tenupasaṅkami; upasaṅkamitvā ayasmatā puṇṇena mantāṇiputtena saddhiṁ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisidi. Ekamantam nisinno kho ayasmā sāriputto ayasmantam puṇṇam mantāṇiputtam etadavoca –

257. “Bhagavati no, āvuso, brahmacariyam vussatī”ti?

“Evamāvuso”ti.

“Kim nu kho, āvuso, sīlavisuddhattham bhagavati brahmacariyam vussatī”ti?

“No hidam, āvuso”.

“Kim panāvuso, cittavisuddhattham bhagavati brahmacariyam vussatī”ti?

“No hidam, āvuso”.

“Kim nu kho, āvuso, diṭṭhivisuddhattham bhagavati brahmacariyam vussatī”ti?

“No hidam, āvuso”.

“Kim panāvuso, kañkhāvitaraṇavisuddhattham bhagavati brahmacariyam vussatī”ti?

“No hidam, āvuso”.

“Kim nu kho, āvuso, maggāmaggañāṇadassanavisuddhattham bhagavati brahmacariyam vussatī”ti?

“No hidam, āvuso”.

“Kim panāvuso, paṭipadāñāṇadassanavisuddhattham bhagavati brahmacariyam vussatī”ti?

“No hidam, āvuso”.

“‘Kīm nu kho, āvuso, ñāñadassananavisuddhattham bhagavati brahmacariyam vussatī’ti?

“No hidam, āvuso”.

“‘Kīm nu kho, āvuso, sīlavisuddhattham bhagavati brahmacariyam vussatī’ti iti puṭṭho samāno ‘no hidam, āvuso’ti vadesi. ‘Kīm panāvuso, cittavisuddhattham bhagavati brahmacariyam vussatī’ti iti puṭṭho samāno ‘no hidam, āvuso’ti vadesi. ‘Kīm nu kho, āvuso, diṭṭhivisuddhattham...pe... kañkhāvitarañavavisuddhattham...pe... maggāmaggañāñadassananavisuddhattham...pe... paṭipadāñāñadassananavisuddhattham...pe... kīm nu kho, āvuso, ñāñadassananavisuddhattham bhagavati brahmacariyam vussatī’ti iti puṭṭho samāno ‘no hidam āvuso’ti vadesi. Kimattham carahāvuso, bhagavati brahmacariyam vussatī’ti? “Anupādāparinibbānattham kho, āvuso, bhagavati brahmacariyam vussatī’ti.

“‘Kīm nu kho, āvuso, sīlavisuddhi anupādāparinibbāna’’nti?

“No hidam, āvuso”.

“‘Kīm panāvuso, cittavisuddhi anupādāparinibbāna’’nti?

“No hidam, āvuso”.

“‘Kīm nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbāna’’nti?

“No hidam, āvuso”.

“‘Kīm panāvuso kañkhāvitarañavavisuddhi anupādāparinibbāna’’nti?

“No hidam, āvuso”.

“‘Kīm nu kho, āvuso, maggāmaggañāñadassananavisuddhi anupādāparinibbāna’’nti?

“No hidam, āvuso”.

“‘Kīm panāvuso, paṭipadāñāñadassananavisuddhi anupādāparinibbāna’’nti?

“No hidam, āvuso”.

“‘Kīm nu kho, āvuso, ñāñadassananavisuddhi anupādāparinibbāna’’nti?

“No hidam, āvuso”.

“‘Kīm panāvuso, aññatra imehi dhammehi anupādāparinibbāna’’nti?

“No hidam, āvuso”.

“‘Kīm nu kho, āvuso, sīlavisuddhi anupādāparinibbāna’’nti iti puṭṭho samāno ‘no hidam, āvuso’ti vadesi. ‘Kīm panāvuso, cittavisuddhi anupādāparinibbāna’’nti iti puṭṭho samāno ‘no hidam, āvuso’ti vadesi. ‘Kīm nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbāna’’nti...pe... kañkhāvitarañavavisuddhi... maggāmaggañāñadassananavisuddhi... paṭipadāñāñadassananavisuddhi... ‘kīm nu kho, āvuso, ñāñadassananavisuddhi anupādāparinibbāna’’nti iti puṭṭho samāno ‘no hidam, āvuso’ti vadesi. ‘Kīm

panāvuso, aññatra imehi dhammehi anupādāparinibbāna'nti iti puṭṭho samāno ‘no hidam, āvuso’ti vadesi. Yathākatham panāvuso, imassa bhāsitassa attho datṭhabbo’’ti?

258. “Sīlavisuddhim ce, āvuso, bhagavā anupādāparinibbānam paññapeyya, saupādānamyeva samānam anupādāparinibbānam paññapeyya [paññāpessa (sī. syā.) evamaññatthapi]. Cittavisuddhim ce, āvuso, bhagavā anupādāparinibbānam paññapeyya, saupādānamyeva samānam anupādāparinibbānam paññapeyya. Dīṭṭhivisuddhim ce, āvuso, bhagavā anupādāparinibbānam paññapeyya, saupādānamyeva samānam anupādāparinibbānam paññapeyya. Kaṅkhāvitaraṇavisuddhim ce, āvuso, bhagavā anupādāparinibbānam paññapeyya, saupādānamyeva samānam anupādāparinibbānam paññapeyya. Maggāmaggañāṇadassanavisuddhim ce, āvuso, bhagavā anupādāparinibbānam paññapeyya, saupādānamyeva samānam anupādāparinibbānam paññapeyya. Paṭipadāññāṇadassanavisuddhim ce, āvuso, bhagavā anupādāparinibbānam paññapeyya, saupādānamyeva samānam anupādāparinibbānam paññapeyya. Nāṇadassanavisuddhim ce, āvuso, bhagavā anupādāparinibbānam paññapeyya, saupādānamyeva samānam anupādāparinibbānam paññapeyya. Aññatra ce, āvuso, imehi dhammehi anupādāparinibbānam abhavissa, puthujjano parinibbāyeyya. Puthujjano hi, āvuso, aññatra imehi dhammehi. Tena hāvuso, upamam te karissāmi; upamāyapidhekacce viññū purisā bhāsitassa attham ājānanti.

259. “Seyyathāpi, āvuso, rañño pasenadissa kosalassa sāvatthiyam paṭivasantassa sākete kiñcideva accāyikam karaṇyam uppajjeyya. Tassa antarā ca sāvatthim antarā ca sāketam satta rathavinītāni upaṭṭhapesum. Atha kho, āvuso, rājā pasenadi kosalo sāvatthiyā nikhamitvā antepuradvārā paṭhamam rathavinītam abhiruheyya, paṭhamena rathavinītena dutiyam rathavinītam pāpuṇeyya, paṭhamam rathavinītam vissajjeyya dutiyam rathavinītam abhiruheyya. Dutiyena rathavinītena tatiyam rathavinītam pāpuṇeyya, dutiyam rathavinītam vissajjeyya, tatiyam rathavinītam abhiruheyya. Tatiyena rathavinītena catuttham rathavinītam pāpuṇeyya, tatiyam rathavinītam vissajjeyya, catuttham rathavinītam abhiruheyya. Catutthena rathavinītena pañcamam rathavinītam pāpuṇeyya, catuttham rathavinītam vissajjeyya, pañcamam rathavinītam abhiruheyya. Pañcamena rathavinītena chaṭṭham rathavinītam pāpuṇeyya, pañcamam rathavinītam vissajjeyya, chaṭṭham rathavinītam abhiruheyya. Chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇeyya, chaṭṭham rathavinītam vissajjeyya, sattamam rathavinītam abhiruheyya. Sattamena rathavinītena sāketaṁ anupāpuṇeyya antepuradvāram. Tamenam antepuradvāragataṁ samānam mittāmacca nātisālohitā evam puccheyyum – ‘iminā tvam, mahārāja, rathavinītena sāvatthiyā sāketaṁ anuppatto antepuradvāra’nti? Katham byākaramāno nu kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā’’ti?

“Evam byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyya – ‘idha me sāvatthiyam paṭivasantassa sākete kiñcideva accāyikam karaṇyam uppajji [uppajjati (ka.)]. Tassa me antarā ca sāvatthim antarā ca sāketam satta rathavinītāni upaṭṭhapesum. Atha khvāham sāvatthiyā nikhamitvā antepuradvārā paṭhamam rathavinītam abhiruhim. Paṭhamena rathavinītena dutiyam rathavinītam pāpuṇim, paṭhamam rathavinītam vissajjim dutiyam rathavinītam abhiruhim. Dutiyena rathavinītena tatiyam rathavinītam pāpuṇim, dutiyam rathavinītam vissajjim, tatiyam rathavinītam abhiruhim. Tatiyena rathavinītena catuttham rathavinītam pāpuṇim, tatiyam rathavinītam vissajjim, catuttham rathavinītam abhiruhim. Catutthena rathavinītena pañcamam rathavinītam pāpuṇim, catuttham rathavinītam vissajjim, pañcamam rathavinītam abhiruhim. Pañcamena rathavinītena chaṭṭham rathavinītam pāpuṇim, pañcamam rathavinītam vissajjim, chaṭṭham rathavinītam abhiruhim. Chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇim, chaṭṭham rathavinītam vissajjim, sattamam rathavinītam abhiruhim. Sattamena rathavinītena sāketaṁ anuppatto antepuradvāra’nti. Evam byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā’’ti.

“Evameva kho, āvuso, sīlavisuddhi yāvadeva cittavisuddhatthā, cittavisuddhi yāvadeva dīṭṭhivisuddhatthā, dīṭṭhivisuddhi yāvadeva kaṅkhāvitaraṇavisuddhatthā, kaṅkhāvitaraṇavisuddhi yāvadeva maggāmaggañāṇadassanavisuddhatthā, maggāmaggañāṇadassanavisuddhi yāvadeva

paṭipadāññadassananavisuddhatthā, paṭipadāññadassananavisuddhi yāvadeva
ññadassananavisuddhatthā, ññadassananavisuddhi yāvadeva anupādāparinibbānatthā.
Anupādāparinibbānatthām kho, āvuso, bhagavati brahmacariyam vussati”ti.

260. Evam vutte, āyasmā sāriputto āyasmantam puṇṇam mantāniputtam etadavoca – “konāmo
āyasmā, kathañca panāyasmantam sabrahmacārī jānantī”ti? “Puṇṇoti kho me, āvuso, nāmaṁ;
mantāniputtoti ca pana maṁ sabrahmacārī jānantī”ti. “Acchariyam, āvuso, abbhutaṁ, āvuso! Yathā
tam sutavatā sāvakena sammadeva satthusāsanam ājānantena, evameva āyasmata puṇṇena
mantāniputtena gambhīrā gambhīrapañhā anumassa anumassa byākatā. Lābhā sabrahmacārīnam,
suladdhalābhā sabrahmacārīnam, ye āyasmantam puṇṇam mantāniputtam labhanti dassanāya, labhanti
payirūpāsanāya. Celañdukena [celañdakena (ka.), celañdupekena (?)] cepi sabrahmacārī āyasmantam
puṇṇam mantāniputtam muddhanā pariharantā labheyyum dassanāya, labheyyum payirūpāsanāya,
tesampi lābhā tesampi suladdham, amhākampi lābhā amhākampi suladdham, ye mayam āyasmantam
puṇṇam mantāniputtam labhāma dassanāya, labhāma payirūpāsanāyā”ti.

Evam vutte, āyasmā puṇṇo mantāniputto āyasmantam sāriputtam etadavoca – “ko nāmo āyasmā,
kathañca panāyasmantam sabrahmacārī jānantī”ti? “Upatissothi kho me, āvuso, nāmaṁ; sāriputtoti ca
pana maṁ sabrahmacārī jānantī”ti. “Satthukappena vata kira, bho [kho (ka.)], sāvakena saddhiṁ
mantayamānā na jānimha – ‘āyasmā sāriputto’ti. Sace hi mayam jāneyyāma ‘āyasmā sāriputto’ti,
ettakampi no nappaṭibhāseyya [nappaṭibhēyya (?)]. Acchariyam, āvuso, abbhutaṁ, āvuso! Yathā tam
sutavatā sāvakena sammadeva satthusāsanam ājānantena, evameva āyasmata sāriputtena gambhīrā
gambhīrapañhā anumassa anumassa pucchitā. Lābhā sabrahmacārīnam suladdhalābhā sabrahmacārīnam,
ye āyasmantam sāriputtam labhanti dassanāya, labhanti payirūpāsanāya. Celañdukena cepi sabrahmacārī
āyasmantam sāriputtam muddhanā pariharantā labheyyum dassanāya, labheyyum payirūpāsanāya,
tesampi lābhā tesampi suladdham, amhākampi lābhā amhākampi suladdham, ye mayam āyasmantam
sāriputtam labhāma dassanāya, labhāma payirūpāsanāyā”ti.

Itiha te ubhopi mahānāgā aññamaññassa subhāsitam samanumodimśūti.

Rathavinītasuttam niṭṭhitam catuttham.

5. Nivāpasuttam

261. Evam me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa
ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato
paccassosum. Bhagavā etadavoca –

“Na, bhikkhave, nevāpiko nivāpam nivapati migajātānam – ‘imam me nivāpam nivuttam migajātā
paribhuñjantā dīghāyukā vaṇṇavanto ciram dīghamaddhānam yāpentū’ti. Evañca kho, bhikkhave,
nevāpiko nivāpam nivapati migajātānam – ‘imam me nivāpam nivuttam migajātā anupakhajja mucchitā
bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjissanti, mattā samānā
pamādam āpajjissanti, pamattā samānā yathākāmakaraṇīyā bhavissanti imasmiṁ nivāpe’ti.

262. “Tatra, bhikkhave, pathamā migajātā amum nivāpam nivuttam nevāpikassa anupakhajja
mucchitā bhojanāni bhuñjim̄su, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjim̄su,
mattā samānā pamādam āpajjim̄su, pamattā samānā yathākāmakaraṇīyā ahesum nevāpikassa amusim̄
nivāpe. Evañhi te, bhikkhave, pathamā migajātā na parimuccim̄su nevāpikassa iddhānubhāvā.

263. “Tatra, bhikkhave, dutiyā migajātā evam samacintesum – ‘ye kho te pathamā migajātā amum
nivāpam nivuttam nevāpikassa anupakhajja mucchitā bhojanāni bhuñjim̄su. Te tattha anupakhajja
mucchitā bhojanāni bhuñjamānā madam āpajjim̄su, mattā samānā pamādam āpajjim̄su, pamattā samānā

yathākāmakaraṇīyā ahesum nevāpikassa amusmīm nivāpe. Evañhi te pañhamā migajātā na parimuccīmsu nevāpikassa iddhānubhāvā. Yañnūna mayam sabbaso nivāpabhojanā pañvirameyyāma, bhayabhogā pañviratā araññāyatānāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā pañviramiñsu, bhayabhogā pañviratā araññāyatānāni ajjhogāhetvā vihariñsu. Tesam̄ gimhānam pacchime māse, tiñodakasañkhaye, adhimattakasimānam patto kāyo hoti. Tesam̄ adhimattakasimānam pattakāyānam balavīriyam̄ parihāyi. Balavīriye parihīne tameva nivāpam̄ nivuttam̄ nevāpikassa paccāgamiñsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̄ āpajjim̄su, mattā samānā pamādam̄ āpajjim̄su, pamattā samānā yathākāmakaraṇīyā ahesum nevāpikassa amusmīm nivāpe. Evañhi te, bhikkhave, dutiyāpi migajātā na parimuccīmsu nevāpikassa iddhānubhāvā.

264. “Tatra, bhikkhave, tatiyā migajātā evam̄ samacintesum – ‘ye kho te pañhamā migajātā amum nivāpam̄ nivuttam̄ nevāpikassa...pe... evañhi te pañhamā migajātā na parimuccīmsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evam̄ samacintesum – ye kho te pañhamā migajātā amum nivāpam̄ nivuttam̄ nevāpikassa...pe... evañhi te pañhamā migajātā na parimuccīmsu nevāpikassa iddhānubhāvā. Yañnūna mayam sabbaso nivāpabhojanā pañvirameyyāma, bhayabhogā pañviratā araññāyatānāni ajjhogāhetvā vihareyyāmāti. Te sabbaso nivāpabhojanā pañviramiñsu, bhayabhogā pañviratā araññāyatānāni ajjhogāhetvā vihariñsu. Tesam̄ gimhānam pacchime māse tiñodakasañkhaye adhimattakasimānam patto kāyo hoti. Tesam̄ adhimattakasimānam pattakāyānam balavīriyam̄ parihāyi. Balavīriye parihīne tameva nivāpam̄ nivuttam̄ nevāpikassa paccāgamiñsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjim̄su. Te tattha anupakhajja mucchitā bhojanāni bhuñjim̄su. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̄ āpajjim̄su, mattā samānā pamādam̄ āpajjim̄su, pamattā samānā yathākāmakaraṇīyā ahesum nevāpikassa amusmīm nivāpe. Evañhi te dutiyāpi migajātā na parimuccīmsu nevāpikassa iddhānubhāvā. Yañnūna mayam amum nivāpam̄ nivuttam̄ nevāpikassa upanissāya āsayam̄ kappayyāma. Tatrāsayam̄ kappetvā amum nivāpam̄ nivuttam̄ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̄ āpajjissāma, amattā samānā na pamādam̄ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmīm nivāpe’ti. Te amum nivāpam̄ nivuttam̄ nevāpikassa upanissāya āsayam̄ kappayim̄su. Tatrāsayam̄ kappetvā amum nivāpam̄ nivuttam̄ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjim̄su, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̄ āpajjim̄su, amattā samānā na pamādam̄ āpajjim̄su, appamattā samānā na yathākāmakaraṇīyā ahesum nevāpikassa amusmīm nivāpe.

“Tatra, bhikkhave, nevāpikassa ca nevāpikaparisāya ca etadahosi – ‘sañhāssunāmīme tatiyā migajātā ketabino, iddhimantassunāmīme tatiyā migajātā parajanā; imañca nāma nivāpam̄ nivuttam̄ paribhuñjanti, na ca nesam̄ jānāma āgatim̄ vā gatim̄ vā. Yañnūna mayam imam̄ nivāpam̄ nivuttam̄ mahatīhi dañḍavākarāhi [dañḍavāgurāhi (syā.)] samantā sappadesam̄ anuparivāreyyāma – appeva nāma tatiyānam̄ migajātānam̄ āsayam̄ passeyyāma, yattha te gāham̄ gaccheyyu’nti. Te amum nivāpam̄ nivuttam̄ mahatīhi dañḍavākarāhi samantā sappadesam̄ anuparivāresum̄. Addasam̄su kho, bhikkhave, nevāpiko ca nevāpikaparisā ca tatiyānam̄ migajātānam̄ āsayam̄, yattha te gāham̄ agamam̄su. Evañhi te, bhikkhave, tatiyāpi migajātā na parimuccīmsu nevāpikassa iddhānubhāvā.

265. “Tatra, bhikkhave, catutthā migajātā evam̄ samacintesum – ‘ye kho te pañhamā migajātā... pe... evañhi te pañhamā migajātā na parimuccīmsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evam̄ samacintesum ‘ye kho te pañhamā migajātā...pe... evañhi te pañhamā migajātā na parimuccīmsu nevāpikassa iddhānubhāvā. Yañnūna mayam sabbaso nivāpabhojanā pañvirameyyāma, bhayabhogā pañviratā araññāyatānāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā pañviramiñsu...pe... evañhi te dutiyāpi migajātā na parimuccīmsu nevāpikassa iddhānubhāvā. Yepi te tatiyā migajātā evam̄ samacintesum ‘ye kho te pañhamā migajātā...pe... evañhi te pañhamā migajātā na parimuccīmsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evam̄ samacintesum ‘ye kho te pañhamā migajātā...pe... evañhi te pañhamā migajātā na parimuccīmsu nevāpikassa iddhānubhāvā. Yañnūna mayam sabbaso nivāpabhojanā pañvirameyyāma, bhayabhogā pañviratā araññāyatānāni ajjhogāhetvā

vihareyyāmā'ti. Te sabbaso nivāpabhojanā paṭiviramim̄su...pe... evañhi te dutiyāpi migajātā na parimuccim̄su nevāpikassa iddhānubhāvā. Yañnūna mayam̄ amum̄ nivāpam̄ nivuttam̄ nevāpikassa upanissāya āsayam̄ kappeyyāma, tatrāsayam̄ kappetvā amum̄ nivāpam̄ nivuttam̄ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̄ āpajjissāma, amattā samānā na pamādam̄ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmim̄ nivāpe'ti. Te amum̄ nivāpam̄ nivuttam̄ nevāpikassa upanissāya āsayam̄ kappayim̄su, tatrāsayam̄ kappetvā amum̄ nivāpam̄ nivuttam̄ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjim̄su, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̄ āpajjim̄su, amattā samānā na pamādam̄ āpajjim̄su, appamattā samānā na yathākāmakaraṇīyā ahesum̄ nevāpikassa amusmim̄ nivāpe.

“Tatra nevāpikassa ca nevāpikaparisāya ca etadahosi – ‘sañhāssunāmime tatiyā migajātā ketabino, iddhimantāssunāmime tatiyā migajātā parajanā, imañca nāma nivāpam̄ nivuttam̄ paribhuñjanti. Na ca nesam̄ jānāma āgatiñ vā gatiñ vā. Yañnūna mayam̄ imam̄ nivāpam̄ nivuttam̄ mahatīti dañḍavākarāhi samantā sappadesam̄ anuparivāreyyāma, appeva nāma tatiyānam̄ migajātānam̄ āsayam̄ passeyyāma, yattha te gāham̄ gaccheyyu'nti. Te amum̄ nivāpam̄ nivuttam̄ mahatīti dañḍavākarāhi samantā sappadesam̄ anuparivāresum̄. Addasam̄su kho nevāpiko ca nevāpikaparisā ca tatiyānam̄ migajātānam̄ āsayam̄, yattha te gāham̄ agamañsu. Evañhi te tatiyāpi migajātā na parimuccim̄su nevāpikassa iddhānubhāvā. Yañnūna mayam̄ yattha agati nevāpikassa ca nevāpikaparisāya ca tatrāsayam̄ kappeyyāma, tatrāsayam̄ kappetvā amum̄ nivāpam̄ nivuttam̄ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̄ āpajjissāma, amattā samānā na pamādam̄ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmim̄ nivāpe'ti. Te yattha agati nevāpikassa ca nevāpikaparisāya ca tatrāsayam̄ kappayim̄su. Tatrāsayam̄ kappetvā amum̄ nivāpam̄ nivuttam̄ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjim̄su, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̄ āpajjim̄su, amattā samānā na pamādam̄ āpajjim̄su, appamattā samānā na yathākāmakaraṇīyā ahesum̄ nevāpikassa amusmim̄ nivāpe.

“Tatra, bhikkhave, nevāpikassa ca nevāpikaparisāya ca etadahosi – ‘sañhāssunāmime catutthā migajātā ketabino, iddhimantāssunāmime catutthā migajātā parajanā. Imañca nāma nivāpam̄ nivuttam̄ paribhuñjanti, na ca nesam̄ jānāma āgatiñ vā gatiñ vā. Yañnūna mayam̄ imam̄ nivāpam̄ nivuttam̄ mahatīhi dañḍavākarāhi samantā sappadesam̄ anuparivāreyyāma, appeva nāma catutthānam̄ migajātānam̄ āsayam̄ passeyyāma yattha te gāham̄ gaccheyyu'nti. Te amum̄ nivāpam̄ nivuttam̄ mahatīhi dañḍavākarāhi samantā sappadesam̄ anuparivāresum̄. Neva kho, bhikkhave, addasam̄su nevāpiko ca nevāpikaparisā ca catutthānam̄ migajātānam̄ āsayam̄, yattha te gāham̄ gaccheyyum̄. Tatra, bhikkhave, nevāpikassa ca nevāpikaparisāya ca etadahosi – ‘sace kho mayam̄ catutthe migajāte ghaṭṭessāma, te ghaṭṭitā aññe ghaṭṭissanti te ghaṭṭitā aññe ghaṭṭissanti. Evañ imam̄ nivāpam̄ nivuttam̄ sabbaso migajātā parimuñcissanti. Yañnūna mayam̄ catutthe migajāte ajjhupekkheyyāmā'ti. Ajjhupekkhīm̄su kho, bhikkhave, nevāpiko ca nevāpikaparisā ca catutthe migajāte. Evañhi te, bhikkhave, catutthā migajātā parimuccim̄su nevāpikassa iddhānubhāvā.

266. “Upamā kho me ayañ, bhikkhave, katā athassa viññāpanāya. Ayañ cevettha attho – nivāpoti kho, bhikkhave, pañcannetañ kāmaguñānam̄ adhivacanam̄. Nevāpikoti kho, bhikkhave, mārassetam̄ pāpimato adhivacanam̄. Nevāpikaparisāti kho, bhikkhave, māraparisāyetam̄ adhivacanam̄. Migajātāti kho, bhikkhave, samañabrahmañānametam̄ adhivacanam̄.

267. “Tatra, bhikkhave, pañhamā samañabrahmañā amum̄ nivāpam̄ nivuttam̄ mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjim̄su. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̄ āpajjim̄su, mattā samānā pamādam̄ āpajjim̄su, pamattā samānā yathākāmakaraṇīyā ahesum̄ mārassa amusmim̄ nivāpe amusmiñca lokāmise. Evañhi te, bhikkhave, pañhamā samañabrahmañā na parimuccim̄su mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, pañhamā migajātā

tathūpame aham ime paṭhame samanabrahmaṇe vadāmi.

268. “Tatra, bhikkhave, dutiyā samanabrahmaṇā evam̄ samacintesum – ‘ye kho te paṭhamā samanabrahmaṇā amum nivāpaṇam nivuttam mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjim̄su. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̄ āpajjim̄su, mattā samānā pamādaṇ āpajjim̄su, pamattā samānā yathākāmakaraṇīyā ahesum mārassa amusmiṇ nivāpe amusmiṇca lokāmise. Evañhi te paṭhamā samanabrahmaṇā na parimuccim̄su mārassa iddhānubhāvā. Yañnūna mayam sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatānāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṇsu, bhayabhogā paṭiviratā araññāyatānāni ajjhogāhetvā vihareyyāmāti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṇsu, bhayabhogā paṭiviratā araññāyatānāni ajjhogāhetvā vihariṇ̄su. Te tattha sākabhakkhāpi ahesum, sāmākabhakkhāpi ahesum, nīvārabhakkhāpi ahesum, daddulabhakkhāpi ahesum, haṭabhakkhāpi ahesum, kañabhakkhāpi ahesum, ācāmabhakkhāpi ahesum, piññākabhakkhāpi ahesum, tiñabhabhakkhāpi ahesum, gomayabhakkhāpi ahesum, vanamūlaphalāhārā yāpesum pavattaphalabhojī.

“Tesam̄ gimhānam pacchime māse, tiñodakasañkhaye, adhimattakasimānam patto kāyo hoti. Tesam̄ adhimattakasimānam pattakāyānam balavīriyam̄ parihāyi. Balavīriye parihīne cetovimutti parihāyi. Cetovimuttiyā parihīnāya tameva nivāpaṇam nivuttam mārassa paccāgamiṇsu tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjim̄su. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̄ āpajjim̄su, mattā samānā pamādaṇ āpajjim̄su, pamattā samānā yathākāmakaraṇīyā ahesum mārassa amusmiṇ nivāpe amusmiṇca lokāmise. Evañhi te, bhikkhave, dutiyāpi samanabrahmaṇā na parimuccim̄su mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, dutiyā migajātā tathūpame aham̄ ime dutiye samanabrahmaṇe vadāmi.

269. “Tatra, bhikkhave, tatiyā samanabrahmaṇā evam̄ samacintesum – ‘ye kho te paṭhamā samanabrahmaṇā amum nivāpaṇam nivuttam mārassa amūni ca lokāmisāni...pe.... Evañhi te paṭhamā samanabrahmaṇā na parimuccim̄su mārassa iddhānubhāvā. Yopi te dutiyā samanabrahmaṇā evam̄ samacintesum – ‘ye kho te paṭhamā samanabrahmaṇā amum nivāpaṇam nivuttam mārassa amūni ca lokāmisāni...pe.... Evañhi te paṭhamā samanabrahmaṇā na parimuccim̄su mārassa iddhānubhāvā. Yañnūna mayam sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatānāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṇsu. Bhayabhogā paṭiviratā araññāyatānāni ajjhogāhetvā vihariṇ̄su. Te tattha sākabhakkhāpi ahesum...pe... pavattaphalabhojī. Tesam̄ gimhānam pacchime māse tiñodakasañkhaye adhimattakasimānam patto kāyo hoti. Tesam̄ adhimattakasimānam pattakāyānam balavīriyam̄ parihāyi, balavīriye parihīne cetovimutti parihāyi, cetovimuttiyā parihīnāya tameva nivāpaṇam nivuttam mārassa paccāgamiṇsu tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjim̄su. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̄ āpajjim̄su, mattā samānā pamādaṇ āpajjim̄su, pamattā samānā yathākāmakaraṇīyā ahesum mārassa amusmiṇ nivāpe amusmiṇca lokāmise. Evañhi te dutiyāpi samanabrahmaṇā na parimuccim̄su mārassa iddhānubhāvā. Yañnūna mayam amum nivāpaṇam nivuttam mārassa amūni ca lokāmisāni upanissāya āsayam̄ kappeyyāma, trāsayaṇ kappetvā amum nivāpaṇam nivuttam mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̄ āpajjissāma, amattā samānā na pamādaṇ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmiṇ nivāpe amusmiṇca lokāmise’’ti.

“Te amum nivāpaṇam nivuttam mārassa amūni ca lokāmisāni upanissāya āsayam̄ kappayim̄su. Trāsayaṇ kappetvā amum nivāpaṇam nivuttam mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjim̄su. Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̄ āpajjim̄su, amattā samānā na pamādaṇ āpajjim̄su, appamattā samānā na yathākāmakaraṇīyā ahesum mārassa amusmiṇ nivāpe amusmiṇca lokāmise. Api ca kho evam̄diṭṭhikā ahesum – sassato loko itipi, assassato loko itipi; antavā loko itipi, anantavā loko itipi; tam jīvam̄ tam sarīram̄ itipi, aññam̄ jīvam̄ aññam̄ sarīram̄ itipi; hoti tathāgato param̄ marañā itipi, na hoti tathāgato param̄ marañā itipi, hoti ca na ca hoti tathāgato

param maraṇā itipi, neva hoti na na hoti tathāgato param maraṇā itipi. Evañhi te, bhikkhave, tatiyāpi samaṇabrāhmaṇā na parimuccīṣu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, tatiyā migajātā tathūpame aham ime tatiye samaṇabrāhmaṇe vadāmi.

270. “Tatra, bhikkhave, catutthā samaṇabrāhmaṇā evam samacintesum – ‘ye kho te paṭhamā samaṇabrāhmaṇā amum nivāpaṇi nivuttam mārassa...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccīṣu mārassa iddhānubhāvā. Yepi te dutiyā samaṇabrāhmaṇā evam samacintesum – ‘ye kho te paṭhamā samaṇabrāhmaṇā...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccīṣu mārassa iddhānubhāvā. Yaṁnūna mayam sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṣu...pe.... Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccīṣu mārassa iddhānubhāvā. Yepi te tatiyā samaṇabrāhmaṇā evam samacintesum ye kho te paṭhamā samaṇabrāhmaṇā ...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccīṣu mārassa iddhānubhāvā. Yepi te dutiyā samaṇabrāhmaṇā evam samacintesum ye kho te pathamā samaṇabrāhmaṇā...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccīṣu mārassa iddhānubhāvā. Yaṁnūna mayam sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṣu...pe.... Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccīṣu mārassa iddhānubhāvā. Yaṁnūna mayam amum nivāpaṇi nivuttam mārassa amūni ca lokāmisāni upanissāya āsayam kappeyyāma. Tatrāsayam kappetvā amum nivāpaṇi nivuttam mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjīṣu. Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjīṣu. Amattā samānā na pamādaṇ āpajjīṣu. Appamattā samānā na yathākāmakaraṇīyā ahesum mārassa amusmiṇi nivāpe amusmiṇca lokāmise. Api ca kho evamditthikā ahesum sassato loko itipi...pe... neva hoti na na hoti tathāgato param maraṇā itipi. Evañhi te tatiyāpi samaṇabrāhmaṇā na parimuccīṣu mārassa iddhānubhāvā. Yaṁnūna mayam yattha agati mārassa ca māraparisāya ca tatrāsayam kappayīṣu. Tatrāsayam kappetvā amum nivāpaṇi nivuttam mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjīṣu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjīṣu, amattā samānā na pamādaṇ āpajjīṣu, appamattā samānā na yathākāmakaraṇīyā ahesum mārassa amusmiṇi nivāpe amusmiṇca lokāmise. Evañhi te, bhikkhave, catutthā samaṇabrāhmaṇā parimuccīṣu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, catutthā migajātā tathūpame aham ime catutthe samaṇabrāhmaṇe vadāmi.

“Te yattha agati mārassa ca māraparisāya ca tatrāsayam kappayīṣu. Tatrāsayam kappetvā amum nivāpaṇi nivuttam mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjīṣu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjīṣu, amattā samānā na pamādaṇ āpajjīṣu, appamattā samānā na yathākāmakaraṇīyā ahesum mārassa amusmiṇi nivāpe amusmiṇca lokāmise. Evañhi te, bhikkhave, catutthā samaṇabrāhmaṇā parimuccīṣu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, catutthā migajātā tathūpame aham ime catutthe samaṇabrāhmaṇe vadāmi.

271. “Kathaṇca, bhikkhave, agati mārassa ca māraparisāya ca? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham pathamam jhānam upasampajja viharati. Ayam vuccati, bhikkhave, bhikkhu andhamakāsi māram, apadam vadhitvā māracakkhum adassanam gato pāpimato.

“Puna caparam, bhikkhave, bhikkhu vitakkavicāranam vūpasamā aijhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisamvedeti yaṁ tam ariyā ācikkhanti ‘upekkhako satimā sukhavihāri’ti tatiyaṁ jhānam upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā, adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsañcāyatanaṁ upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sabbaso ākāsañcāyatanaṁ samatikkamma ‘anantam viññāna’nti viññānañcāyatanaṁ upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sabbaso viññānañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānaññāyatanaṁ upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sabbaso nevasaññānaññāyatanaṁ samatikkamma saññāvedayitanirodham upasampajja viharati. Paññaya cassa disvā āsavā parikkhīnā honti. Ayam vuccati, bhikkhave, bhikkhu andhamakāsi māram, apadaṁ vadhitvā māracakkhum adassanaṁ gato pāpimato tiṇo loke visattika”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Nivāpasuttam niṭṭhitam pañcamam.

6. Pāsarāsisuttam

272. Evam me sutam – ekam samayam bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaramādāya sāvatthim piṇḍāya pāvisi. Atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamītsu; upasaṅkamitvā āyasmantam ānandam etadavocum – “cirassutā no, āvuso ānanda, bhagavato sammukhā dhammī kathā. Sādhū mayam, āvuso ānanda, labheyyāma bhagavato sammukhā dhammiṁ kathaṁ savanāyā”ti. “Tena hāyasmanto yena rammakassa brāhmaṇassa assamo tenupasaṅkamatha; appeva nāma labheyyātha bhagavato sammukhā dhammiṁ kathaṁ savanāyā”ti. “Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosum.

Atha kho bhagavā sāvatthiyam piṇḍāya caritvā pacchābhettam piṇḍapātapaṭikkanto āyasmantam ānandam āmantesi – “āyāmānanda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā”ti. “Evam, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā āyasmata ānandena saddhiṁ yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya. Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito āyasmantam ānandam āmantesi – “āyāmānanda, yena pubbakoṭṭhako tenupasaṅkamissāma gattāni parisīñcitu”nti. “Evam, bhante”ti kho āyasmā ānando bhagavato paccassosi.

273. Atha kho bhagavā āyasmata ānandena saddhiṁ yena pubbakoṭṭhako tenupasaṅkami gattāni parisīñcitu. Pubbakoṭṭhake gattāni parisīñcivā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.

Atha kho āyasmā ānando bhagavantam etadavoca – “ayaṁ, bhante, rammakassa brāhmaṇassa assamo avidūre. Ramaṇīyo, bhante, rammakassa brāhmaṇassa assamo; pāśādiko, bhante, rammakassa brāhmaṇassa assamo. Sādhu, bhante, bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkamatu anukampam upādāyā”ti. Adhivāsesi bhagavā tuṇhībhāvena.

Atha kho bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkami. Tena kho pana samayena sambahulā bhikkhū rammakassa brāhmaṇassa assame dhammiyā kathāya sannisinnā honti. Atha kho bhagavā bahidvārakoṭṭhake atṭhāsi kathāpariyosānam āgamayamāno. Atha kho bhagavā kathāpariyosānam viditvā ukkāsityā aggalam ākoṭesi. Vivarimṣu kho te bhikkhū bhagavato dvāram. Atha kho bhagavā rammakassa brāhmaṇassa assamam pavisitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāyanuttha, bhikkhave, etarahi kathāya sannisinnā? Kā ca pana vo antarākathā vippakatā”ti? “Bhagavantameva kho no, bhante, ārabbha dhammī kathā vippakatā, atha bhagavā anuppatto”ti. “Sādhu, bhikkhave! Etam kho, bhikkhave, tumhākaṁ patirūpaṁ kulaputtānam saddhā agārasmā anagāriyam pabbajitānam yaṁ tumhe dhammiyā kathāya sannisīdeyyātha. Sannipatīnam vo, bhikkhave, dvayam karaṇiyam – dhammī vā kathā, ariyo vā tuṇhībhāvo”.

274. “Dvemā, bhikkhave, pariyesanā – ariyā ca pariyesanā, anariyā ca pariyesanā.

“Katamā ca, bhikkhave, anariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhammadmyeva pariyesati, attanā jarādhammo samāno jarādhammadmyeva pariyesati, attanā byādhidhammo samāno byādhidhammadmyeva pariyesati, attanā maraṇadhammo samāno maraṇadhammadmyeva pariyesati, attanā sokadhammo samāno sokadhammadmyeva pariyesati, attanā saṃkilesadhammo samāno saṃkilesadhammadmyeva pariyesati.

“Kiñca, bhikkhave, jātidhammadmaṁ vadetha? Puttabhariyam, bhikkhave, jātidhammadmaṁ, dāsidāsam jātidhammadmaṁ, ajelakam jātidhammadmaṁ, kukkuṭasūkaram jātidhammadmaṁ, hatthigavāssavalavam jātidhammadmaṁ, jātarūparajataṁ jātidhammadmaṁ. Jātidhammadā hete, bhikkhave, upadhayo. Etthāyam gathito [gadhīto (syā. ka.)] mucchito ajjhāpanno attanā jātidhammo samāno jātidhammadmyeva pariyesati.

“Kiñca, bhikkhave, jarādhammadmaṁ vadetha? Puttabhariyam, bhikkhave, jarādhammadmaṁ, dāsidāsam jarādhammadmaṁ, ajelakam jarādhammadmaṁ, kukkuṭasūkaram jarādhammadmaṁ, hatthigavāssavalavam jarādhammadmaṁ, jātarūparajataṁ jarādhammadmaṁ. Jarādhammadā hete, bhikkhave, upadhayo. Etthāyam gathito mucchito ajjhāpanno attanā jarādhammo samāno jarādhammadmyeva pariyesati.

“Kiñca, bhikkhave, byādhidhammadmaṁ vadetha? Puttabhariyam, bhikkhave, byādhidhammadmaṁ, dāsidāsam byādhidhammadmaṁ, ajelakam byādhidhammadmaṁ, kukkuṭasūkaram byādhidhammadmaṁ, hatthigavāssavalavam byādhidhammadmaṁ. Byādhidhammadā hete, bhikkhave, upadhayo. Etthāyam gathito mucchito ajjhāpanno attanā byādhidhammo samāno byādhidhammadmyeva pariyesati.

“Kiñca, bhikkhave, maraṇadhammadmaṁ vadetha? Puttabhariyam, bhikkhave, maraṇadhammadmaṁ, dāsidāsam maraṇadhammadmaṁ, ajelakam maraṇadhammadmaṁ, kukkuṭasūkaram maraṇadhammadmaṁ, hatthigavāssavalavam maraṇadhammadmaṁ. Maraṇadhammadā hete, bhikkhave, upadhayo. Etthāyam gathito mucchito ajjhāpanno attanā maraṇadhammo samāno maraṇadhammadmyeva pariyesati.

“Kiñca, bhikkhave, sokadhammadmaṁ vadetha? Puttabhariyam, bhikkhave, sokadhammadmaṁ, dāsidāsam sokadhammadmaṁ, ajelakam sokadhammadmaṁ, kukkuṭasūkaram sokadhammadmaṁ, hatthigavāssavalavam sokadhammadmaṁ. Sokadhammadā hete, bhikkhave, upadhayo. Etthāyam gathito mucchito ajjhāpanno attanā sokadhammo samāno sokadhammadmyeva pariyesati.

“Kiñca, bhikkhave, saṃkilesadhammadmaṁ vadetha? Puttabhariyam, bhikkhave, saṃkilesadhammadmaṁ, dāsidāsam saṃkilesadhammadmaṁ, ajelakam saṃkilesadhammadmaṁ, kukkuṭasūkaram saṃkilesadhammadmaṁ,

hatthigavāssavaļavam samkilesadhammam, jātarūparajatam samkilesadhammam.
Samkilesadhammā hete, bhikkhave, upadhayo. Etthāyam gathito mucchito ajjhāpanno attanā samkilesadhammo samāno samkilesadhammāmyeva pariyesati. Ayam, bhikkhave, anariyā pariyesanā.

275. “Katamā ca, bhikkhave, ariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhamme ādīnavam viditvā ajātam anuttaram yogakkhemam nibbānam pariyesati, attanā jarādhammo samāno jarādhamme ādīnavam viditvā ajaram anuttaram yogakkhemam nibbānam pariyesati, attanā byādhidhammo samāno byādhidhamme ādīnavam viditvā abyādhim anuttaram yogakkhemam nibbānam pariyesati, attanā maraṇadhammo samāno maraṇadhamme ādīnavam viditvā amataṁ anuttaram yogakkhemam nibbānam pariyesati, attanā sokadhammo samāno sokadhamme ādīnavam viditvā asokam anuttaram yogakkhemam nibbānam pariyesati, attanā samkilesadhammo samāno samkilesadhamme ādīnavam viditvā asamkiliṭham anuttaram yogakkhemam nibbānam pariyesati. Ayan, bhikkhave, ariyā pariyesanā.

276. “Ahampi sudaṁ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno attanā jātidhammo samāno jātidhammāmyeva pariyesāmi, attanā jarādhammo samāno jarādhammāmyeva pariyesāmi, attanā byādhidhammo samāno byādhidhammāmyeva pariyesāmi, attanā maraṇadhammo samāno maraṇadhammāmyeva pariyesāmi, attanā sokadhammo samāno sokadhammāmyeva pariyesāmi, attanā samkilesadhammo samāno samkilesadhammāmyeva pariyesāmi. Tassa mayham, bhikkhave, etadahosi – ‘kim nu kho aham attanā jātidhammo samāno jātidhammāmyeva pariyesāmi, attanā jarādhammo samāno...pe... byādhidhammo samāno... maraṇadhammo samāno... sokadhammo samāno... attanā samkilesadhammo samāno samkilesadhammāmyeva pariyesāmi? Yaṁnūnāham attanā jātidhammo samāno jātidhamme ādīnavam viditvā ajātam anuttaram yogakkhemam nibbānam pariyeseyyam, attanā jarādhammo samāno jarādhamme ādīnavam viditvā ajaram anuttaram yogakkhemam nibbānam pariyeseyyam, attanā byādhidhammo samāno byādhidhamme ādīnavam viditvā abyādhim anuttaram yogakkhemam nibbānam pariyeseyyam, attanā maraṇadhammo samāno maraṇadhamme ādīnavam viditvā amataṁ anuttaram yogakkhemam nibbānam pariyeseyyam, attanā sokadhammo samāno sokadhamme ādīnavam viditvā asokam anuttaram yogakkhemam nibbānam pariyeseyyam, attanā samkilesadhammo samāno samkilesadhamme ādīnavam viditvā asamkiliṭham anuttaram yogakkhemam nibbānam pariyeseyya’nti.

277. “So kho aham, bhikkhave, aparena samayena daharova samāno susukālakeso, bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānam mātāpitūnam assumukhānam rudantānam kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajim. So evam pabbajito samāno kim kusalagavesī [kimkusalamgavesī (ka.)] anuttaram santivarapadam pariyesamāno yena ālāro kālāmo tenupasaṅkamim. Upasaṅkamitvā ālāram kālāmaṁ etadavocam – ‘icchāmaham, āvuso kālāma, imasmim dhammadvinaye brahmacariyam caritu’nti. Evam vutte, bhikkhave, ālāro kālāmo mam etadavoca – ‘viharatāyasmā; tādiso ayaṁ dhammo yattha viññū puriso nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho aham, bhikkhave, nacirasseva khippameva tam dhammam pariyüpuṇim. So kho aham, bhikkhave, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena nānāvādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca patijānāmi ahañceva aññe ca. Tassa mayham, bhikkhave, etadahosi – ‘na kho ālāro kālāmo imam dhammam kevalam saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā ālāro kālāmo imam dhammam jānam passam viharati’ti.

“Atha khvāham, bhikkhave, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāram kālāmaṁ etadavocam – ‘kittāvatā no, āvuso kālāma, imam dhammam sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi [upasampajja pavedesīti (sī. syā. pī.)]? Evam vutte, bhikkhave, ālāro kālāmo ākiñcaññāyatanaṁ pavedesi. Tassa mayham, bhikkhave, etadahosi – ‘na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā; na kho ālārasseva kālāmassa atthi vīriyam, mayhampatthi vīriyam; na kho ālārasseva kālāmassa atthi sati, mayhampatthi sati; na kho ālārasseva kālāmassa atthi samādhi,

mayhaṁpatthi samādhi; na kho ālārasseva kālāmassa atthi paññā, mayhaṁpatthi paññā. Yaṁnūnāhaṁ yaṁ dhammaṁ ālāro kālāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti, tassa dhammassa sacchikiriyāya padaheyya'nti. So kho ahaṁ, bhikkhave, nacirasseva khippameva tam dhammaṁ sayam abhiññā sacchikatvā upasampajja vihāsim.

“Atha khvāhaṁ, bhikkhave, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāram kālāmaṁ etadavocam –

‘Ettāvatā no, āvuso kālāma, imam dhammaṁ sayam abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Ettāvatā kho ahaṁ, āvuso, imam dhammaṁ sayam abhiññā sacchikatvā upasampajja pavedemī’ti.

‘Ahampi kho, āvuso, ettāvatā imam dhammaṁ sayam abhiññā sacchikatvā upasampajja viharāmī’ti.

‘Lābhā no, āvuso, suladdham no, āvuso, ye mayam āyasmantam tādisam sabrahmacāriṁ passāma. Iti yāhaṁ dhammaṁ sayam abhiññā sacchikatvā upasampajja pavedemi tam tvam dhammaṁ sayam abhiññā sacchikatvā upasampajja viharasi. Yaṁ tvam dhammaṁ sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṁ dhammaṁ jānāmi tam tvam dhammaṁ jānāsi, yaṁ tvam dhammaṁ jānāsi tamahām dhammaṁ jānāmi. Iti yādiso aham tādiso tuvam, yādiso tuvam tādiso aham. Ehi dāni, āvuso, ubhova santā imam ganam parihaarāmā’ti. Iti kho, bhikkhave, ālāro kālāmo ācariyo me samāno (attano) [() natthi (sī. syā. pī.)] antevāsim maṁ samānam attanā [attano (sī. pī.)] samasamam thapesi, uṭārāya ca maṁ pūjāya pūjesi. Tassa mayhaṁ, bhikkhave, etadahosi – ‘nāyaṁ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samivattati, yāvadeva ākiñcaññāyatāpapattiyā’ti. So kho ahaṁ, bhikkhave, tam dhammaṁ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

278. “So kho ahaṁ, bhikkhave, kiṁ kusalagavesī anuttaraṁ santivarapadaṁ pariyesamāno yena udako [uddako (sī. syā. pī.)] rāmaputto tenupasaṅkamim; upasaṅkamitvā udakam rāmaputtam etadavocam – ‘icchāmaham, āvuso [āvuso rāma (sī. syā. ka.) mahāsatto rāmaputtameva avoca, na rāmaṁ, rāmo hi tattha gaṇācariyo bhaveyya, tadā ca kālaṅkato asanto. tenevettha rāmāyattāni kriyapadāni atītakālavasena āgatāni, udako ca rāmaputto mahāsattassa sabrahmacārītveva vutto, na ācariyoti. tīkāyam ca ‘‘pāliyam rāmasseva samāpattilābhītā āgatā na udakassā’’ti ādi pacchābhāge pakāsitā], imasmiṁ dhammadvinaye brahmacariyam caritu’nti. Evaṁ vutte, bhikkhave, udako rāmaputto maṁ etadavoca – ‘viharatāyasmā; tādiso ayam dhammo yattha viññū puriso nacirasseva sakam ācariyakaṁ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṁ, bhikkhave, nacirasseva khippameva tam dhammaṁ pariyāpuṇīm. So kho ahaṁ, bhikkhave, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena nānāvādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi ahañceva aññe ca. Tassa mayhaṁ, bhikkhave, etadahosi – ‘na kho rāmo imam dhammaṁ kevalam saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi; addhā rāmo imam dhammaṁ jānam passam vihāsim’ti.

“Atha khvāhaṁ, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakam rāmaputtam etadavocam – ‘kittāvatā no, āvuso, rāmo imam dhammaṁ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti? Evaṁ vutte, bhikkhave, udako rāmaputto nevasaññāsaññāyatanaṁ pavedesi. Tassa mayhaṁ, bhikkhave, etadahosi – ‘na kho rāmasseva ahosi saddhā, mayhaṁpatthi saddhā; na kho rāmasseva ahosi vīriyam, mayhaṁpatthi vīriyam; na kho rāmasseva ahosi sati, mayhaṁpatthi sati; na kho rāmasseva ahosi samādhi, mayhaṁpatthi samādhi, na kho rāmasseva ahosi paññā, mayhaṁpatthi paññā. Yaṁnūnāhaṁ yaṁ dhammaṁ rāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi, tassa dhammassa sacchikiriyāya padaheyya’nti. So kho

ahaṁ, bhikkhave, nacirasseva khippameva tam dhammam̄ sayam̄ abhiññā sacchikatvā upasampajja vihāsim.

“Atha khvāhaṁ, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakam rāmaputtam etadavocam –

‘Ettāvatā no, āvuso, rāmo imam̄ dhammam̄ sayam̄ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Ettāvatā kho, āvuso, rāmo imam̄ dhammam̄ sayam̄ abhiññā sacchikatvā upasampajja pavedesī’ti.

‘Ahampi kho, āvuso, ettāvatā imam̄ dhammam̄ sayam̄ abhiññā sacchikatvā upasampajja viharāmī’ti.

‘Lābhā no, āvuso, suladdham̄ no, āvuso, ye mayam̄ āyasmantam tādisam̄ sabrahmacāriṁ passāma. Iti yaṁ dhammam̄ rāmo sayam̄ abhiññā sacchikatvā upasampajja pavedesi, tam tvam̄ dhammam̄ sayam̄ abhiññā sacchikatvā upasampajja viharasi. Yaṁ tvam̄ dhammam̄ sayam̄ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṁ dhammam̄ rāmo abhiññāsi tam tvam̄ dhammam̄ jānāsi, yaṁ tvam̄ dhammam̄ jānāsi, tam dhammam̄ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tuvam̄, yādiso tuvam̄ tādiso rāmo ahosi. Ehi dāni, āvuso, tuvam̄ imam̄ gaṇam̄ parihaarā’ti. Iti kho, bhikkhave, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne mam̄ thapesi, ulārāya ca mam̄ pūjāya pūjesi. Tassa mayham̄, bhikkhave, etadahosi – ‘nāyam̄ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva nevasaññānāsaññāyatānūpapattiyya’ti. So kho ahaṁ, bhikkhave, tam dhammam̄ analaṅkaritvā tasmā dhammā nibbijja apakkamim̄.

279. “So kho ahaṁ, bhikkhave, kiṁ kusalagavesī anuttaram̄ santivarapadaṁ pariyesamāno magadhesu anupubbena cārikam̄ caramāno yena uruvelā senānigamo tadavasariṁ. Tatthaddasam̄ ramaṇīyam̄ bhūmibhāgam̄, pāsādikañca vanasañḍam̄, nadiñca sandantiṁ setakam̄ supatittham̄ ramaṇīyam̄, samantā [sāmantā (?)] ca gocaragāmam̄. Tassa mayham̄, bhikkhave, etadahosi – ‘ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasañḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo. Alām vatiḍam̄ kulaputtassa padhānaththikassa padhānāya’ti. So kho ahaṁ, bhikkhave, tattheva nisīdiṁ – alamidam̄ padhānāyāti.

280. “So kho ahaṁ, bhikkhave, attanā jātidhammo samāno jātidhamme ādīnavam̄ viditvā ajātam̄ anuttaram̄ yogakkhemam̄ nibbānam̄ pariyesamāno ajātam̄ anuttaram̄ yogakkhemam̄ nibbānam̄ ajjhagamam̄, attanā jarādhammo samāno jarādhamme ādīnavam̄ viditvā ajaram̄ anuttaram̄ yogakkhemam̄ nibbānam̄ pariyesamāno ajjhagamam̄, attanā byādhidhammo samāno byādhidhamme ādīnavam̄ viditvā abyādhiṁ anuttaram̄ yogakkhemam̄ nibbānam̄ pariyesamāno abyādhiṁ anuttaram̄ yogakkhemam̄ nibbānam̄ ajjhagamam̄, attanā marañadhammo samāno marañadhamme ādīnavam̄ viditvā amataṁ anuttaram̄ yogakkhemam̄ nibbānam̄ ajjhagamam̄, attanā sokadhammo samāno sokadhamme ādīnavam̄ viditvā asokaṁ anuttaram̄ yogakkhemam̄ nibbānam̄ ajjhagamam̄, attanā samkilesadhammo samāno samkilesadhamme ādīnavam̄ viditvā asamkiliṭṭham̄ anuttaram̄ yogakkhemam̄ nibbānam̄ pariyesamāno asamkiliṭṭham̄ anuttaram̄ yogakkhemam̄ nibbānam̄ ajjhagamam̄. Nāñāñca pana me dassanam̄ udapādi – ‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’ti.

281. “Tassa mayham̄, bhikkhave, etadahosi – ‘adhigato kho myāyam̄ dhammo gambhīro duddaso duranubodho santo pañño atakkāvacaro nipiṇo pañditavedanīyo. Ālayarāmā kho panāyam̄ pajā ālayaratā ālayasammuditā. Ālayarāmā kho panāyam̄ pajā ālayaratāya ālayasammuditāya duddasam̄ idam̄ ṭhānam̄ yadidam̄ – idappaccayatā paṭiccasamuppādo. Idampi kho ṭhānam̄ duddasam̄ yadidam̄ – sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo tañhākkhayo virāgo nirodho nibbānam̄. Ahañceva kho

pana dhammam deseyyam, pare ca me na ājāneyyum, so mamassa kilamatho, sā mamassa vihesā'ti. Apissu maṁ, bhikkhave, imā anacchariyā gāthāyo paṭibhamṣu pubbe assutapubbā –

'Kicchena me adhigatam, halaṁ dāni pakāsitum;
Rāgadosaparetehi, nāyam dhammo susambudho.

'Paṭisotagāmim nipiṇam, gambhīram duddasam aṇum;
Rāgarattā na dakkhanti, tamokhandhena āvuṭā'"ti [āvaṭāti (sī.), āvutā (syā.)].

282. "Itiha me, bhikkhave, paṭisañcikkhato apposukkhatāya cittam namati, no dhammadesanāya. Atha kho, bhikkhave, brahmuno sahampatissa mama cetasā cetoparivitakkamaññāya etadahosi – 'nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa apposukkhatāya cittam namati [namissati (?)], no dhammadesanāyā'ti. Atha kho, bhikkhave, brahmā sahampati – seyyathāpi nāma balavā puriso samiñjitam vā bāham pasāreyya, pasāritaṁ vā bāham samiñjeyya, evameva – brahma-loke antarahito mama purato pātura-hosi. Atha kho, bhikkhave, brahmā sahampati ekaṁsaṁ uttarāsaṅgam karitvā yenāham tenañjaliṁ pañāmetvā maṁ etadavoca – 'desetu, bhante, bhagavā dhammam, desetu sugato dhammam. Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti. Bhavissanti dhammassa aññātāro'ti. Idamavoca, bhikkhave, brahmā sahampati. Idam vativā athāparam etadavoca –

'Pātura-hosi magadhesu pubbe,
Dhammo asuddho samalehi cintito;
Apāpuretaṁ [avāpuretaṁ (sī.)] amatassa dvāraṁ,
Suṇantu dhammam vimalenānubuddham.

'Sele yathā pabbatamuddhaniṭṭhito,
Yathāpi passe janataṁ samantato;
Tathūpamaṁ dhammamayam sumedha,
Pāsādamāruyha samantacakkhu;
Sokāvatiṇṇam [sokāvakiṇṇam (syā.)] janatamapetasoko,
Avekkhassu jātijarābhībhūtam.

'Uṭṭhehi vīra vijitasaṅgāma,
Satthavāha aṇaṇa vicara loke;
Desassu [desetu (syā. ka.)] bhagavā dhammam,
Aññātāro bhavissantī'"ti.

283. "Atha kho aham, bhikkhave, brahmuno ca ajjhesanam viditvā sattesu ca kāruññataṁ paṭicca buddhacakkhunā lokam volokesim. Addasam kho aham, bhikkhave, buddhacakkhunā lokam volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine [dassāvino (syā. kam. ka.)] viharante, appekacce na paralokavajjabhayadassāvine [dassāvino (syā. kam. ka.)] viharante. Seyyathāpi nāma uppaliniyam vā paduminiyam vā puṇḍarīkiniyam vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvadḍhāni udakānuggatāni antonimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvadḍhāni udakānuggatāni samodakam ṛhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvadḍhāni udakām accuggamma ṛhitāni [titthanti (sī. syā. pī.)] anupalittāni udakena; evameva kho aham, bhikkhave, buddhacakkhunā lokam volokento addasam satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante. Atha khvāhaṁ, bhikkhave, brahmānaṁ sahampatiṁ gāthāya paccabhbāsim –

‘Apārutā tesam̄ amatassa dvārā,
Ye sotavanto pamuñcantu saddhañ;
Vihiṁsasaññī paguñam̄ na bhāsim̄,
Dhammañ paññitam̄ manujesu brahme’’ti.

“Atha kho, bhikkhave, brahmā sahampati ‘katāvakāso khomhi bhagavatā dhammadesanāyā’ti mam̄ abhivādetvā padakkhiṇam̄ katvā tatthevantaradhāyi.

284. “Tassa mayhañ, bhikkhave, etadahosi – ‘kassa nu kho aham̄ paññamam̄ dhammam̄ deseyyam; ko imam̄ dhammam̄ khippameva ājānissatī’ti? Tassa mayhañ, bhikkhave, etadahosi – ‘ayañ kho ālāro kālāmo paññito viyatto medhāvī dīgharattam̄ apparajakkhajātiko. Yaññūnāham̄ ālārassa kālāmassa paññamam̄ dhammam̄ deseyyam̄. So imam̄ dhammam̄ khippameva ājānissatī’ti. Atha kho mam̄, bhikkhave, devatā upasañkamitvā etadavoca – ‘sattāhakālañkato, bhante, ālāro kālāmo’ti. Nāñāñca pana me dassanam̄ udapādi – ‘sattāhakālañkato ālāro kālāmo’ti. Tassa mayhañ, bhikkhave, etadahosi – ‘mahājāniyo kho ālāro kālāmo. Sace hi so imam̄ dhammam̄ suñeyya, khippameva ājāneyyā’ti.

“Tassa mayhañ, bhikkhave, etadahosi – ‘kassa nu kho aham̄ paññamam̄ dhammam̄ deseyyam; ko imam̄ dhammam̄ khippameva ājānissatī’ti? Tassa mayhañ, bhikkhave, etadahosi – ‘ayañ kho udako rāmaputto paññito viyatto medhāvī dīgharattam̄ apparajakkhajātiko. Yaññūnāham̄ udakassa rāmaputtassa paññamam̄ dhammam̄ deseyyam̄. So imam̄ dhammam̄ khippameva ājānissatī’ti. Atha kho mam̄, bhikkhave, devatā upasañkamitvā etadavoca – ‘abhidosakālañkato, bhante, udako rāmaputto’ti. Nāñāñca pana me dassanam̄ udapādi – ‘abhidosakālañkato udako rāmaputto’ti. Tassa mayhañ, bhikkhave, etadahosi – ‘mahājāniyo kho udako rāmaputto. Sace hi so imam̄ dhammam̄ suñeyya, khippameva ājāneyyā’ti.

“Tassa mayhañ, bhikkhave, etadahosi – ‘kassa nu kho aham̄ paññamam̄ dhammam̄ deseyyam; ko imam̄ dhammam̄ khippameva ājānissatī’ti? Tassa mayhañ, bhikkhave, etadahosi – ‘bahukārā kho me pañcavaggiyā bhikkhū, ye mam̄ padhānapahitattam̄ upaṭṭhahim̄su. Yaññūnāham̄ pañcavaggiyānañ bhikkhūnañ paññamam̄ dhammam̄ deseyya’nti. Tassa mayhañ, bhikkhave, etadahosi – ‘kaham̄ nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti? Addasam̄ kho aham̄, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārānasiyam̄ viharante isipatane migadāye. Atha khvāham̄, bhikkhave, uruvelāyam̄ yathābhīrantam̄ viharitvā yena bārānasi tena cārikam̄ pakkamīm [pakkāmīm (syā. pī. ka.)].

285. “Addasā kho mam̄, bhikkhave, upako ājīvako antarā [[ājīviko \(sī. pī. ka.\)](#)] ca gayam̄ antarā ca bodhim̄ addhānamaggappañipannam̄. Disvāna mam̄ etadavoca – ‘vippasannāni kho te, āvuso, indriyāni, parisuddho chavivāñño pariyodāto! Kañsi tvam̄, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvam̄ dhammam̄ rocesī’ti? Evam̄ vutte, aham̄, bhikkhave, upakan̄ ājīvakam̄ gāthāhi ajjhabhāsim̄ –

‘Sabbābhībhū sabbavidūhamasmi, sabbesu dhammesu anūpalitto;
Sabbañjaho tañhākkhaye vimutto, sayam̄ abhiññāya kamuddiseyyam̄.

‘Na me ācariyo atthi, sadiso me na vijjati;
Sadevakasmīm lokasmīm, natthi me pañipuggalo.

‘Ahañhi arahā loke, aham̄ satthā anuttaro;
Ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

‘Dhammacakkam pavattetum, gacchāmi kāsinam̄ puram̄;
Andhībhūtasminm [[andhabhūtasmin \(sī. syā. pī.\)](#)] lokasmīm, āhañcham̄ amatadundubhi’nti.

‘Yathā kho tvam, āvuso, patijānāsi, arahasi anantajino’ti!

‘Mādisā ve jinā honti, ye pattā āsavakkhayam;
Jitā me pāpakā dhammā, tasmāhamupaka jino’ti.

‘Evaṁ vutte, bhikkhave, upako ājīvako ‘hupeyyapāvuso’ti [huveyyapāvuso (sī. pī.), huveyyāvuso (syā.)] vatvā sīsaṁ okampetvā ummaggam gahetvā pakkāmi.

286. “Atha khvāham, bhikkhave, anupubbena cārikam caramāno yena bārāṇasī isipatanam migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamim. Addasamṣu kho mam, bhikkhave, pañcavaggiyā bhikkhū dūrato āgacchantam. Disvāna aññamaññam sañthapesum [aññamaññam katikam sañthapesum (vinayapiṭake mahāvagge)] – ‘ayam kho, āvuso, samanō gotamo āgacchatati bāhulliko [bāhuliko (sī. pī.) sāratthadīpanīkāya sameti] padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo, na paccuṭṭhabbo; nāssa pattacīvaraṁ paṭiggahetabbam. Api ca kho āsanam ṭhapetabbam, sace ākaṅkhissati nisīdissatī’ti. Yathā yathā kho aham, bhikkhave, upasaṅkamim tathā tathā pañcavaggiyā bhikkhū nāsakkhiṁsu sakāya katikāya sañthātum. Apkekacce mam paccuggantvā pattacīvaraṁ paṭiggahesum, apkekacce āsanam paññapesum, apkekacce pādodakam upaṭṭhapesum. Api ca kho mam nāmena ca āvusovādena ca samudācaranti.

“Evaṁ vutte, aham, bhikkhave, pañcavaggiye bhikkhū etadavocam – ‘mā, bhikkhave, tathāgataṁ nāmena ca āvusovādena ca samudācaratha [samudācariththa (sī. syā. pī.)]. Arahām, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotam, amatamadhigatam, ahamanusāsāmi, aham dhammaṁ desemi. Yathānusiṭṭham tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti. Evaṁ vutte, bhikkhave, pañcavaggiyā bhikkhū mam etadavocum – ‘tāyapi kho tvam, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyaññādassananavisesam, kiṁ pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyaññādassananavisesa’nti? Evaṁ vutte, aham, bhikkhave, pañcavaggiye bhikkhū etadavocam – ‘na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. Arahām, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotam, amatamadhigatam, ahamanusāsāmi, aham dhammaṁ desemi. Yathānusiṭṭham tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti. Dutiyampi kho, bhikkhave, pañcavaggiyā bhikkhū mam etadavocum – ‘tāyapi kho tvam, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyaññādassananavisesam, kiṁ pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyaññādassananavisesa’nti? Dutiyampi kho aham, bhikkhave, pañcavaggiye bhikkhū etadavocam – ‘na, bhikkhave, tathāgato bāhulliko... pe... upasampajja viharissathā’ti. Tatiyampi kho, bhikkhave, pañcavaggiyā bhikkhū mam etadavocum – ‘tāyapi kho tvam, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyaññādassananavisesam, kiṁ pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyaññādassananavisesa’nti?

“Evaṁ vutte, aham, bhikkhave, pañcavaggiye bhikkhū etadavocam – ‘abhiññātha me no tumhe, bhikkhave, ito pubbe evarūpam pabhāvitameta’nti [bhāsitametanti (sī. syā. vinayepi)? ‘No hetam, bhante’. ‘Arahām, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotam, amatamadhigatam, ahamanusāsāmi, aham dhammaṁ desemi. Yathānusiṭṭham tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

“Asakkhiṃ kho aham, bhikkhave, pañcavaggiye bhikkhū saññāpetum. Dvepi sudam, bhikkhave, bhikkhū ovadāmi, tayo bhikkhū piṇḍāya caranti. Yam tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggyā [chabbaggā (sī. syā.)] yāpema. Tayopi sudam, bhikkhave, bhikkhū ovadāmi, dve bhikkhū piṇḍāya caranti. Yam dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggyā yāpema. Atha kho, bhikkhave, pañcavaggiyā bhikkhū mayā evam ovadiyamānā evam anusāsiyamānā attanā jātidhammā samānā jātidhamme ādīnavam veditvā ajātam anuttaram yogakkhemam nibbānam pariyesamānā ajātam anuttaram yogakkhemam nibbānam ajjhagamamsu, attanā jarādhammā samānā jarādhamme ādīnavam veditvā ajaram anuttaram yogakkhemam nibbānam pariyesamānā ajaram anuttaram yogakkhemam nibbānam ajjhagamamsu, attanā byādhidhammā samānā...pe... attanā marañadhammā samānā... attanā sokadhammā samānā... attanā samkilesadhammā samānā samkilesadhamme ādīnavam veditvā asamkiliṭham anuttaram yogakkhemam nibbānam pariyesamānā asamkiliṭham anuttaram yogakkhemam nibbānam ajjhagamamsu. Nāñāñca pana nesam dassanam udapādi – ‘akuppā no vimutti [akuppā nesam vimutti (ka.)], ayamantimā jāti, natthi dāni punabbhavo’ti.

287. “Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañiyā, sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañiyā. Ime kho, bhikkhave, pañca kāmaguṇā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchiṭā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’ [pāpimato’ti (?)]. ‘Seyyathāpi, bhikkhave, āraññako mago baddho pāsarāsim adhisayeyya. So evamassa veditabbo – anayamāpanno byasanamāpanno yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmam na pakkamissati’ti. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchiṭā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

“Seyyathāpi, bhikkhave, āraññako mago abaddho pāsarāsim adhisayeyya. So evamassa veditabbo – ‘na anayamāpanno na byasanamāpanno na yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmam pakkamissati’ti. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

“Seyyathāpi, bhikkhave, āraññako mago araññe pavane caramāno vissattho gacchat, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyam kappeti. Tam kissa hetu? Anāpāthagato, bhikkhave, luddassa. Evameva kho, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Ayam vuccati, bhikkhave, bhikkhu andhamakāsi māram apadaṃ, vadhitvā māracakkhum adassanam gato pāpimato.

“Puna caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisamvedeti yam tam ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyam jhānam upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam

upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti akāsānañcāyatanaṁ upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantam viññāna’nti viññānañcāyatanaṁ upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sabbaso viññānañcāyatanaṁ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanaṁ upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati. Ayam vuccati, bhikkhave...pe... pāpimato.

“Puna caparam, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayam vuccati, bhikkhave, bhikkhu andhamakāsi māraṁ apadaṁ, vadhitvā māracakkhum adassanaṁ gato pāpimato. Tiṇo loke visattikam vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyam kappeti. Tam kissa hetu? Anāpāthagato, bhikkhave, pāpimato”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Pāsarāsisuttaṁ niṭṭhitam chaṭṭham.

7. Cūlāhatthipadopamasuttam

288. Evam me sutam – ekaṁ samayaṁ bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaṭavābhirathena [valabhīrathena (sī. pī.)] sāvatthiyā niyyāti divādivassa. Addasā kho jāṇussoṇi brāhmaṇo pilotikam paribbājakam dūratova āgacchantam. Disvāna pilotikam paribbājakam etadavoca –

“Handa, kuto nu bhavaṁ vacchāyano āgacchati divādivassā”ti?

“Ito hi kho ahaṁ, bho, āgacchāmi samaṇassa gotamassa santikā”ti.

“Tam kiṁ maññati, bhavaṁ vacchāyano, samaṇassa gotamassa paññāveyyattiyam?

“Paṇḍito maññe”ti.

“Ko cāhaṁ, bho, ko ca samaṇassa gotamassa paññāveyyattiyam jānissāmi! Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyam jāneyya”ti.

“Uṭāraya khalu bhavaṁ vacchāyano samaṇam gotamaṁ pasaṁsāya pasāmsati”ti.

“Ko cāhaṁ, bho, ko ca samaṇam gotamaṁ pasaṁsissāmi?

“Pasatthapasatthova so bhavaṁ gotamo settho devamanussāna”nti.

“Kam pana bhavaṁ vacchāyano atthavasaṁ sampassamāno samaṇe gotame evam abhippasanno”ti

[abhippasanno hotīti (syā.)]?

“Seyyathāpi, bho, kusalo nāgavaniko nāgavananam paviseyya. So passeyya nāgavane mahantam hatthipadam, dīghato ca āyatam, tiriyañca vitthatam. So niṭṭham gaccheyya – ‘mahā vata, bho, nāgo’ti. Evameva kho aham, bho, yato addasam samañe gotame cattāri padāni athāham niṭṭhamagamam – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgo’ti.

289. “Katamāni cattāri? Idhāham, bho, passāmi ekacce khattiyanapanḍite nipiṇe kataparappavāde vālavedhirūpe, te bhindantā [vohhindantā (sī. pī.) vi + ava + bhindantā] maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti – ‘samaño khalu, bho, gotamo amukam nāma gāmam vā nigamam vā osarissatīti. Te pañham abhisāñkharonti – ‘imam mayam pañham samañam gotamam upasañkamityā pucchissāma. Evam ce no puṭṭho evam byākarissati, evamassa mayam vādām āropessāma. Evam cepi no puṭṭho evam byākarissati, evampissa mayam vādām āropessāmā’ti. Te suṇanti – ‘samaño khalu, bho, gotamo amukam nāma gāmam vā nigamam vā osaṭo’ti. Te yena samaño gotamo tenupasañkamanti. Te samaño gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahamseti. Te samañena gotamena dhammiyā kathāya sandassitā samādapitā samuttejītā sampahamṣitā na ceva samañam gotamam pañham pucchanti, kutossa [kutassa (sī. syā. pī.)] vādām āropessanti? Aññadatthu samañasseva gotamassa sāvakā sampajjanti. Yadāham, bho, samañe gotame imam paṭhamam padam addasam athāham niṭṭhamagamam – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgo’ti.

“Puna caparāham, bho, passāmi idhekacce brāhmaṇapanḍite...pe... gahapatipanḍite...pe... samañapanḍite nipiṇe kataparappavāde vālavedhirūpe te bhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti – ‘samaño khalu bho gotamo amukam nāma gāmam vā nigamam vā osarissatīti. Te pañham abhisāñkharonti ‘imam mayam pañham samañam gotamam upasañkamityā pucchissāma. Evam ce no puṭṭho evam byākarissati, evamassa mayam vādām āropessāma. Evam cepi no puṭṭho evam byākarissati, evampissa mayam vādām āropessāmā’ti. Te suṇanti ‘samaño khalu bho gotamo amukam nāma gāmam vā nigamam vā osaṭo’ti. Te yena samaño gotamo tenupasañkamanti. Te samaño gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahamseti. Te samañena gotamena dhammiyā kathāya sandassitā samādapitā samuttejītā sampahamṣitā na ceva samañam gotamam pañham pucchanti, kutossa vādām āropessanti? Aññadatthu samañamyeva gotamam okāsam yācanti agārasmā anagāriyam pabbajjaya. Te samaño gotamo pabbājeti [pabbājeti upasampādeti (sī.)]. Te tattha pabbajitā samānā vūpakaṭṭhā appamattā ātāpino pahitattā viharantā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti. Te evamāhaṁsu – ‘manam vata, bho, anassāma, manam vata, bho, panassāma; mayañhi pubbe assamañāva samānā samañamhāti paṭijānimha, abrahmañāva samānā brāhmaṇamhāti paṭijānimha, anarahantova samānā arahantamhāti paṭijānimha. Idāni khomha samañā, idāni khomha brāhmaṇā, idāni khomha arahanto’ti. Yadāham, bho, samañe gotame imam catuttham padam addasam athāham niṭṭhamagamam – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgo’’ti.

“Yato kho aham, bho, samañe gotame imāni cattāri padāni addasam athāham niṭṭhamagamam – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgo’’ti.

290. Evam vutte, jāṇussoṇi brāhmaṇo sabbasetā vaṭavābhīrathā orohitvā ekaṁsam uttarāsaṅgam karitvā yena bhagavā tenañjaliṁ pañāmetvā tikkhattum udānam udānesi – “namo tassa bhagavato arahato sammāsambuddhassa; namo tassa bhagavato arahato sammāsambuddhassa; namo tassa bhagavato arahato sammāsambuddhassa. Appeva nāma mayampi kadāci karahaci tena bhotā gotamena saddhiṁ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo’ti! Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasañkami; upasañkamityā bhagavatā saddhiṁ sammodi. Sammodanīyam kathaṁ sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho jāṇussoṇi brāhmaṇo yāvatako ahosi

pilotikena paribbājakena saddhiṃ kathāsallāpo tam sabbam bhagavato ārocesi. Evam vutte, bhagavā jāṇussoṇiṃ brāhmaṇaṃ etadavoca – “na kho, brāhmaṇa, ettāvatā hatthipadopamo vitthārena paripūro hoti. Api ca, brāhmaṇa, yathā hatthipadopamo vitthārena paripūro hoti tam suṇāhi, sādhukam manasi karohi, bhāsissāmī”ti. “Evam, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca –

291. “Seyyathāpi, brāhmaṇa, nāgavaniko nāgavanaṃ paviseyya. So passeyya nāgavane mahantam hatthipadam, dīghato ca āyatam, tiriyañca vitthataṃ. Yo hoti kusalo nāgavaniko neva tāva niṭṭham gacchati – ‘mahā vata, bho, nāgo’ti. Tam kissa hetu? Santi hi, brāhmaṇa, nāgavane vāmanikā nāma hatthiniyo mahāpadā, tāsam petam padam assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantam hatthipadam, dīghato ca āyatam, tiriyañca vitthataṃ, uccā ca nisevitam. Yo hoti kusalo nāgavaniko neva tāva niṭṭham gacchati – ‘mahā vata, bho, nāgo’ti. Tam kissa hetu? Santi hi, brāhmaṇa, nāgavane uccā kālārikā nāma hatthiniyo mahāpadā, tāsam petam padam assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantam hatthipadam, dīghato ca āyatam, tiriyañca vitthataṃ, uccā ca nisevitam, uccā ca dantehi ārañjitāni. Yo hoti kusalo nāgavaniko neva tāva niṭṭham gacchati – ‘mahā vata, bho, nāgo’ti. Tam kissa hetu? Santi hi, brāhmaṇa, nāgavane uccā kañerukā nāma hatthiniyo mahāpadā, tāsam petam padam assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantam hatthipadam, dīghato ca āyatam, tiriyañca vitthataṃ, uccā ca nisevitam, uccā ca dantehi ārañjitāni, uccā ca sākhābhāṅgam. Tañca nāgam passati rukkhamūlagatam vā abbhokāsagatam vā gacchantaṃ vā tiṭṭhantam vā nisinnam vā nipannam vā. So niṭṭham gacchati – ‘ayameva so mahānāgo’ti.

“Evameva kho, brāhmaṇa, idha tathāgato loke uppajjati araham sammāsambuddho vijjācaranāsampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So imam lokam sadevakanam samārakanam sabrahmakam sassamaṇabrahmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhēkalyāṇam pariyośānakalyāṇam sāttham sabyāñjanam; kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Tam dhammam suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So tam dhammam sutvā tathāgate saddham paṭilabhati. So tena saddhāpaṭilabhenā samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajopatho, abbhokāso pabbajā. Nayidaṃ sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham sañkhalikhitaṃ brahmacariyam caritum. Yaññūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyya’nti. So aparena samayena appam vā bhogakkhandham pahāya mahantam vā nātiparivaṭṭam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

292. “So evam pabbajito samāno bhikkhūnam sikkhāsājīvasamāpanno pāṇātipātam pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

“Adinnādānam pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭīkañkhī. Athenena sucibhūtena attanā viharati.

“Abrahmacariyam pahāya brahmācārī hoti ārācārī virato methunā gāmadhammā.

“Musāvādām pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto [theto (syā. kam.)] paccayiko avisamvādako lokassa.

“Pisuṇam vācam pahāya pisuṇaya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesam bhedāya, amutra vā sutvā na imesam akkhātā amūsam bhedāya. Iti bhinnānam vā sandhātā sahitānam vā anuppadatā, samaggārāmo samaggarato samagganandī samaggakaraniṁ vācam bhāsitā hoti.

“Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanapā tathārūpim vācam bhāsitā hoti.

“Samphappalāpam pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatim vācam bhāsitā kālena sāpadesam pariyantavatim atthasamhitam.

293. “So bījagāmabhūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato, virato vikālabhojanā, naccagītavāditarisūkadassanā paṭivirato hoti, mālāgandhavilepanadhāraṇamāṇḍanavibhūsanaṭhānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātarūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhaññapaṭiggahaṇā paṭivirato hoti, āmakamamsapaṭiggahaṇā paṭivirato hoti, itthikumārikapaṭiggahaṇā paṭivirato hoti, dāsidāsapaṭiggahaṇā paṭivirato hoti, ajelakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavalavāpaṭiggahaṇā paṭivirato hoti, khettavatthupaṭiggahaṇā paṭivirato hoti, dūteyyapahiṇagamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakamṣakūṭamānakūṭā paṭivirato hoti, ukkoṭanavañcananikatisāciyogā paṭivirato hoti, chedanavadvabandhanaviparāmosaālopasahasākārā [sāhasākārā (ka.)] paṭivirato hoti [imassa anantaram “so iminā ariyena sīlakkhandhena samannāgato ajjhattam anavajjasukham paṭisaṁvedeti”ti vacanam dīghanikāye āgataṁ, tam idha santosakathāvasāne āgataṁ, sā ca santosakathā tattha satisampajaññānantaram eva āgatā].

294. “So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḥeti sapattabhārova ḥeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattam anavajjasukham paṭisaṁvedeti.

295. “So cakkhunā rūpam disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṁ cakkhundriyam asamvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa samvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye samvaram āpajjati. Sotena saddam sutvā...pe... ghānena gandham ghāyitvā... jivhāya rasam sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammam viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṁ manindriyam asamvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa samvarāya paṭipajjati, rakkhati manindriyam, manindriye samvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhattam abyāsekasukham paṭisaṁvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, samghātipattacīvara dhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

296. “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato) [() etthantare pāṭho idha nadissati, catukkaṅguttare pana imasmim ṭhāne dissati, atṭhakathātikāsu ca tadattho pakāsito. tasmā so ettha paṭīpūrito] iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato vivittam senāsanam bhajati araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. So pacchābhuttam piṇḍapātapaṭikkanto nisīdati pallaṅkam ābhujitvā, ujum kāyam panidhāya, parimukham satim upaṭṭhapetvā. So abhijjhām loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittam

parisodheti. Byāpādappadosam pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī byāpādappadosā cittam parisodheti. Thinamiddham pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittam parisodheti. Uddhaccakukkuccam pahāya anuddhato viharati, ajjhattam vūpasantacitto uddhaccakukkuccā cittam parisodheti. Vicikiccham pahāya tiṇṇavaciciccho viharati akathamkathī kusalesu dhammesu, vicikicchāya cittam parisodheti.

297. “So ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Idampi vuccati, brāhmaṇa, tathāgatapadam itipi, tathāgatanisevitam itipi, tathāgatārañjitam itipi. Na tveva tāva ariyasāvako niṭṭham gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

“Puna caparam, brāhmaṇa, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampaśādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Idampi vuccati, brāhmaṇa...pe... suppaṭipanno bhagavato sāvakasaṅgho’ti.

“Puna caparam, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisamvedeti, yam tam ariyā ācikkhanti ‘upekkhako satimā sukhavihāri’ti tatiyam jhānam upasampajja viharati. Idampi vuccati, brāhmaṇa...pe... suppaṭipanno bhagavato sāvakasaṅgho’ti.

“Puna caparam, brāhmaṇa, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā, adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati. Idampi vuccati, brāhmaṇa, tathāgatapadam itipi, tathāgatanisevitam itipi, tathāgatārañjitam itipi. Na tveva tāva ariyasāvako niṭṭham gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

298. “So evam samāhite citte parisuddhe pariyyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāya cittam abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidam – ekampi jātim, dvepi jātiyo...pe... iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. Idampi vuccati, brāhmaṇa, tathāgatapadam itipi, tathāgatanisevitam itipi, tathāgatārañjitam itipi. Na tveva tāva ariyasāvako niṭṭham gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

“So evam samāhite citte parisuddhe pariyyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānam cutūpapātaññāya cittam abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena...pe... yathākammūpage satte pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadam itipi, tathāgatanisevitam itipi, tathāgatārañjitam itipi. Na tveva tāva ariyasāvako niṭṭham gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

299. “So evam samāhite citte parisuddhe pariyyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānam khayaññāya cittam abhininnāmeti. So ‘idañ dukkha’nti yathābhūtam pajānāti, ‘ayam dukkhasamudayo’ti yathābhūtam pajānāti, ‘ayam dukkhanirodho’ti yathābhūtam pajānāti, ‘ayam dukkhanirodhagāminī paṭipadā’ti yathābhūtam pajānāti. ‘Ime āsavā’ti yathābhūtam pajānāti, ‘ayam āsavasamudayo’ti yathābhūtam pajānāti, ‘ayam āsavanirodho’ti yathābhūtam pajānāti, ‘ayam āsavanirodhagāminī paṭipadā’ti yathābhūtam pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadam itipi, tathāgatanisevitam itipi, tathāgatārañjitam itipi. Na tveva tāva ariyasāvako niṭṭham gato hoti, api ca kho niṭṭham gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

“Tassa evam jānato evam passato kāmāsavāpi cittam vimuccati, bhavāsavāpi cittam vimuccati, avijjāsavāpi cittam vimuccati. Vimuttasmiṁ vimuttamiti nānam hoti. ‘Khīnā jāti, vusitaṁ brahmacariyam, kataṁ karaṇīyam, nāparam itthattayā’ti pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadam itipi, tathāgatanisevitam itipi, tathāgatārañjitam itipi. Ettāvatā kho, brāhmaṇa, ariyasāvako niṭham gato hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti. Ettāvatā kho, brāhmaṇa, hatthipadopamo viṭṭhārena paripūro hotī’ti.

Evam vutte, jāṇussoṇi brāhmaṇo bhagavantam etadavoca – “abhippantam, bho gotama, abhippantam, bho gotama! Seyyathāpi, bho gotama, nikujjitaṁ vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhabba vā maggām ācikkheyya, andhakāre vā telapajjotam dhāreyya – cakkhumanto rūpāni dakkhantīti; evameva bhotā gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam gotamam saraṇam gacchāmi, dhammañca, bhikkhusaṅghañca. Upāsakanam mām bhavam gotamo dhāretu ajjatagge pāṇupetam saraṇam gata”nti.

Cūlahatthipadopamasuttam niṭhitam sattamam.

8. Mahāhatthipadopamasuttam

300. Evam me sutam – ekam samayaṁ bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho āyasmā sāriputto bhikkhū āmantesi – “āvuso bhikkhave”ti. “Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum. Āyasmā sāriputto etadavoca – “seyyathāpi, āvuso, yāni kānici jaṅgalānam pānānam padajātāni sabbāni tāni hatthipade samodhānam gacchanti, hatthipadam tesam aggamakkhayati yadiṭam mahantattena; evameva kho, āvuso, ye keci kusalā dhammā sabbete catūsu ariyasaccesu saṅgaham gacchanti. Katamesu catūsu? Dukkhe ariyasacce, dukkhasamudaye ariyasacce, dukkhanirodhe ariyasacce, dukkhanirodhagāminiyā paṭipadaya ariyasacce”.

301. “Katamañcāvuso, dukkham ariyasaccam? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkham, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampiccham na labhati tampi dukkham; saṃkhittena, pañcupādānakkhandhā dukkhā. Katame cāvuso, pañcupādānakkhandhā? Seyyathidam – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññānupādānakkhandho.

“Katamo cāvuso, rūpupādānakkhandho? Cattāri ca mahābhūtāni, catunnañca mahābhūtānam upādāya rūpam.

“Katamā cāvuso, cattāro mahābhūtā? Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

302. “Katamā cāvuso, pathavīdhātu? Pathavīdhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso, ajjhattikā pathavīdhātu? Yam ajjhattam paccattam kakkhaṭam kharigataṁ upādinnam, seyyathidam – kesā lomā nakhā dantā taco maṇsam nhāru aṭṭhi aṭṭhimilñjam vakkam hadayam yakanam kilomakam pihakam papphāsam antam antaguṇam udariyam karisam, yam vā panaññampi kiñci ajjhattam paccattam kakkhaṭam kharigataṁ upādinnam. Ayam vuccatāvuso, ajjhattikā pathavīdhātu. Yā ceva kho pana ajjhattikā pathavīdhātu, yā ca bāhirā pathavīdhātu, pathavīdhāturevesā. ‘Tam netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññaya daṭṭhabbam. Evametam yathābhūtam sammappaññaya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittam virājeti.

“Hoti kho so, āvuso, samayo yam bāhirā āpodhātu pakuppati [pathavīdhātu pakuppati (ka.)]. Antarahitā tasmīm samaye bāhirā pathavīdhātu hoti. Tassā hi nāma, āvuso, bāhirāya pathavīdhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariññāmadhammatā paññāyissati. Kim panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā

mamanti vā asmi' ti vā? Atha khvāssa notevettha hoti.

“Tañce, āvuso, bhikkhum pare akkosanti paribhāsanti rosenti vihesenti, so evam pajānāti – ‘uppannā kho me ayaṁ sotasamphassajā dukkhavedanā. Sā ca kho paṭicca, no apaṭicca. Kiṁ paṭicca? Phassam paṭicca’. So [sopikho (syā.), sopi (ka.)] phasso anicccoti passati, vedanā anicccāti passati, saññā anicccāti passati, sañkhārā anicccāti passati, viññāṇam anicccanti passati. Tassa dhātārammaṇameva cittam pakkhandati pasīdati santiṭṭhati adhimuccati.

“Tañce, āvuso, bhikkhum pare anitthehi akantehi amanāpehi samudācaranti – pāṇisamphassenapi leḍḍusamphassenapi danḍasamphassenapi satthasamphassenapi. So evam pajānāti – ‘tathābhūto kho ayaṁ kāyo yathābhūtasmiṁ kāye pāṇisamphassāpi kamanti, leḍḍusamphassāpi kamanti, danḍasamphassāpi kamanti, satthasamphassāpi kamanti. Vuttam kho panetam bhagavatā kakacūpamovāde – “ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyum, tatrāpi yo mano padūseyya na me so tena sāsanakaro”ti. Āraddham kho pana me vīriyam bhavissati asallinam, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitam cittam ekaggam. Kāmam dāni imasmiṁ kāye pāṇisamphassāpi kamantu, leḍḍusamphassāpi kamantu, danḍasamphassāpi kamantu, satthasamphassāpi kamantu, karīyatī hidam buddhānam sāsana’nti.

“Tassa ce, āvuso, bhikkhuno evam buddham anussarato evam dhammam anussarato evam saṅgham anussarato upekkhā kusalanissitā na saṅthāti. So tena samvijjati samvegam āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham, yassa me evam buddham anussarato, evam dhammam anussarato, evam saṅgham anussarato, upekkhā kusalanissitā na saṅthāti’ti. Seyyathāpi, āvuso, suṇisā sasuram disvā samvijjati samvegam āpajjati; evameva kho, āvuso, tassa ce bhikkhuno evam buddham anussarato, evam dhammam anussarato, evam saṅgham anussarato, upekkhā kusalanissitā na saṅthāti, so tena samvijjati samvegam āpajjati – ‘alābhā vata me na vata me lābhā, dulladdham vata me, na vata me suladdham, yassa me evam buddham anussarato evam dhammam anussarato, evam saṅgham anussarato, upekkhā kusalanissitā na saṅthāti’ti. Tassa ce, āvuso, bhikkhuno evam buddham anussarato, evam dhammam anussarato, evam saṅgham anussarato upekkhā kusalanissitā saṅthāti, so tena attamano hoti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṁ hoti.

303. “Katamā cāvuso, āpodhātu? Āpodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso ajjhattikā āpodhātu? Yam ajjhattam paccattam āpo āpogataṁ upādinnam, seyyathidam – pittam semham pubbo lohitam sedo medo assu vasā kheļo siṅghānikā lasikā muttam, yam vā panaññampi kiñci ajjhattam paccattam āpo āpogataṁ upādinnam – ayaṁ vuccatāvuso, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu, āpodhāturevesā. ‘Taṁ netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṁ sammappaññāya datṭhabbaṁ. Evametam yathābhūtaṁ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittam virājeti.

“Hoti kho so, āvuso, samayo yam bāhirā āpodhātu pakuppati. Sā gāmampi vahati, nigamampi vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi vahati. Hoti kho so, āvuso, samayo yam mahāsamudde yojanasatikānipi udakāni ogacchanti, dvijojanasatikānipi udakāni ogacchanti, tiyojanasatikānipi udakāni ogacchanti, catuyojanasatikānipi udakāni ogacchanti, pañcayojanasatikānipi udakāni ogacchanti, chayojanasatikānipi udakāni ogacchanti, sattayojanasatikānipi udakāni ogacchanti. Hoti kho so, āvuso, samayo yam mahāsamudde sattatālampi udakam saṅthāti, chattālampi udakam saṅthāti, pañcatālampi udakam saṅthāti, catuttālampi udakam saṅthāti, titālampi udakam saṅthāti, dvitālampi udakam saṅthāti, tālamattampi [tālamppi (sī.)] udakam saṅthāti. Hoti kho so, āvuso, samayo yam mahāsamudde sattaporisampi udakam saṅthāti, chapporisampi udakam saṅthāti, pañcaporisampi udakam saṅthāti, catupporisampi udakam saṅthāti, tiporisampi udakam saṅthāti, dviporisampi udakam saṅthāti, porisammattampi [porisampi (sī.)] udakam saṅthāti. Hoti kho so, āvuso, samayo yam mahāsamudde aḍḍhaporisampi udakam saṅthāti, kaṭimattampi udakam saṅthāti, jāṇukamattampi udakam saṅthāti, goppakamattampi udakam saṅthāti. Hoti kho so, āvuso, samayo, yam mahāsamudde

aṅgulipabbatemanamattampi udakam̄ na hoti. Tassā hi nāma, āvuso, bāhirāya āpodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariñāmadhammatā paññāyissati. Kim̄ panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmī’ vā? Atha khvāssa notevettha hoti...pe... tassa ce, āvuso, bhikkhuno evam̄ buddham̄ anussarato, evam̄ dhammad̄ anussarato, evam̄ saṅgham̄ anussarato upekkhā kusalanissitā saṇṭhāti. So tena attamano hoti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṁ hoti.

304. “Katamā cāvuso, tejodhātu? Tejodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso, ajjhattikā tejodhātu? Yam̄ ajjhattam̄ paccattam̄ tejo tejogatam̄ upādinnam̄, seyyathidam̄ – yena ca santappati, yena ca jīriyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitam̄ sammā pariṇāmaṁ gacchati, yaṁ vā panaññampi kiñci ajjhattam̄ paccattam̄ tejo tejogatam̄ upādinnam̄ – ayam̄ vuccatāvuso, ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu, tejodhāturevesā. ‘Tam̄ netam̄ mama, nesohamasmi, na meso attā’ti evametam̄ yathābhūtam̄ sammappaññāya daṭṭhabbaṁ. Evametam̄ yathābhūtam̄ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittam̄ virājeti.

“Hoti kho so, āvuso, samayo yaṁ bāhirā tejodhātu pakuppati. Sā gāmampi dahati, nigamampi dahati, nagarampi dahati, janapadampi dahati, janapadapadesampi dahati. Sā haritantam̄ vā panthantam̄ vā selantam̄ vā udakantam̄ vā ramañiyam̄ vā bhūmibhāgam̄ āgamma anāhārā nibbāyati. Hoti kho so, āvuso, samayo yaṁ kukkuṭapattenapi nhārudaddulenapi aggim̄ gavesanti. Tassā hi nāma, āvuso, bāhirāya tejodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariñāmadhammatā paññāyissati. Kim̄ panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmī’ ti vā? Atha khvāssa notevettha hoti...pe... tassa ce, āvuso, bhikkhuno evam̄ buddham̄ anussarato evam̄ dhammad̄ anussarato evam̄ saṅgham̄ anussarato upekkhā kusalanissitā saṇṭhāti, so tena attamano hoti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṁ hoti.

305. “Katamā cāvuso, vāyodhātu? Vāyodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso, ajjhattikā vāyodhātu? Yam̄ ajjhattam̄ paccattam̄ vāyo vāyogatam̄ upādinnam̄, seyyathidam̄ – uddhangamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhasayā [kotthasayā (sī. pī.)] vātā, aṅgamaṅgānusārino vātā, assāso passāso iti, yaṁ vā panaññampi kiñci ajjhattam̄ paccattam̄ vāyo vāyogatam̄ upādinnam̄ – ayam̄ vuccatāvuso, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu, yā ca bāhirā vāyodhātu, vāyodhāturevesā. ‘Tam̄ netam̄ mama nesohamasmi na meso attā’ti evametam̄ yathābhūtam̄ sammappaññāya daṭṭhabbaṁ. Evametam̄ yathābhūtam̄ sammappaññāya disvā vāyodhātuyā nibbindati vāyodhātuyā cittam̄ virājeti.

“Hoti kho so, āvuso, samayo yaṁ bāhirā vāyodhātu pakuppati. Sā gāmampi vahati, nigamampi vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi vahati. Hoti kho so, āvuso, samayo yaṁ gimhānam̄ pacchime māse tālavaṇṭenapi vidhūpanenapi vātām̄ pariyesanti, ossavanepi tiṇāni na icchanti. Tassā hi nāma, āvuso, bāhirāya vāyodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariñāmadhammatā paññāyissati. Kim̄ panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmī’ ti vā? Atha khvāssa notevettha hoti.

“Tañce, āvuso, bhikkhuṁ pare akkosanti paribhāsanti rosenti vihesenti. So evam̄ pajānāti, uppannā kho me ayam̄ sotasamphassajā dukkhā vedanā. Sā ca kho paṭicca, no apaṭicca. Kim̄ paṭicca? Phassam̄ paṭicca. Sopi phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇam̄ aniccāti passati. Tassa dhātārammaṇameva cittam̄ pakkhandati pasīdati santiṭṭhati adhimuccati.

“Tañce, āvuso, bhikkhuṁ pare aniṭṭhehi akantehi amanāpehi samudācaranti, pāṇisamphassenapi leḍḍusamphassenapi danḍasamphassenapi satthasamphassenapi. So evam̄ pajānāti ‘tathābhūto kho ayam̄ kāyo yathābhūtasmīm̄ kāye pāṇisamphassāpi kamanti, leḍḍusamphassāpi kamanti, danḍasamphassāpi

kamanti, satthasamphassāpi kamanti. Vuttam kho panetam bhagavatā kakacūpamovāde “ubhatodanḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyum. Tatrāpi yo mano padūseyya, na me so tena sāsanakaro”ti. Āraddham kho pana me vīriyam bhavissati asallīnam, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitam cittam ekaggam. Kāmañ dāni imasmim kāye pāṇisamphassāpi kamantu, ledḍusamphassāpi kamantu, danḍasamphassāpi kamantu, satthasamphassāpi kamantu. Kariyati hidam buddhānam sāsana’nti.

“Tassa ce, āvuso, bhikkhuno evam buddham anussarato, evam dhammam anussarato, evam saṅgam anussarato upekkhā kusalanissitā na saṅthāti. So tena samvijjati samvegam āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham. Yassa me evam buddham anussarato, evam dhammam anussarato, evam saṅgam anussarato upekkhā kusalanissitā na saṅthāti’ti. Seyyathāpi, āvuso, sunisā sasuram disvā samvijjati samvegam āpajjati; evameva kho, āvuso, tassa ce bhikkhuno evam buddham anussarato, evam dhammam anussarato, evam saṅgam anussarato, upekkhā kusalanissitā na saṅthāti. So tena samvijjati samvegam āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham. Yassa me evam buddham anussarato, evam dhammam anussarato, evam saṅgam anussarato, upekkhā kusalanissitā na saṅthāti’ti. Tassa ce, āvuso, bhikkhuno evam buddham anussarato, evam dhammam anussarato, evam saṅgam anussarato, upekkhā kusalanissitā saṅthāti, so tena attamano hoti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṁ hoti.

306. “Seyyathāpi, āvuso, kaṭṭhañca paṭicca valliñca paṭicca tiṇañca paṭicca mattikañca paṭicca ākāso parivārito agāram tveva saṅkham gacchati; evameva kho, āvuso, aṭṭhiñca paṭicca nhāruñca paṭicca mamsañca paṭicca cammañca paṭicca ākāso parivārito rūpam tveva saṅkham gacchati. Ajjhattikañceva, āvuso, cakkhum aparibhinnam hoti, bāhirā ca rūpā na āpātham āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattikañceva [ajjhattikañce (sī. syā. pī.), ajjhattikañcepi (?)], āvuso, cakkhum aparibhinnam hoti bāhirā ca rūpā āpātham āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho, āvuso, ajjhattikañceva cakkhum aparibhinnam hoti, bāhirā ca rūpā āpātham āgacchanti, tajjo ca samannāhāro hoti. Evam tajjassa viññāṇabhāgassa pātubhāvo hoti. Yam tathābhūtassa rūpam tam rūpupādānakkhandhe saṅgaham gacchati, yā tathābhūtassa saññā sā vedanupādānakkhandhe saṅgaham gacchati, ye tathābhūtassa saṅkhārā te saṅkhārupādānakkhandhe saṅgaham gacchanti, yam tathābhūtassa viññāṇam tam viññāṇupādānakkhandhe saṅgaham gacchati.

“So evam pajānāti – ‘evañhi kira imesam pañcannaṁ upādānakkhandhānam saṅgaho sannipāto samavāyo hoti. Vuttam kho panetam bhagavatā – ‘yo paṭiccasamuppādaṁ passati so dhammam passati; yo dhammam passati so paṭiccasamuppādaṁ passatīti. Paṭiccasamuppāna kho panime yadidam pañcupādānakkhandhā. Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānam so dukkhasamudayo. Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānam, so dukkhanirodhō’ti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṁ hoti.

“Ajjhattikañceva, āvuso, sotam aparibhinnam hoti...pe... ghānam aparibhinnam hoti... jivhā aparibhinnā hoti... kāyo aparibhinnō hoti... mano aparibhinnō hoti, bāhirā ca dhammā na āpātham āgacchanti no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattiko ceva, āvuso, mano aparibhinnō hoti, bāhirā ca dhammā āpātham āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho, āvuso, ajjhattiko ceva mano aparibhinnō hoti, bāhirā ca dhammā āpātham āgacchanti, tajjo ca samannāhāro hoti, evam tajjassa viññāṇabhāgassa pātubhāvo hoti. Yam tathābhūtassa rūpam tam rūpupādānakkhandhe saṅgaham gacchati, yā tathābhūtassa vedanā sā vedanupādānakkhandhe saṅgaham gacchati, yā tathābhūtassa saññā sā saññupādānakkhandhe saṅgaham gacchati, ye tathābhūtassa saṅkhārā te saṅkhārupādānakkhandhe saṅgaham gacchanti, yam tathābhūtassa viññāṇam tam viññāṇupādānakkhandhe saṅgaham gacchati. So evam pajānāti – ‘evañhi kira imesam pañcannaṁ upādānakkhandhānam sangaho sannipāto samavāyo

hoti. Vuttam kho panetam bhagavata – “yo paṭiccasamuppādaṁ passati so dhammam passati; yo dhammam passati so paṭiccasamuppādaṁ passatī”ti. Paṭiccasamuppannā kho panime yadidaṁ pañcupādānakkhandhā. Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānaṁ so dukkhasamudayo. Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṁ so dukkhanirodho’ti. Ettāvatāpi kho, āvuso, bhikkhuno bahukatam hotī”ti.

Idamavoca āyasmā sāriputto. Attamanā te bhikkhū āyasmato sāriputtassa bhāsitam abhinandunti.

Mahāhatthipadopamasuttam niṭhitam atthamam.

9. Mahāsāropamasuttam

307. Evaṁ me sutam – ekam samayam bhagavā rājagahe viharati gijjhakūte pabbate acirapakkante devadatte. Tatra kho bhagavā devadattam ārabbha bhikkhū āmantesi –

“Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti – ‘otīṇomhi jātiyā jarāya marañena sokehi paridevehi dukkanhehi domanassehi upāyāsehi, dukkhotiṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkaṁseti param vambheti – ‘ahamasmi lābhasakkārasilokavā [lābhī silokavā (sī. pī.), lābhī sakkāra silokavā (syā.)], ime panaññe bhikkhū appaññatā appesakkhā’ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkham viharati.

“Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṁ atikkamma pheggum atikkamma tacam atikkamma papaṭikam, sākhāpalāsaṁ chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya – ‘na vatāyam bhavam puriso aññāsi sāraṁ, na aññāsi pheggum, na aññāsi tacam, na aññāsi papaṭikam, na aññāsi sākhāpalāsaṁ. Tathā hayam [tathāpāyam (ka.)] bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṁ atikkamma pheggum atikkamma tacam atikkamma papaṭikam, sākhāpalāsaṁ chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇiyam tañcassa attham nānubhavissatī’ti. Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti – otīṇomhi jātiyā jarāya marañena sokehi paridevehi dukkanhehi domanassehi upāyāsehi, dukkhotiṇo dukkhapareto, appeva nāma imassa kevalassa antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkaṁseti, param vambheti ‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaññatā appesakkhā’ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkham viharati. Ayaṁ vuccati, bhikkhave, bhikkhu sākhāpalāsaṁ aggahesi brahmacariyassa; tena ca vosānam āpādi.

308. “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti – ‘otīṇomhi jātiyā jarāya marañena sokehi paridevehi dukkanhehi domanassehi upāyāsehi, dukkhotiṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkaṁseti, na param vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṁ āpajjati. Appamatto samāno sīlasampadāṁ ārādheti. So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkaṁseti, param vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussīlā pāpadhammā’ti. So tāya sīlasampadāya majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkham viharati.

“Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṁ atikkamma pheggum atikkamma tacam, papaṭikam chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya – ‘na vatāyam bhavam puriso aññāsi sāraṁ, na aññāsi pheggum, na aññāsi tacam, na aññāsi papaṭikam, na aññāsi sākhāpalāsam. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṁ atikkamma pheggum atikkamma tacam, papaṭikam chetvā ādāya pakkanto ‘sāra’nti maññamāno; yañcassa sārena sārakaraṇiyam tañcassa atham nānubhavissatī’ti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti – ‘otinnomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinño dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṁ āpajjati. Appamatto samāno sīlasampadam ārādheti. So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkamseti, param vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussīlā pāpadhammā’’ti. So tāya sīlasampadāya majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkham viharati. Ayam vuccati, bhikkhave, bhikkhu papaṭikam aggahesi brahmacariyassa; tena ca vosānam āpādi.

309. “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti – ‘otinnomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinño dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṁ āpajjati, appamatto samāno sīlasampadam ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na param vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṁ āpajjati. Appamatto samāno samādhisampadam ārādheti. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkamseti, param vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’’ti. So tāya samādhisampadāya majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkham viharati.

“Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṁ atikkamma pheggum tacam chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya ‘na vatāyam bhavam puriso aññāsi sāraṁ, na aññāsi pheggum, na aññāsi tacam, na aññāsi papaṭikam, na aññāsi sākhāpalāsam. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṁ atikkamma pheggum tacam chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇiyam tañcassa atham nānubhavissatī’ti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti – ‘otinnomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinño dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṁ āpajjati, appamatto samāno sīlasampadam ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na param vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṁ āpajjati, appamatto samāno samādhisampadam ārādheti. So tāya samādhisampadāya attamano hoti

paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkamseti, param vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti. So tāya samādhisampadāya majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkhaṁ viharati. Ayam vuccati, bhikkhave, bhikkhu tacāṁ aggahesi brahmacariyassa; tena ca vosānaṁ āpādi.

310. “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti – ‘otīṇnomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinño dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokaṁ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṁ āpajjati. Appamatto samāno sīlasampadāṁ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na param vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṁ āpajjati, appamatto samāno samādhisampadāṁ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na param vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṁ āpajjati appamatto samāno nāṇadassanām ārādheti. So tena nāṇadassanena attamano hoti paripuṇṇasaṅkappo. So tena nāṇadassanena attānukkamseti, param vambheti – ‘ahamasmi jānam passam viharāmi. Ime panaññe bhikkhū ajānam apassam viharanti’ti. So tena nāṇadassanena majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkhaṁ viharati.

“Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṁ pheggum chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya – ‘na vatāyam bhavaṁ puriso aññāsi sāraṁ na aññāsi pheggum na aññāsi tacāṁ na aññāsi papatikam na aññāsi sākhāpalāsaṁ. Tathā hayam bhavaṁ puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṁ pheggum chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa atthaṁ nānubhavissatī’ti. Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti – ‘otīṇnomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinño dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokaṁ abhinibbatteti. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṁ āpajjati, appamatto samāno sīlasampadāṁ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na param vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṁ āpajjati, appamatto samāno samādhisampadāṁ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na param vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṁ āpajjati, appamatto samāno nāṇadassanām ārādheti. So tena nāṇadassanena attānukkamseti, param vambheti – ‘ahamasmi jānam passam viharāmi, ime panaññe bhikkhū ajānam apassam viharanti’ti. So tena nāṇadassanena majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkhaṁ viharati. Ayam vuccati, bhikkhave, bhikkhu pheggum aggahesi brahmacariyassa; tena ca vosānaṁ āpādi.

311. “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti – ‘otīṇnomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinño dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokaṁ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṁ āpajjati, appamatto samāno sīlasampadāṁ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na

attānukkamseti, na param vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādañ āpajjati, appamatto samāno samādhisampadām ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na param vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādañ āpajjati, appamatto samāno nīṇadassanam ārādheti. So tena nīṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena nīṇadassanena na attānukkamseti, na param vambheti. So tena nīṇadassanena na majjati nappamajjati na pamādañ āpajjati, appamatto samāno asamayavimokkham ārādheti. Aṭṭhānametam [aṭṭhānam kho panetam (ka.)], bhikkhave, anavakāso yañ so bhikkhu tāya asamayavimuttiyā pariḥayetha.

“Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato sāraññeva chetvā ādāya pakkameyya ‘sāra’nti jānamāno. Tamenam cakkhumā puriso disvā evam vadeyya – ‘aññāsi vatāyam bhavañ puriso sāram, aññāsi pheggum, aññāsi tacam, aññāsi papaṭikam, aññāsi sākhāpalāsam. Tathā hayañ bhavañ puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato sāraññeva chetvā ādāya pakkanto ‘sāra’nti jānamāno. Yañcassa sārena sārakaraṇyam tañcassa attham anubhavissatīti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti – ‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiñño dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokañ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādañ āpajjati, appamatto samāno sīlasampadām ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na param vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādañ āpajjati, appamatto samāno samādhisampadām ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na param vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādañ āpajjati, appamatto samāno nīṇadassanam ārādheti. So tena nīṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena nīṇadassanena na attānukkamseti, na param vambheti. So tena nīṇadassanena na majjati nappamajjati na pamādañ āpajjati, appamatto samāno asamayavimokkham ārādheti. Aṭṭhānametam, bhikkhave, anavakāso yañ so bhikkhu tāya asamayavimuttiyā pariḥayetha.

“Iti kho, bhikkhave, nayidam brahmacariyam lābhasakkārasilokāniṣaṁsaṁ, na sīlasampadāniṣaṁsaṁ, na samādhisampadāniṣaṁsaṁ, na nīṇadassanāniṣaṁsaṁ. Yā ca kho ayam, bhikkhave, akuppā cetovimutti – etadatthamidam, bhikkhave, brahmacariyam, etam sāram etam pariyośāna”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitañ abhinandunti.

Mahāsāropamasuttam niṭṭhitam navamam.

10. Cūla-sāropamasuttam

312. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho piṅgalakoccho brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiñ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho piṅgalakoccho brāhmaṇo bhagavantam etadavoca – ‘yeme, bho gotama, samaṇabrahmañā saṅghino gaṇino gaṇācariyā nītā yasassino titthakarā sādhusammata, bahujanassa, seyyathidam – pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, sañcayo [sañjayo (sī. syā. pī. ka.)] belaṭṭhaputto, nigaṇṭho nāṭaputto, sabbete sakāya paṭīññaya abbhaññamṣu sabbeva nābbhaññamṣu, udāhu ekacce abbhaññamṣu ekacce nābbhaññamṣu’’ti? “Alam, brāhmaṇa, tiṭṭhatetam – sabbete sakāya

paṭīññāya abbhaññāmsu sabbeva nābbhaññāmsu, udāhu ekacce abbhaññāmsu ekacce nābbhaññamsūti. Dhammaṁ te, brāhmaṇa, desessāmi, taṁ suṇāhi, sādhukam manasi karohi, bhāsissāmī’ti. ‘Evam, bho’ti kho pingalakoccho brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca

313. “Seyyathāpi, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram atikkamma pheggum atikkamma tacam atikkamma papatiṭkam, sākhāpalāsam chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya – ‘na vatāyam bhavam puriso aññāsi sāram, na aññāsi pheggum, na aññāsi tacam, na aññāsi papatiṭkam, na aññāsi sākhāpalāsam. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram atikkamma pheggum atikkamma tacam atikkamma papatiṭkam, sākhāpalāsam chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissatī’ti.

314. “Seyyathāpi vā pana, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram atikkamma pheggum atikkamma tacam, papatiṭkam chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya – ‘na vatāyam bhavam puriso aññāsi sāram, na aññāsi pheggum, na aññāsi tacam, na aññāsi papatiṭkam, na aññāsi sākhāpalāsam. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram atikkamma pheggum atikkamma tacam papatiṭkam chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissatī’ti.

315. “Seyyathāpi vā pana, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram atikkamma pheggum, tacam chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya – ‘na vatāyam bhavam puriso aññāsi sāram, na aññāsi pheggum, na aññāsi tacam, na aññāsi papatiṭkam, na aññāsi sākhāpalāsam. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram atikkamma pheggum, tacam chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissatī’ti.

316. “Seyyathāpi vā pana, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram, pheggum chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya – ‘na vatāyam bhavam puriso aññāsi sāram, na aññāsi pheggum, na aññāsi tacam, na aññāsi papatiṭkam, na aññāsi sākhāpalāsam. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram, pheggum chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissatī’ti.

317. “Seyyathāpi vā pana, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato sāraññeva chetvā ādāya pakkameyya ‘sāra’nti jānamāno. Tamenam cakkhumā puriso disvā evam vadeyya – ‘aññāsi vatāyam bhavam puriso sāram, aññāsi pheggum, aññāsi tacam, aññāsi papatiṭkam, aññāsi sākhāpalāsam. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato sāraññeva chetvā ādāya pakkanto ‘sāra’nti jānamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham anubhavissatī’ti.

318. “Evameva kho, brāhmaṇa, idhekacco puggalo saddhā agārasmā anagāriyam pabbajito hoti – ‘otinomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinō dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkamseti, param vambheti – ‘ahamasmi

lābhasakkārasilokavā, ime panaññe bhikkhū appaññatā appesakkhā’ti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañitatarā ca tesam dhammānam sacchikiriyāya na chandam janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram atikkamma pheggum atikkamma tacam atikkamma papaṭikam, sākhāpalāsam chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissati. Tathūpamāham, brāhmaṇa, imam puggalam vadāmi.

319. “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyam pabbajito hoti – ‘otinnomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañitatarā ca tesam dhammānam sacchikiriyāya chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadam ārādheti. So tāya sīlasampadāya attamano hoti, paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkamseti, param vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussilā pāpadhammā’ti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañitatarā ca tesam dhammānam sacchikiriyāya na chandam janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram atikkamma pheggum atikkamma tacam, papaṭikam chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyam, tañcassa attham nānubhavissati. Tathūpamāham, brāhmaṇa, imam puggalam vadāmi.

320. “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyam pabbajito hoti – ‘otinnomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañitatarā ca tesam dhammānam sacchikiriyāya chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadam ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na param vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañitatarā ca tesam dhammānam sacchikiriyāya chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadam ārādheti. So tāya samādhisampadāya attamano hoti, paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkamseti, param vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca pañitatarā ca, tesam dhammānam sacchikiriyāya na chandam janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram atikkamma pheggum, tacam chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissati. Tathūpamāham, brāhmaṇa, imam puggalam vadāmi.

321. “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyam pabbajito hoti – ‘otinnomhi jātiyā jarāya marañena...pe... antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañitatarā ca tesam dhammānam sacchikiriyāya chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadam ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na param vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañitatarā ca tesam dhammānam sacchikiriyāya chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadam

ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na param vambheti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānam sacchikiriyāya chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So nāṇadassanam ārādheti. So tena nāṇadassanena attamano hoti, paripuṇṇasaṅkappo. So tena nāṇadassanena attānukkamseti, param vambheti – ‘ahamasmi jānam passam viharāmi, ime panañne bhikkhū ajānam apassam viharant’ti. Nāṇadassanena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānam sacchikiriyāya na chandam janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram, pheggum chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaranīyam tañcassa attham nānubhavissati. Tathūpamāham, brāhmaṇa, imam puggalam vadāmi.

322. “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyam pabbajito hoti – ‘otinnomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotinño dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokaṁ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānam sacchikiriyāya chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadām ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na param vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānam sacchikiriyāya chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadām ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na param vambheti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānam sacchikiriyāya chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So nāṇadassanam ārādheti. So tena nāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena nāṇadassanena na attānukkamseti, na param vambheti. Nāṇadassanena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesam dhammānam sacchikiriyāya chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

323. “Katame ca, brāhmaṇa, dhammā nāṇadassanena uttaritarā ca pañītatarā ca? Idha, brāhmaṇa, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

“Puna caparam, brāhmaṇa, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

“Puna caparam, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisamvedeti, yam tam ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyam jhānam upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

“Puna caparam, brāhmaṇa, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

“Puna caparam, brāhmaṇa, bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāṇadassanena uttaritaro ca pañītataro ca.

“Puna caparam, brāhmaṇa, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantam viññāna’nti viññānañcāyatanaṁ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāñadassanena uttaritaro ca pañītataro ca.

“Puna caparam, brāhmaṇa, bhikkhu sabbaso viññānañcāyatanaṁ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanaṁ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāñadassanena uttaritaro ca pañītataro ca.

“Puna caparam, brāhmaṇa, bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo nāñadassanena uttaritaro ca pañītataro ca.

“Puna caparam, brāhmaṇa, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhā upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayampi kho, brāhmaṇa, dhammo nāñadassanena uttaritaro ca pañītataro ca. Ime kho, brāhmaṇa, dharmā nāñadassanena uttaritarā ca pañītatarā ca.

324. “Seyyathāpi so, brāhmaṇa, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato sāramyeva chetvā ādāya pakkanto ‘sāra’nti jānamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham anubhavissati. Tathūpamāhaṁ, brāhmaṇa, imam puggalam vadāmi.

“Iti kho, brāhmaṇa, nayidam brahmacariyam lābhasakkārasilokānisamsam, na sīlasampadānisamsam, na samādhisampadānisamsam, na nāñadassanānisamsam. Yā ca kho ayam, brāhmaṇa, akuppā cetovimutti – etadatthamidam, brāhmaṇa, brahmacariyam, etam sāram etam pariyoṣāna”nti.

Evam vutte, piṅgalakoccho brāhmaṇo bhagavantam etadavoca – “abhippantam, bho gotama, abhikkantam, bho gotama...pe... upāsakam mām bhavam gotamo dhāretu ajjatagge pāñupetam saranam gata”nti.

Cūlaśāropamasuttam niṭṭhitam dasamam.

Opammavaggo niṭṭhito tatiyo.

Tassuddānam –

Moliyaphaggunariṭṭhañca nāmo, andhavane kathipunṇam nivāpo;
Rāsikañerumahāgajanāmo, sārūpamo [[sāravaro \(syā.\)](#), [sāravano \(ka.\)](#)] puna piṅgalakoccho.

4. Mahāyamakavaggo

1. Cūlagosiṅgasuttam

325. Evam me sutam – ekam samayam bhagavā nātike [[nādike \(sī. syā. pī.\)](#), [nātike \(ka.\)](#)] viharati giñjakāvasathe. Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo [[kimbilo \(sī. pī. ka.\)](#)] gosiṅgasālavanadāye viharanti. Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena gosiṅgasālavanadāyo tenupasaṅkami. Addasā kho dāyapālo bhagavantam dūratova āgacchantaṁ. Disvāna bhagavantam etadavoca – “mā, samaṇa, etam dāyaṁ pāvisi. Santetha tayo kulaputtā attakāmarūpā viharanti. Mā tesam aphāsumakāst”ti.

Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṁ mantayamānassa. Sutvāna dāyapālam etadavoca – “mā, āvuso dāyapāla, bhagavantam vāresi. Satthā no bhagavā anuppatto”ti. Atha kho āyasmā anuruddho yenāyasmā ca nandiyō āyasmā ca kimilo tenupasaṅkami; upasaṅkamitvā āyasmantañca nandiyam āyasmantañca kimilañ etadavoca – “abhippamathāyasmanto, abhippamathāyasmanto, satthā no bhagavā anuppatto”ti. Atha kho āyasmā ca anuruddho āyasmā ca nandiyō āyasmā ca kimilo bhagavantam paccuggantvā – eko bhagavato pattaçīvarañ pañiggahesi, eko āsanam paññapesi, eko pādodakam upaṭṭhāpesi. Nisidi bhagavā paññatte āsane. Nisajja kho bhagavā pāde pakkhālesi. Tepi kho āyasmanto bhagavantam abhivādetvā ekamantañ nisīdim̄su. Ekamantañ nisinnam̄ kho āyasmantañ anuruddham̄ bhagavā etadavoca –

326. “Kacci vo, anuruddhā, khamanīyam̄, kacci yāpanīyam̄, kacci piñḍakena na kilamathā”ti? “Khamanīyam̄, bhagavā, yāpanīyam̄, bhagavā; na ca mayam, bhante, piñḍakena kilamāmā”ti. “Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññam̄ piyacakkhūhi sampassantā viharathā”ti? “Taggha mayam, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññam̄ piyacakkhūhi sampassantā viharathā”ti. “Yathā kathañ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññam̄ piyacakkhūhi sampassantā viharathā”ti? “Idha mayham, bhante, evam̄ hoti – ‘lābhā vata me, suladdham̄ vata me, yoham̄ evarūpehi sabrahmacārīhi saddhiṁ viharāmī’ti. Tassa mayham, bhante, imesu āyasmantesu mettam̄ kāyakammañ paccupaṭṭhitam̄ āvi ceva raho ca; mettam̄ vacīkammañ paccupaṭṭhitam̄ āvi ceva raho ca; mettam̄ manokammañ paccupaṭṭhitam̄ āvi ceva raho ca. Tassa mayham, bhante, evam̄ hoti – ‘yamnūnāham̄ sakam̄ cittam̄ nikhipitvā imesamyeva āyasmantānam̄ cittassa vasena vatteyya’nti. So kho aham̄, bhante, sakam̄ cittam̄ nikhipitvā imesamyeva āyasmantānam̄ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā ekañca pana maññe citta’nti.

Āyasmāpi kho nandiyō... pe... āyasmāpi kho kimilo bhagavantam etadavoca – “mayhampi, bhante, evam̄ hoti – ‘lābhā vata me, suladdham̄ vata me, yoham̄ evarūpehi sabrahmacārīhi saddhiṁ viharāmī’ti. Tassa mayham, bhante, imesu āyasmantesu mettam̄ kāyakammañ paccupaṭṭhitam̄ āvi ceva raho ca, mettam̄ vacīkammañ paccupaṭṭhitam̄ āvi ceva raho ca, mettam̄ manokammañ paccupaṭṭhitam̄ āvi ceva raho ca. Tassa mayham, bhante, evam̄ hoti – ‘yamnūnāham̄ sakam̄ cittam̄ nikhipitvā imesamyeva āyasmantānam̄ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā ekañca pana maññe cittanti.

“Evam̄ kho mayam, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññam̄ piyacakkhūhi sampassantā viharāmā”ti.

327. “Sādu sādu, anuruddhā! Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Taggha mayam, bhante, appamattā ātāpino pahitattā viharāmā”ti. “Yathā kathañ pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Idha, bhante, amhākam̄ yo pañhamām̄ gāmato piñḍaya pañikkamati so āsanāni paññapeti, pānīyam̄ paribhojanīyam̄ upaṭṭhāpeti, avakkārapātiñ upaṭṭhāpeti. Yo pacchā gāmato piñḍaya pañikkamati, sace hoti bhuttāvaseso sace ākañkhati bhuñjati, no ce ākañkhati appaharite vā chadḍeti, appāñake vā udake opilāpeti. So āsanāni pañisāmeti, pānīyam̄ paribhojanīyam̄ pañisāmeti, avakkārapātiñ pañisāmeti, bhattaggam̄ sammajjati. Yo passati pānīyaghātam̄ vā paribhojanīyaghātam̄ vā vaccaghātam̄ vā rittam̄ tuccham̄ so upaṭṭhāpeti. Sacassa hoti avisayham̄, hatthavikārena dutiyam̄ āmantetvā hatthavilañghakena upaṭṭhāpema, na tveva mayam, bhante, tappaccayā vācam̄ bhindāma. Pañcāhikam̄ kho pana mayam, bhante, sabbarattikam̄ dhammiyā kathāya sannisidāma. Evam̄ kho mayam, bhante, appamattā ātāpino pahitattā viharāmā”ti.

328. “Sādu sādu, anuruddhā! Atthi pana vo, anuruddhā, evam̄ appamattānam̄ ātāpīnam̄ pahitattānam̄ viharantānam̄ uttarimanussadhammā alamariyaññādassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayam, bhante, yāvadeva ākañkhāma vivicceva kāmehi vivicca akusalehi dhammehi savitakkam̄ savicāram̄ vivekajam̄ pītisukham̄ jhānam̄

upasampajja viharāma. Ayam kho no, bhante, amhākam appamattānam ātāpīnam pahitattānam viharantānam uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayam, bhante, yāvadeva ākaṅkhāma vitakkavicārānam vūpasamā ajjhattānam sampasādanānam cetaso ekodibhāvam avitakkam avicārānam samādhijam pītisukham dutiyam jhānam upasampajja viharāma. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayam, bhante, yāvadeva ākaṅkhāma pītiyā ca virāgā upekkhakā ca viharāma, satā ca sampajānā, sukhañca kāyena paṭisamvedema, yam tam ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyam jhānam upasampajja viharāma. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayam, bhante, yāvadeva ākaṅkhāma sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā, adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharāma. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayam, bhante, yāvadeva ākaṅkhāma sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanañ upasampajja viharāma. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayam, bhante, yāvadeva ākaṅkhāma sabbaso ākāsānañcāyatanañ samatikkamma ‘anantañ viññāna’nti viññānañcāyatanañ upasampajja viharāma... pe... sabbaso viññānañcāyatanañ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanañ upasampajja viharāma... pe... sabbaso ākiñcaññāyatanañ samatikkamma nevasaññānāsaññāyatanañ upasampajja viharāma. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

329. “Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayam, bhante, yāvadeva ākaṅkhāma sabbaso nevasaññānāsaññāyatanañ samatikkamma saññāvedayitanirodham upasampajja viharāma, paññāya ca no disvā āsavā parikkhīñā. Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭipassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro. Imamhā ca mayam, bhante, phāsuvihārā aññam phāsuvihāram uttaritaram vā paññataram vā na samanupassāmā”ti.

“Sādhu sādhu, anuruddhā! Imamhā phāsuvihārā uttaritaro vā paññitataro vā phāsuvihāro natthī”ti.

330. Atha kho bhagavā āyasmantañca anuruddham āyasmantañca nandiyam āyasmantañca kimilam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanā pakkāmi. Atha kho āyasmā ca anuruddho āyasmā ca nandiyō āyasmā ca kimilo bhagavantam anusamyāyitvā [anusamsāvetvā (sī.), anusāvetvā (tīkā)] tato paññivattitvā āyasmā ca nandiyō āyasmā ca kimilo āyasmantam anuruddham etadavocum – “kim nu kho mayam āyasmato anuruddhassa evamārocimha – ‘imāsañca imāsañca vihārasamāpattinam mayam lābhino’ti, yam no āyasmā anuruddho bhagavato sammukhā yāva āsavānam khayā pakāsetī”ti? “Na kho me āyasmanto evamārocesum – ‘imāsañca imāsañca vihārasamāpattinam mayam lābhino’ti, api ca me āyasmantānam cetasā ceto paricca vidito – ‘imāsañca imāsañca vihārasamāpattinam ime āyasmanto lābhino’ti. Devatāpi me etamattham ārocesum – ‘imāsañca imāsañca vihārasamāpattinam ime āyasmanto lābhino’ti. Tamenam bhagavatā paññhābhipuṭṭhena byākata”nti.

331. Atha kho dīgho parajano yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhvādetvā ekamantam atthāsi. Ekamantam thito kho dīgho parajano yakkho bhagavantam etadavoca – “lābhā vata, bhante, vajjīnam, suladdhalābhā vajjipajāya, yattha tathāgato viharati arahañ sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyō, āyasmā ca kimilo”ti. Dīghassa parajanassa yakkhassa saddam sutvā bhummā devā saddamanussāvesum – ‘lābhā vata, bho, vajjīnam, suladdhalābhā vajjipajāya, yattha tathāgato viharati arahañ sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyō, āyasmā ca kimilo’ti. Bhummānam devānam saddam sutvā cātumahārājikā devā...pe... tāvatinīsā devā...pe... yāmā devā...pe... tusitā devā...pe... nimmānaratī devā...pe... paranimmitavasavattī devā...pe... brahmakāyikā devā saddamanussāvesum – “lābhā vata, bho, vajjīnam, suladdhalābhā vajjipajāya, yattha tathāgato viharati arahañ sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyō, āyasmā ca kimilo”ti. Itiha te āyasmanto tena khanena (tena layena) [() sī. syā. pī. potthakesu natthi] tena muhuttena yāvabrahmalokā viditā [samviditā (ka.)] ahesum.

“Evametam, dīgha, evametam, dīgha! Yasmāpi, dīgha, kulā ete tayo kulaputtā agārasmā anagāriyam pabbajitā, tañcepi kulañ ete tayo kulaputte pasannacittam anussareyya, tassapāssa kulassa dīgharattam hitāya sukhāya. Yasmāpi, dīgha, kulaparivatṭā ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi kulaparivatṭo ete tayo kulaputte pasannacitto anussareyya, tassapāssa kulaparivatṭassa dīgharattam hitāya sukhāya. Yasmāpi, dīgha, gāmā ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi gāmo ete tayo kulaputte pasannacitto anussareyya, tassapāssa gāmassa dīgharattam hitāya sukhāya. Yasmāpi, dīgha, nigamā ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi nigamo ete tayo kulaputte pasannacitto anussareyya, tassapāssa nigamassa dīgharattam hitāya sukhāya. Yasmāpi, dīgha, nagarā ete tayo kulaputtā agārasmā anagāriyam pabbajitā, tañcepi nagaram ete tayo kulaputte pasannacittam anussareyya, tassapāssa nagarassa dīgharattam hitāya sukhāya. Yasmāpi, dīgha, janapadā ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi janapado ete tayo kulaputte pasannacitto anussareyya, tassapāssa janapadassa dīgharattam hitāya sukhāya. Sabbe cepi, dīgha, khattiyyā ete tayo kulaputte pasannacittā anussareyyum, sabbesānampāssa khattiyanam dīgharattam hitāya sukhāya. Sabbe cepi, dīgha, brāhmaṇā...pe... sabbe cepi, dīgha, vessā...pe... sabbe cepi, dīgha, suddā ete tayo kulaputte pasannacittā anussareyyum, sabbesānampāssa suddānam dīgharattam hitāya sukhāya. Sadevako cepi, dīgha, loko samārako sabrahmako sassamaṇabrahmaṇī pajā sadevamanussā ete tayo kulaputte pasannacittā anussareyya, sadevakassapāssa lokassa samārakassa sabrahmakassa sassamaṇabrahmaṇīyā pajāya sadevamanussāya dīgharattam hitāya sukhāya. Passa, dīgha, yāva ete tayo kulaputtā bahujanahitāya paññipannā bahujanasukhāya lokānukampāya, athāya hitāya sukhāya devamanussāna”nti.

Idamavoca bhagavā. Attamano dīgho parajano yakkho bhagavato bhāsitam abhinandīti.

Cūlagosiṅgasuttam niṭhitam paṭhamam.

2. Mahāgośiṅgasuttam

332. Evam me sutam – ekam samayaṁ bhagavā gosiṅgasālavanadāye viharati sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṁ – āyasmatā ca sāriputta āyasmatā ca mahāmoggallānenā āyasmatā ca mahākassapena āyasmatā ca anuruddhenā āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṁ. Atha kho āyasmā mahāmoggallāno sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmantam mahākassapam etadavoca – “āyāmāvuso, kassapa, yenāyasmā sāriputto tenupasaṅkamissāma dhammadmassavanāyā”ti. “Evamāvuso”ti kho āyasmā mahākassapo āyasmato mahāmoggallānassa paccassosi. Atha kho āyasmā ca mahāmoggallāno āyasmā ca mahākassapo āyasmā ca anuruddho yenāyasmā sāriputto tenupasaṅkamim̄su dhammadmassavanāya. Addasā kho āyasmā ānando āyasmantañca mahāmoggallānam āyasmantañca mahākassapam āyasmantañca anuruddham yenāyasmā sāriputto tenupasaṅkamante dhammadmassavanāya. Disvāna yenāyasmā revato tenupasaṅkami; upasaṅkamitvā āyasmantam revataṁ etadavoca – “upasaṅkamtā kho amū, āvuso [āyasmantāvuso (ka.)] revata, sappurisā yenāyasmā sāriputto tena dhammadmassavanāya. Āyāmāvuso revata, yenāyasmā sāriputto tenupasaṅkamissāma dhammadmassavanāyā”ti. “Evamāvuso”ti kho āyasmā revato āyasmato ānandassa paccassosi. Atha kho āyasmā ca revato āyasmā ca ānando yenāyasmā sāriputto tenupasaṅkamim̄su dhammadmassavanāya.

333. Addasā kho āyasmā sāriputto āyasmantañca revataṁ āyasmantañca ānandam dūratova āgacchante. Disvāna āyasmantañ ānandam etadavoca – “etu kho āyasmā ānando! Svāgataṁ āyasmato ānandassa bhagavato upaṭṭhākassa bhagavato santikāvacarass! Ramaṇīyam, āvuso ānanda, gosiṅgasālavanam, dosinā ratti, sabbaphālipullā [sabbapālipullā (sī.)] sālā, dibbā, maññe, gandhā sampavanti; kathamrūpena, āvuso ānanda, bhikkhunā gosiṅgasālavanam sobheyyā”ti? “Idhāvuso sāriputta, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhēkalyāṇā pariyoṣānakalyāṇā sātthā sabyañjanā; kevalapariṇṇam parisuddham brahmacariyam abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā [dhātā (sī. syā. kam. pī.)], vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So catassannam parisānam dhammam deseti parimaṇḍalehi padabyañjanehi anuppabandhehi [appabaddhehi (sī. pī.)] anusayasamugghātāya. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyyā”ti.

334. Evam vutte, āyasmā sāriputto āyasmantam revataṁ etadavoca – “byākataṁ kho, āvuso revata, āyasmatā ānandena yathāsakam paṭibhānam. Tattha dāni mayam āyasmantam revataṁ pucchāma – ‘ramaṇīyam, āvuso revata, gosiṅgasālavanam, dosinā ratti, sabbaphālipullā sālā, dibbā, maññe, gandhā sampavanti; kathamrūpena, āvuso revata, bhikkhunā gosiṅgasālavanam sobheyyā’’ti? “Idhāvuso sāriputta, bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyyā”ti.

335. Evam vutte, āyasmā sāriputto āyasmantam anuruddham etadavoca – “byākataṁ kho, āvuso anuruddha, āyasmatā revatena yathāsakam paṭibhānam. Tattha dāni mayam āyasmantam anuruddham pucchāma – ‘ramaṇīyam, āvuso anuruddha, gosiṅgasālavanam, dosinā ratti, sabbaphālipullā sālā, dibbā, maññe, gandhā sampavanti; kathamrūpena, āvuso anuruddha, bhikkhunā gosiṅgasālavanam sobheyyā’’ti? “Idhāvuso sāriputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahassam lokānam voloketi. Seyyathāpi, āvuso sāriputta, cakkhumā puriso uparipāsādavaragato sahassam nemimaṇḍalānam volokeyya; evameva kho, āvuso sāriputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahassam lokānam voloketi. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyyā”ti.

336. Evam vutte, āyasmā sāriputto āyasmantam mahākassapam etadavoca – “byākataṁ kho, āvuso kassapa, āyasmatā anuruddhena yathāsakam paṭibhānam. Tattha dāni mayam āyasmantam mahākassapam pucchāma – ‘ramaṇīyam, āvuso kassapa, gosiṅgasālavanam, dosinā ratti, sabbaphaliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṁrūpena, āvuso kassapa, bhikkhunā gosiṅgasālavanam sobheyā’”ti? “Idhāvuso sāriputta, bhikkhu attanā ca āraññiko hoti āraññikattassa ca vanṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vanṇavādī, attanā ca pamsukūliko hoti pamsukūlikattassa ca vanṇavādī, attanā ca tecīvariko hoti tecīvarikattassa ca vanṇavādī, attanā ca appiccho hoti appicchatāya ca vanṇavādī, attanā ca santuṭṭho hoti santuṭṭhiyā ca vanṇavādī, attanā ca pavivitto hoti pavivekassa ca vanṇavādī, attanā ca asamsattho hoti asamsaggassa ca vanṇavādī, attanā ca āraddhavīriyo hoti vīriyārambhassa ca vanṇavādī, attanā ca sīlasampanno hoti sīlasampadāya ca vanṇavādī, attanā ca samādhisampanno hoti samādhisampadāya ca vanṇavādī, attanā ca paññāsampanno hoti paññāsampadāya ca vanṇavādī, attanā ca vimuttisampanno hoti vimuttisampadāya ca vanṇavādī, attanā ca vimuttīñāṇadassanasampanno hoti vimuttīñāṇadassanasampadāya ca vanṇavādī. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyā”ti.

337. Evam vutte, āyasmā sāriputto āyasmantam mahāmoggallānam etadavoca – “byākataṁ kho, āvuso moggallāna, āyasmaṭā mahākassapena yathāsakam paṭibhānam. Tattha dāni mayam āyasmantam mahāmoggallānam pucchāma – ‘ramaṇīyam, āvuso moggallāna, gosiṅgasālavanam, dosinā ratti, sabbaphaliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṁrūpena, āvuso moggallāna, bhikkhunā gosiṅgasālavanam sobheyā’”ti? “Idhāvuso sāriputta, dve bhikkhū abhidhammakathā kathenti, te aññamaññam pañham pucchanti, aññamaññassa pañham puṭṭhā vissajjenti, no ca samsādenti [samsārenti (ka.)], dhammī ca nesam kathā pavattinī hoti. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyā”ti.

338. Atha kho āyasmā mahāmoggallāno āyasmantam sāriputtam etadavoca – “byākataṁ kho, āvuso sāriputta, amhehi sabbeheva yathāsakam paṭibhānam. Tattha dāni mayam āyasmantam sāriputtam pucchāma – ‘ramaṇīyam, āvuso sāriputta, gosiṅgasālavanam, dosinā ratti, sabbaphaliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṁrūpena, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyā’”ti? “Idhāvuso moggallāna, bhikkhu cittam vasam vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākañkhati pubbañhasamayam viharitum, tāya vihārasamāpattiyā pubbañhasamayam viharati; yāya vihārasamāpattiyā ākañkhati majjhankasamayam [majjhantikasamayam (sī. syā. kam. pī. ka.)] viharitum, tāya vihārasamāpattiyā majjhankasamayam viharati; yāya vihārasamāpattiyā ākañkhati sāyanhasamayam viharitum, tāya vihārasamāpattiyā sāyanhasamayam viharati. Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmattassa vā nānārattānam dussānam dussakaraṇḍako pūro assa. So yaññadeva dussayugam ākañkheyya pubbañhasamayam pārupitum, tam tadeva dussayugam pubbañhasamayam pārupeyya; yaññadeva dussayugam ākañkheyya majjhankasamayam pārupitum, tam tadeva dussayugam majjhankasamayam pārupeyya; yaññadeva dussayugam ākañkheyya sāyanhasamayam pārupitum, tam tadeva dussayugam sāyanhasamayam pārupeyya. Evameva kho, āvuso moggallāna, bhikkhu cittam vasam vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākañkhati pubbañhasamayam viharitum, tāya vihārasamāpattiyā pubbañhasamayam viharati; yāya vihārasamāpattiyā ākañkhati majjhankasamayam viharitum, tāya vihārasamāpattiyā majjhankasamayam viharati; yāya vihārasamāpattiyā ākañkhati sāyanhasamayam viharitum, tāya vihārasamāpattiyā sāyanhasamayam viharati. Evarūpena kho, āvuso moggallāna, bhikkhunā gosiṅgasālavanam sobheyā”ti.

339. Atha kho āyasmā sāriputto te āyasmante etadavoca – “byākataṁ kho, āvuso, amhehi sabbeheva yathāsakam paṭibhānam. Āyāmāvuso, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthām bhagavato ārocessāma. Yathā no bhagavā byākarissati tathā nam dhāressāmā”ti. “Evamāvuso”ti kho te āyasmanto āyasmato sāriputtassa paccassosum. Atha kho te āyasmanto yena bhagavā tenupasaṅkamim̄su; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṁ nisidim̄su. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantam etadavoca – “addasam̄ kho aham̄, bhante,

āyasmantañca revatam āyasmantañca ānandam dūratova āgacchante. Disvāna āyasmantam ānandanam etadavocam – ‘etu kho āyasmā ānando! Svāgatam āyasmato ānandassa bhagavato upatṭhākassa bhagavato santikāvacarassa! Ramaṇiyam, āvuso ānanda, gosiṅgasālavanam, dosinā ratti, sabbaphālipullā sālā, dibbā, maññe, gandhā sampavanti; kathamṛūpena, āvuso ānanda, bhikkhunā gosiṅgasālavanam sobheyyā’ti? Evam vutte, bhante, āyasmā ānando mam etadavoca – ‘idhāvuso, sāriputta, bhikkhu bahussuto hoti sutadharo...pe... anusayasamugghātāya. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyyā’’ti. “Sādhu sādhu, sāriputta! Yathā tam ānandova sammā byākaramāno byākareyya. Ānando hi, sāriputta, bahussuto sutadharo sutasannicayo. Ye te dhammā ādikalyāñā majjhekalyāñā pariyośānakalyāñā sātthā sabyañjanā; kevalaparipuṇṇam parisuddham brahmaçariyam abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā, vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So catassannam parisānanam dhammam deseti parimanḍalehi padabyāñjanehi anuppabandhehi anusayasamugghātāyā’’ti.

340. “Evaṁ vutte, ahaṁ, bhante, āyasmantaṁ revataṁ etadavocam – ‘byākataṁ kho, āvuso revata āyasmataṁ ānandena yathāsakam paṭibhānaṁ. Tattha dāni mayam āyasmantaṁ revataṁ pucchāma – ramaṇīyam, āvuso revata, gosiṅgasālavanam, dosinā ratti, sabbaphālipullā sālā, dibbā maññe gandhā sampavanti. Kathamrūpena, āvuso revata, bhikkhunā gosiṅgasālavanam sobheyyā’ti? Evaṁ vutte, bhante, āyasmā revato mām etadavoca – ‘idhāvuso sāriputta bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhattam cetosamathamanuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānaṁ. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyyā’’ti. “Sādhu sādhu, sāriputta! Yathā tam revatova sammā byākaramāno byākareyya. Revato hi, sāriputta, paṭisallānārāmo paṭisallānarato, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato brūhetā suññāgārāna”’nti.

341. “Evam vutte, aham, bhante, āyasmantam anuruddham etadavocam – ‘byākataṁ kho āvuso anuruddha āyasmatā revatena...pe... kathaṁrūpena, āvuso anuruddha, bhikkhunā gosīngasālavanam̄ sobheyyā’ti. Evam vutte, bhante, āyasmā anuruddho mām etadavoca – ‘idhāvuso sāriputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahassam̄ lokānam voloketi. Seyyathāpi, āvuso sāriputta, cakkhumā puriso...pe... evarūpena kho āvuso sāriputta bhikkhunā gosīngasālavanam̄ sobheyyā’’ti. “Sādhu sādhu, sāriputta, yathā tam anuruddhova sammā byākaramāno byākareyya. Anuruddho hi, sāriputta, dibbena cakkhunā visuddhena atikkantamānusakena sahassam̄ lokānam voloket”’ti.

342. “Evam vutte, aham, bhante, āyasmantaṁ mahākassapam etadavocam – ‘byākataṁ kho, āvuso kassapa āyasmataṁ anuruddhena yathāsakam paṭibhānam. Tattha dāni mayam āyasmantaṁ mahākassapam pucchāma...pe... katham rūpena kho, āvuso kassapa, bhikkhunā gosiṅgasālavanam sobheyyā’ti? Evam vutte bhante, āyasmā mahākassapo mām etadavoca – ‘idhāvuso sāriputta, bhikkhu attanā ca āraññiko hoti āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti...pe... attanā ca paṁsukūliko hoti...pe... attanā ca tecīvariko hoti...pe... attanā ca appiccho hoti...pe... attanā ca santuṭṭho hoti...pe... attanā ca pavivitto hoti...pe... attanā ca asamsaṭṭho hoti...pe... attanā ca āraddhvīriyo hoti...pe... attanā ca sīlasampanno hoti...pe... attanā ca samādhisampanno hoti...pe... attanā ca paññāsampanno hoti... attanā ca vimuttisampanno hoti... attanā ca vimuttiñānadassanasampanno hoti vimuttiñānadassanasampadāya ca vaṇṇavādī. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṁ sobheyyā”’ti. “Sādu sādu, sāriputta! Yathā taṁ kassapova sammā byākaramāno byākareyya. Kassapo hi, sāriputta, attanā ca āraññiko āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṁsukūliko paṁsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto pavivekassa ca vaṇṇavādī, attanā ca asamsaṭṭho asamsaggassa ca vaṇṇavādī, attanā ca āraddhvīriyo vīriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno

vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno
vimuttiñāṇadassanasampadāya ca vaṇṇavādī’ti.

343. “Evam vutte, aham bhante āyasmantam mahāmoggallānam etadavocam – ‘byākataṁ kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakam paṭibhānam. Tattha dāni mayam āyasmantam mahāmoggallānam pucchāma... pe... kathamrūpena, āvuso moggallāna, bhikkhunā gosiṅgasālavanam sobheyyā’ti? Evam vutte, bhante, āyasmā mahāmoggallāno mam etadavoca – ‘idhāvuso sāriputta, dve bhikkhū abhidhammadhikathām kathenti. Te aññamaññam pañham pucchanti, aññamaññassa pañham puṭṭhā vissajjenti, no ca saṃsādenti, dhammī ca nesam kathā pavattinī hoti. Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyyā’’ti. “Sādu sādu, sāriputta, yathā tam moggallānova sammā byākaramāno byākareyya. Moggallāno hi, sāriputta, dhammadhikathiko”ti.

344. Evam vutte, āyasmā mahāmoggallāno bhagavantam etadavoca – “atha khvāham, bhante, āyasmantam sāriputtam etadavocam – ‘byākataṁ kho, āvuso sāriputta, amhehi sabbeheva yathāsakam paṭibhānam. Tattha dāni mayam āyasmantam sāriputtam pucchāma – ramaṇīyam, āvuso sāriputta, gosiṅgasālavanam, dosinā ratti, sabbaphaliphullā sālā, dibbā, maññe, gandhā sampavanti. Kathamrūpena, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyyā’ti? Evam vutte, bhante, āyasmā sāriputto mam etadavoca – ‘idhāvuso, moggallāna, bhikkhu cittam vasam vatteti no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākañkhati pubbañhasamayam viharitum, tāya vihārasamāpattiyā pubbañhasamayam viharati; yāya vihārasamāpattiyā ākañkhati majjhānāhikasamayam viharitum, tāya vihārasamāpattiyā majjhānāhikasamayam viharati; yāya vihārasamāpattiyā ākañkhati sāyanhasamayam viharitum, tāya vihārasamāpattiyā sāyanhasamayam viharati. Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmattassa vā nānārattānam dussānam dussakarāṇḍako pūro assa. So yaññadeva dussayugam ākañkheyya pubbañhasamayam pārupitum, tam tadeva dussayugam pubbañhasamayam pārupeyya; yaññadeva dussayugam ākañkheyya majjhānāhikasamayam pārupitum, tam tadeva dussayugam majjhānāhikasamayam pārupeyya; yaññadeva dussayugam ākañkheyya sāyanhasamayam pārupitum, tam tadeva dussayugam sāyanhasamayam pārupeyya. Evameva kho, āvuso moggallāna, bhikkhu cittam vasam vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākañkhati pubbañhasamayam viharitum, tāya vihārasamāpattiyā pubbañhasamayam viharati; yāya vihārasamāpattiyā ākañkhati majjhānāhikasamayam viharitum, tāya vihārasamāpattiyā majjhānāhikasamayam viharati; yāya vihārasamāpattiyā ākañkhati sāyanhasamayam viharitum, tāya vihārasamāpattiyā sāyanhasamayam viharati. Evarūpena kho, āvuso moggallāna, bhikkhunā gosiṅgasālavanam sobheyyā’’ti. “Sādu sādu, moggallāna! Yathā tam sāriputtova sammā byākaramāno byākareyya. Sāriputto hi, moggallāna, cittam vasam vatteti no ca sāriputto cittassa vasena vattati. So yāya vihārasamāpattiyā ākañkhati pubbañhasamayam viharitum, tāya vihārasamāpattiyā pubbañhasamayam viharati; yāya vihārasamāpattiyā ākañkhati majjhānāhikasamayam viharitum, tāya vihārasamāpattiyā majjhānāhikasamayam viharati; yāya vihārasamāpattiyā ākañkhati sāyanhasamayam viharitum, tāya vihārasamāpattiyā sāyanhasamayam viharat”ti.

345. Evam vutte, āyasmā sāriputto bhagavantam etadavoca – “kassa nu kho, bhante, subhāsita”nti? “Sabbesam vo, sāriputta, subhāsitam pariyāyena. Api ca mamapi suṇātha yathārūpena bhikkhunā gosiṅgasālavanam sobheyya. Idha, sāriputta, bhikkhu pacchābhattam piṇḍapātapaṭikkanto nisīdati pallañkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā – ‘na tāvāham imam pallañkam bhindissāmi yāva me nānupādāya āsavehi cittam vimuccissati’ti. Evarūpena kho, sāriputta, bhikkhunā gosiṅgasālavanam sobheyyā’ti.

Idamavoca bhagavā. Attamanā te āyasmanto [te bhikkhū (ka.)] bhagavato bhāsitaṁ abhinandunti.

Mahāgosiṅgasuttam niṭṭhitam dutiyam.

3. Mahāgopālakasuttam

346. Evam me sutam – ekam samayaṁ bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇam pariharitum phātim kātum [phātikattum (sī. pī.), phātikātum (syā. kam.)]. Katamehi ekādasahi? Idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalō hoti, na āsāṭikam hāretā [sāṭetā (sī. syā. kam. pī.)] hoti, na vaṇam paṭicchādetā hoti, na dhūmaṁ kattā hoti, na titthaṁ jānāti, na pītaṁ jānāti, na vīthim jānāti, na gocarakusalō hoti anavasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti. Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇam pariharitum phātim kātum. Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammadvinaye vuddhim virūḍhim vepullam apajjituṁ. Katamehi ekādasahi? Idha, bhikkhave, bhikkhu na rūpaññū hoti, na lakkhaṇakusalō hoti, na āsāṭikam hāretā hoti, na vaṇam paṭicchādetā hoti, na dhūmaṁ kattā hoti, na titthaṁ jānāti, na pītaṁ jānāti, na vīthim jānāti, na gocarakusalō hoti, anavasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

347. “Kathañca, bhikkhave, bhikkhu na rūpaññū hoti? Idha, bhikkhave, bhikkhu yaṁ kiñci rūpam sabbam rūpam ‘cattāri mahābhūtāni, catunnañca mahābhūtānam upādāyarūpa’nti yathābhūtam nappajānāti. Evam kho, bhikkhave, bhikkhu na rūpaññū hoti.

“Kathañca, bhikkhave, bhikkhu na lakkhaṇakusalō hoti? Idha, bhikkhave, bhikkhu ‘kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito’ti yathābhūtam nappajānāti. Evam kho, bhikkhave, bhikkhu na lakkhaṇakusalō hoti.

“Kathañca, bhikkhave, bhikkhu na āsāṭikam hāretā hoti? Idha, bhikkhave, bhikkhu uppānam kāmavitakkam adhivāseti, nappajahati na vinodeti na byantī karoti na anabhāvam gameti. Uppānam byāpādavitakkam...pe... uppānam vihimsāvitakkam...pe... uppānuppanne pāpake akusale dhamme adhivāseti, nappajahati na vinodeti na byantī karoti na anabhāvam gameti. Evam kho, bhikkhave, bhikkhu na āsāṭikam hāretā hoti.

“Kathañca, bhikkhave, bhikkhu na vaṇam paṭicchādetā hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpam disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya na paṭipajjati, na rakkhati cakkhundriyam, cakkhundriye na saṁvaraṁ āpajjati. Sotena saddam sutvā...pe... ghānena gandham ghāyitvā...pe... jivhāya rasam sāyitvā...pe... kāyena phoṭṭhabbam phusitvā...pe... manasā dhammam viññāya nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenam manindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya na paṭipajjati, na rakkhati manindriyam, manindriye na saṁvaraṁ āpajjati. Evam kho, bhikkhave, bhikkhu na vaṇam paṭicchādetā hoti.

“Kathañca, bhikkhave, bhikkhu na dhūmaṁ kattā hoti? Idha, bhikkhave, bhikkhu yathāsutam yathāpariyattam dhammam na vitthārena paresam desetā hoti. Evam kho, bhikkhave, bhikkhu na dhūmaṁ kattā hoti.

“Kathañca, bhikkhave, bhikkhu na titthaṁ jānāti? Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālam upasaṅkamitvā na paripucchati, na paripañhati – ‘idam, bhante, katham? Imassa ko attho’ti? Tassa te āyasmanto avivaṭañceva na vivaranti, anuttānikatañca na uttānī karonti, anekavihitesu ca kaṅkhāthānīyesu dhammesu kaṅkham na paṭivinodenti. Evam kho, bhikkhave, bhikkhu na titthaṁ jānāti.

“Kathañca, bhikkhave, bhikkhu na pītam jānāti? Idha, bhikkhave, bhikkhu tathāgatappavedite dhammadvinaye desiyamāne na labhati atthavedam, na labhati dhammavedam, na labhati dhammūpasam̄hitam pāmojjam. Evam̄ kho, bhikkhave, bhikkhu na pītam jānāti.

“Kathañca, bhikkhave, bhikkhu na vīthim jānāti? Idha, bhikkhave, bhikkhu ariyam aṭṭhaṅgikam maggam yathābhūtam nappajānāti. Evam̄ kho, bhikkhave, bhikkhu na vīthim jānāti.

“Kathañca, bhikkhave, bhikkhu na gocarakusalo hoti? Idha, bhikkhave, bhikkhu cattāro satipatṭhāne yathābhūtam nappajānāti. Evam̄ kho, bhikkhave, bhikkhu na gocarakusalo hoti.

“Kathañca, bhikkhave, bhikkhu anavasesadohī hoti? Idha, bhikkhave, bhikkhum saddhā gahapatikā abhihaṭṭhum pavārenti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, tatra bhikkhu mattam na jānāti paṭiggahaṇāya. Evam̄ kho, bhikkhave, bhikkhu anavasesadohī hoti.

“Kathañca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti? Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu na mettam kāyakammam paccupaṭṭhāpeti āvi ceva raho ca; na mettam vacīkammaṁ paccupaṭṭhāpeti āvi ceva raho ca; na mettam manokammaṁ paccupaṭṭhāpeti āvi ceva raho ca. Evam̄ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

“Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammadvinaye vuddhiṇ virūlhim vepullam āpajjituṁ.

348. “Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako bhabbo gogaṇam pariharitum phātiṁ kātum. Katamehi ekādasahi? Idha, bhikkhave, gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikam hāretā hoti, vaṇam paṭicchādetā hoti, dhūmam kattā hoti, tittham jānāti, pītam jānāti, vīthim jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti. Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇam pariharitum phātiṁ kātum. Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhammadvinaye vuddhiṇ virūlhim vepullam āpajjituṁ. Katamehi ekādasahi? Idha, bhikkhave, bhikkhu rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikam hāretā hoti, vaṇam paṭicchādetā hoti, dhūmam kattā hoti, tittham jānāti, pītam jānāti, vīthim jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

349. “Kathañca, bhikkhave, bhikkhu rūpaññū hoti? Idha, bhikkhave, bhikkhu yaṁ kiñci rūpaṁ sabbam rūpaṁ ‘cattāri mahābhūtāni, catunnañca mahābhūtānam upādāyarūpa’nti yathābhūtam pajānāti. Evam̄ kho, bhikkhave, bhikkhu rūpaññū hoti.

“Kathañca, bhikkhave, bhikkhu lakkhaṇakusalo hoti? Idha, bhikkhave, bhikkhu kammalakkhaṇo bālo, kammalakkhaṇo paṇḍitoti yathābhūtam pajānāti. Evam̄ kho, bhikkhave, bhikkhu lakkhaṇakusalo hoti.

“Kathañca, bhikkhave, bhikkhu āsāṭikam hāretā hoti? Idha, bhikkhave, bhikkhu uppānam kāmavitakkam nādhivāseti, pajahati vinodeti byantī karoti anabhāvam gameti. Uppānam byāpādavitakkam...pe... uppānam vihiṁsāvitakkam...pe... uppānuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti byantī karoti anabhāvam gameti. Evam̄ kho, bhikkhave, bhikkhu āsāṭikam hāretā hoti.

“Kathañca, bhikkhave, bhikkhu vaṇam paṭicchādetā hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyam

asamvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa samvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye samvaram āpajjati. Sotena saddam sutvā...pe... ghānena gandham ghāyitvā...pe... jivhāya rasam sāyitvā...pe... kāyena phoṭṭhabbam phusitvā...pe... manasā dhammam viññāya na nimittaggāhī hoti nānubyāñjanaggāhī.

Yatvādhikarañamenam manindriyam asamvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa samvarāya paṭipajjati, rakkhati manindriyam, manindriye samvaram āpajjati. Evam kho, bhikkhave, bhikkhu vañam paṭicchādetā hoti.

“Kathañca, bhikkhave, bhikkhu dhūmam kattā hoti? Idha, bhikkhave, bhikkhu yathāsutam yathāpariyattam dhammam vitthārena paresam desetā hoti. Evam kho, bhikkhave, bhikkhu dhūmam kattā hoti.

“Kathañca, bhikkhave, bhikkhu tittham jānāti? Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā te kālena kālam upasañkamitvā paripucchatī, paripañhati – ‘idam, bhante, katham? Imassa ko attho’ti? Tassa te āyasmanto avivaṭañceva vivaranti, anuttāñkatañca uttāñi karonti, anekavihitesu ca kañkhāñhāñyesu dhammesu kañkham paṭivinodenti. Evam kho, bhikkhave, bhikkhu tittham jānāti.

“Kathañca bhikkhave, bhikkhu pītam jānāti? Idha, bhikkhave, bhikkhu tathāgatappavedite dhammadvinaye desiyamāne labhati athavedam, labhati dhammavedam, labhati dhammūpasañhitam pāmojam. Evam kho, bhikkhave, bhikkhu pītam jānāti.

“Kathañca, bhikkhave, bhikkhu vīthim jānāti? Idha, bhikkhave, bhikkhu ariyam aṭṭhañgikam maggam yathābhūtam pajānāti. Evam kho, bhikkhave, bhikkhu vīthim jānāti.

“Kathañca, bhikkhave, bhikkhu gocarakusalo hoti? Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtam pajānāti. Evam kho, bhikkhave, bhikkhu gocarakusalo hoti.

“Kathañca bhikkhave, bhikkhu sāvasesadōhī hoti? Idha, bhikkhave, bhikkhu saddhā gahapatikā abhihaṭṭhum pavārenti cīvarapiñḍapātasenāsanagilānappaccayabhesajjaparikkhārehi. Tatra bhikkhu mattam jānāti paṭiggahañaya. Evam kho, bhikkhave, bhikkhu sāvasesadōhī hoti.

“Kathañca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariññayakā, te atirekapūjāya pūjetā hoti? Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapariññayakā tesu mettam kāyakammam paccupaṭṭhāpeti āvi ceva raho ca; mettam vacikammam paccupaṭṭhāpeti āvi ceva raho ca; mettam manokammam paccupaṭṭhāpeti āvi ceva raho ca. Evam kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariññayakā te atirekapūjāya pūjetā hoti.

“Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhammadvinaye vuddhim virūlhim vepullam āpajjitu”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitañ abhinandunti.

Mahāgopālakasuttam niṭṭhitam tatiyam.

4. Cūḷagopālakasuttam

350. Evam me sutam – ekam samayam bhagavā vajjīsu viharati ukkacelāyam gaṅgāya nadiyā tīre. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Bhūtapubbam, bhikkhave, māgadhako gopālako duppaññajātiko, vassānam pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimam tīram, asamavekkhitvā pārimam tīram, atitheneva gāvo patāresi uttaram tīram suvidehānam. Atha kho, bhikkhave, gāvo majjhegaṅgāya nadiyā sote āmaṇḍaliyam karitvā tattheva anayabyasanam āpajjimsu. Tam kissa hetu? Tathā hi so, bhikkhave, māgadhako gopālako duppaññajātiko, vassānam pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimam tīram, asamavekkhitvā pārimam tīram, atitheneva gāvo patāresi uttaram tīram suvidehānam. Evameva kho, bhikkhave, ye hi keci [ye keci (syā. kam.)] samaṇā vā brāhmaṇā vā akusalā imassa lokassa akusalā parassa lokassa, akusalā māradheyyassa akusalā amāradheyyassa, akusalā maccudheyyassa akusalā amaccudheyyassa, tesam ye sotabbam saddahātabbam maññissanti, tesam tam bhavissati dīgharattam ahitāya dukkhāya.

351. “Bhūtapubbam, bhikkhave, māgadhako gopālako sappaññajātiko, vassānam pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimam tīram, samavekkhitvā pārimam tīram, tittheneva gāvo patāresi uttaram tīram suvidehānam. So paṭhamam patāresi ye te usabhā gopitaro gopariṇāyakā. Te tiriyan gaṅgāya sotam chetvā sotthinā pāram agamamsu. Athāpare patāresi balavagāvo dammagāvo. Tepi tiriyan gaṅgāya sotam chetvā sotthinā pāram agamamsu. Athāpare patāresi vacchatare vacchatariyo. Tepi tiriyan gaṅgāya sotam chetvā sotthinā pāram agamamsu. Athāpare patāresi vacchake kisābalake [kisābalake (sī. syā. pī.)]. Tepi tiriyan gaṅgāya sotam chetvā sotthinā pāram agamamsu. Bhūtapubbam, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno, sopi tiriyan gaṅgāya sotam chetvā sotthinā pāram agamāsi. Tam kissa hetu? Tathā hi so, bhikkhave, māgadhako gopālako sappaññajātiko, vassānam pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimam tīram, samavekkhitvā pārimam tīram, tittheneva gāvo patāresi uttaram tīram suvidehānam. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā kusalā imassa lokassa kusalā parassa lokassa, kusalā māradheyyassa kusalā amāradheyyassa, kusalā maccudheyyassa kusalā amaccudheyyassa, tesam ye sotabbam saddahātabbam maññissanti, tesam tam bhavissati dīgharattam hitāya sukhāya.

352. “Seyyathāpi, bhikkhave, ye te usabhā gopitaro goparināyakā te tiriyan gaṅgāya sotam chetvā sotthinā pāram agamamsu, evameva kho, bhikkhave, ye te bhikkhū arahanto khīṇasavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhasamyojanā sammadaññā vimuttā, te tiriyan mārassa sotam chetvā sotthinā pāram gatā.

“Seyyathāpi te, bhikkhave, balavagāvo dammagāvo tiriyan gaṅgāya sotam chetvā sotthinā pāram agamamsu, evameva kho, bhikkhave, ye te bhikkhū pañcannam orambhāgiyānam samyojanānam parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā, tepi tiriyan mārassa sotam chetvā sotthinā pāram gamissanti.

“Seyyathāpi te, bhikkhave, vacchatarā vacchatariyo tiriyan gaṅgāya sotam chetvā sotthinā pāram agamamsu, evameva kho, bhikkhave, ye te bhikkhū tiṇṇam samyojanānam parikkhayā rāgadosamohānam tanuttā sakadāgāmino sakiṇdeva imam lokam āgantvā dukkhassantam karissanti, tepi tiriyan mārassa sotam chetvā sotthinā pāram gamissanti.

“Seyyathāpi te, bhikkhave, vacchakā kisābalakā tiriyan gaṅgāya sotam chetvā sotthinā pāram agamamsu, evameva kho, bhikkhave, ye te bhikkhū tiṇṇam samyojanānam parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā, tepi tiriyan mārassa sotam chetvā sotthinā pāram gamissanti.

“Seyyathāpi so, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno tiriyan gaṅgāya sotam chetvā sotthinā pāram agamāsi, evameva kho, bhikkhave, ye te bhikkhū dhammānusārino saddhānusārino, tepi tiriyan mārassa sotam chetvā sotthinā pāram gamissanti.

“Aham kho pana, bhikkhave, kusalo imassa lokassa kusalo parassa lokassa, kusalo māradheyyassa kusalo amāradheyyassa, kusalo maccudheyyassa kusalo amaccudheyyassa. Tassa mayham, bhikkhave, ye sotabbam saddahātabbam maññissanti, tesam tam bhavissati dīgharattam hitāya sukhāyā”ti.

Idamavoca bhagavā. Idam vatvā sugato athāparam etadavoca satthā –

“Ayam loko paro loko, jānatā suppakāsito;
Yañca mārena sampattam, appattam yañca maccunā.

“Sabbam lokam abhiññāya, sambuddhena pajānatā;
Vivatam amatadvāram, khemam nibbānapattiyā.

“Chinnam pāpimato sotam, viddhastam vinalikatam;
Pāmojjabahulā hotha, khemam pattattha [patthetha (syā. kam. ka. aṭṭhakathāyam samvannebbapātho)] bhikkhavo”ti.

Cūlagopālakasuttam niṭhitam catuttham.

5. Cūlasaccakasuttam

353. Evañ me sutam – ekam samayam bhagavā vesāliyam viharati mahāvane kūṭagārasālāyam. Tena kho pana samayena saccako nigañṭhaputto vesāliyam pañivasati bhassappavādako pañditavādo sādhusammato bahujanassa. So vesāliyam parisati evam vācam bhāsatī – “nāham tam passāmi samañam vā brāhmañam vā, sañghim gañim gañacariyam, api arahantam sammāsambuddham pañjānamānam, yo mayā vādena vādañ samāraddho na sañkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyum. Thūnam cepāham acetanam vādena vādañ samārabheyyam, sāpi mayā vādena vādañ samāraddhā sañkampeyya sampakampeyya sampavedheyya. Ko pana vādo manussabhūtassā”ti?

Atha kho āyasmā assaji pubbañhasamayam nivāsetvā pattacīvaramādāya vesālim piṇḍāya pāvisi. Addasā kho saccako nigañṭhaputto vesāliyam jaṅghāvihāram anucañkamamāno anuvicaramāno āyasmantañ assajim dūratova āgacchantam. Disvāna yenāyasmā assaji tenupasañkami; upasañkamitvā āyasmatañ assajinā saddhim sammodi. Sammodanīyam katham sārañīyam vītisāretvā ekamantam aṭṭhāsi. Ekamantam thito kho saccako nigañṭhaputto āyasmantañ assajim etadavoca – “katham pana, bho assaji, samoñ gotamo sāvake vineti, kathambhāgā ca pana samañassa gotamassa sāvakesu anusāsanī bahulā pavattati”ti? “Evañ kho, aggivessana, bhagavā sāvake vineti, evambhāgā ca pana bhagavato sāvakesu anusāsanī bahulā pavattati – rūpañ, bhikkhave, aniccam, vedanā anicca, saññā anicca, sañkhārā anicca, viññānam aniccam. Rūpañ, bhikkhave, anattā, vedanā anattā, saññā anattā, sañkhārā anattā, viññānam anattā. Sabbe sañkhārā anicca, sabbe dhammā anattā”ti. Evañ kho, aggivessana, bhagavā sāvake vineti, evambhāgā ca pana bhagavato sāvakesu anusāsanī bahulā pavattati”ti. “Dussutañ vata, bho assaji, assumha ye mayam evamvādiñ samañam gotamam assumha. Appeva nāma mayam kadāci karahaci tena bhotā gotamena saddhim samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo, appeva nāma tasmā pāpakā diṭṭhigatā viveceyyāmā”ti.

354. Tena kho pana samayena pañcamattāni licchavisatāni santhāgāre [sandhāgāre (ka.)] sannipatitāni honti kenacideva karaññyena. Atha kho saccako nigañṭhaputto yena te licchavī tenupasañkami; upasañkamitvā te licchavī etadavoca – “abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samañena gotamena saddhim kathāsallāpo bhavissati. Sace me samoñ gotamo tathā patiṭṭhissati yathā ca me [yathāssa me (sī. pī.)] nītaññatarena sāvakena assajinā nāma bhikkhunā patiṭṭhitam, seyyathāpi nāma balavā puriso dīghalomikam elakam lomesu gahetvā ākadḍheyya parikadḍheyya samparikaḍḍheyya, evamevāham samañam gotamam vādena vādañ ākadḍhissāmi

parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikākammakāro mahantam soṇḍikākiļajam gambhīre udakarahade pakkhipitvā kanne gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāham samaṇam gotamam vādena vādaṁ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikādhutto vālam [thālam (ka.)] kanne gahetvā odhuneyya niddhuneyya nippoṭeyya [nicchādeyya (sī. pī. ka.), nicchoṭeyya (ka.), nippoṭeyya (syā. kam.)] evamevāham samaṇam gotamam vādena vādaṁ odhunissāmi niddhunissāmi nippoṭessāmi. Seyyathāpi nāma kuñjaro saṭṭhihāyano gambhīram pokkharaṇim ogāhetvā sāṇadhovikam nāma kīlitajātam kīlati, evamevāham samaṇam gotamam sāṇadhovikam maññe kīlitajātam kīlissāmi. Abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samaṇena gotamena saddhim kathāsallāpo bhavissatī’ti. Tatrekacce licchavī evamāhaṁsu – “kim̄ samaṇo gotamo saccakassa nigaṇṭhaputtassa vādaṁ āropessati, atha kho saccako nigaṇṭhaputto samaṇassa gotamassa vādaṁ āropessatī’ti? Ekacce licchavī evamāhaṁsu – “kim̄ so bhavamāno saccako nigaṇṭhaputto yo bhagavato vādaṁ āropessati, atha kho bhagavā saccakassa nigaṇṭhaputtassa vādaṁ āropessatī’ti? Atha kho saccako nigaṇṭhaputto pañcamattehi licchavisatehi parivuto yena mahāvanam kūṭāgarasālā tenupasaṅkami.

355. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho saccako nigaṇṭhaputto yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “kaham nu kho, bho, etarahi so bhavam gotamo viharati? Dassanakāmā hi mayam tam bhavantam gotama”nti. “Esa, aggivessana, bhagavā mahāvanam ajjhogāhetvā aññatarasmiṁ rukkhamūle divāvihāram nisinno”ti. Atha kho saccako nigaṇṭhaputto mahatiyā licchaviparisāya saddhim mahāvanam ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi. Tepi kho licchavī appekacce bhagavantam abhivādetvā ekamantam nisīdimsu, appekacce bhagavatā saddhim sammodimsu, sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdimsu. Appekacce yena bhagavā tenañjalim pañāmetvā ekamantam nisīdimsu, appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisīdimsu, appekacce tuṇhībhūtā ekamantam nisīdimsu.

356. Ekamantam nisinno kho saccako nigaṇṭhaputto bhagavantam etadavoca – “puccheyyāham bhavantam gotamam kiñcideva desam, sace me bhavam gotamo okāsam karoti pañhassa veyyākaraṇāyā”ti. “Puccha, aggivessana, yadākaṇkhasi”ti. “Katham pana bhavam gotamo sāvake vineti, kathaṁbhāgā ca pana bhoto gotamassa sāvakesu anusāsanī bahulā pavattatī’ti? “Evam̄ kho aham̄, aggivessana, sāvake vinemi, evam̄bhāgā ca pana me sāvakesu anusāsanī bahulā pavattati – ‘rūpaṁ, bhikkhave, aniccaṁ, vedanā anicca, saññā anicca, sañkhārā anicca, viññānam anicca. Rūpaṁ, bhikkhave, anattā, vedanā anattā, saññā anattā, sañkhārā anattā, viññānam anattā. Sabbe sañkhārā anicca, sabbe dharmā anattā’ti. Evam̄ kho aham̄, aggivessana, sāvake vinemi, evam̄bhāgā ca pana me sāvakesu anusāsanī bahulā pavattatī’ti.

“Upamā maṁ, bho gotama, paṭibhātī”ti. “Paṭibhātu tam, aggivessanā”ti bhagavā avoca.

“Seyyathāpi, bho gotama, ye kecime bījagāmabhūtagāmā vuddhim virūlhim vepullam āpajjanti, sabbe te pathavim nissāya pathaviyam patiṭṭhāya. Evamete bījagāmabhūtagāmā vuddhim virūlhim vepullam āpajjanti. Seyyathāpi vā pana, bho gotama, ye kecime balakaranīyā kammantā karīyanti, sabbe te pathavim nissāya pathaviyam patiṭṭhāya. Evamete balakaranīyā kammantā karīyanti. Evameva kho, bho gotama, rūpattāyam purisapuggalo rūpe patiṭṭhāya puññam vā apuññam vā pasavati, vedanattāyam purisapuggalo vedanāyam patiṭṭhāya puññam vā apuññam vā pasavati, saññattāyam purisapuggalo saññāyam patiṭṭhāya puññam vā apuññam vā pasavati, sañkhārattāyam purisapuggalo sañkhāresu patiṭṭhāya puññam vā apuññam vā pasavati, viññānattāyam purisapuggalo viññāne patiṭṭhāya puññam vā apuññam vā pasavatī’ti.

“Nanu tvam̄, aggivessana, evam̄ vadesi – ‘rūpaṁ me attā, vedanā me attā, saññā me attā, sañkhārā

me attā, viññāṇam me attā”’ti? “Ahañhi, bho gotama, evam vadāmi – ‘rūpam me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇam me attā’ti, ayañca mahatī janatā”’ti.

“Kiñhi te, aggivessana, mahatī janatā karissati? Iñgha tvam, aggivessana, sakāññeva vādañ nibbeñheñhi”’ti. “Ahañhi, bho gotama, evam vadāmi – ‘rūpam me attā, vedanā me attā, saññā me attā, viññāṇam me attā”’ti.

357. “Tena hi, aggivessana, taññevettha pañipucchissāmi, yathā te khameyya tathā nam [tathā tam (ka.)] byākareyyāsi. Tam kiñ maññasi, aggivessana, vatteyya rañño khattiyassa muddhāvasittassa sakasmiñ vijite vaso – ghātetāyam vā ghātetum, jāpetāyam vā jāpetum, pabbājetāyam vā pabbājetum, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa veđehiputtassa”’ti? “Vatteyya, bho gotama, rañño khattiyassa muddhāvasittassa sakasmiñ vijite vaso – ghātetāyam vā ghātetum, jāpetāyam vā jāpetum, pabbājetāyam vā pabbājetum, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa veđehiputtassa. Imesampi hi, bho gotama, saṅghānam gañānam – seyyathidam, vajjīnam mallānam – vattati sakasmiñ vijite vaso – ghātetāyam vā ghātetum, jāpetāyam vā jāpetum, pabbājetāyam vā pabbājetum. Kiñ pana rañño khattiyassa muddhāvasittassa, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa veđehiputtassa? Vatteyya, bho gotama, vattituñca marahatī”’ti.

“Tam kiñ maññasi, aggivessana, yañ tvam evam vadesi – ‘rūpam me attā’ti, vattati te tasmiñ rūpe vaso – evam me rūpam hotu, evam me rūpam mā ahosi”’ti? Evam utte, saccako nigañthaputto tuñhī ahosi. Dutiyampi kho bhagavā saccakam nigañthaputtam etadavoca – “tam kiñ maññasi, aggivessana, yañ tvam evam vadesi – ‘rūpam me attā’ti, vattati te tasmiñ rūpe vaso – evam me rūpam hotu, evam me rūpam mā ahosi”’ti? Dutiyampi kho saccako nigañthaputto tuñhī ahosi. Atha kho bhagavā saccakam nigañthaputtam etadavoca – “byākarohi dāni, aggivessana, na dāni te tuñhībhāvassa kālo. Yo koci, aggivessana tathāgatena yāvatatiyam sahadhammikam pañham puñho na byākaroti, etthevassa sattadhā muddhā phalatī”’ti.

Tena kho pana samayena vajirapāñi yakkho āyasam vajiram ādāya ādittam sampajjalitam sajotibhūtam saccakassa nigañthaputtassa uparivehāsam ḥito hoti – ‘sacāyam saccako nigañthaputto bhagavatā yāvatatiyam sahadhammikam pañham puñho na byākarissati etthevassa sattadhā muddham phālessāmī’’ti. Tam kho pana vajirapāñi yakkham bhagavā ceva passati saccako ca nigañthaputto. Atha kho saccako nigañthaputto bhīto samviggo lomahañṭhajāto bhagavantamyeva tāñam gavesī bhagavantamyeva leñam gavesī bhagavantamyeva sarañam gavesī bhagavantam etadavoca – “pucchatu mañ bhavam gotamo, byākarissāmī”’ti.

358. “Tam kiñ maññasi, aggivessana, yañ tvam evam vadesi – ‘rūpam me attā’ti, vattati te tasmiñ rūpe vaso – evam me rūpam hotu, evam me rūpam mā ahosi”’ti? “No hidam, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. Tam kiñ maññasi, aggivessana, yañ tvam evam vadesi – ‘vedanā me attā’ti, vattati te tissam vedanāyam [tāyam vedanāyam (sī. syā.)] vaso – evam me vedanā hotu, evam me vedanā mā ahosi”’ti? “No hidam, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. Tam kiñ maññasi, aggivessana, yañ tvam evam vadesi – ‘saññā me attā’ti, vattati te tissam saññāyam vaso – evam me saññā hotu, evam me saññā mā ahosi”’ti? “No hidam, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. Tam kiñ maññasi, aggivessana, yañ tvam evam

vadesi – ‘saṅkhārā me attā’ti, vattati te tesu saṅkhāresu vaso – evam me saṅkhārā hontu, evam me saṅkhārā mā ahesu’nti? “No hidam, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimam, pacchimena vā purimam. Tam kiṁ maññasi, aggivessana, yam tvam evam vadesi – ‘viññānam me attā’ti, vattati te tasmiṁ viññāne vaso – evam me viññānam hotu, evam me viññānam mā ahosī’ti? “No hidam, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimam, pacchimena vā purimam. Tam kiṁ maññasi, aggivessana, rūpaṁ niccam vā aniccam vā’ti? “Aniccam, bho gotama”. “Yam panāniccam dukkham vā tam sukham vā’ti? “Dukkham, bho gotama”. “Yam panāniccam dukkham vipariñāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’ti? “No hidam, bho gotama”.

“Tam kiṁ maññasi, aggivessana, vedanā...pe... saññā...pe... saṅkhārā...pe... tam kiṁ maññasi, aggivessana, viññānam niccam vā aniccam vā’ti? “Aniccam, bho gotama”. “Yam panāniccam dukkham vā tam sukham vā’ti? “Dukkham, bho gotama”. “Yam panāniccam dukkham vipariñāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’ti? “No hidam, bho gotama”.

“Tam kiṁ maññasi, aggivessana, yo nu kho dukkham allīno dukkham upagato dukkham ajjhosit, dukkham ‘etam mama, esohamasmi, eso me attā’ti samanupassati, api nu kho so sāmam vā dukkham parijāneyya, dukkham vā parikkhepetvā vihareyyā’ti? “Kiñhi siyā, bho gotama? No hidam, bho gotamā’ti.

“Tam kiṁ maññasi, aggivessana, nanu tvam evam sante dukkham allīno dukkham upagato dukkham ajjhosit, dukkham ajjhosit, dukkham – ‘etam mama, esohamasmi, eso me attā’ti samanupassasī’ti? “Kiñhi no siyā, bho gotama? Evametam bho gotamā’ti.

359. “Seyyathāpi, aggivessana, puriso sāratthiko sāragavesī sārapariyesanam caramāno tinhām kuṭhārim [kudhārim (syā. kam. ka.)] ādāya vanam paviseyya. So tattha passeyya mahantam kadalikkhandham ujum navam akukkukajātam [akukkutajātam (syā. kam.)]. Tamenam mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavaṭṭim vinibbhujeyya [vinibbhujeyya (ka.)]. So tattha pattavaṭṭim vinibbhujanto pheggumpi nādhigaccheyya, kuto sāram? Evameva kho tvam, aggivessana, mayā sakasmin vāde samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno ritto tuccho aparaddho. Bhāsitā kho pana te esā, aggivessana, vesāliyam parisati vāc – ‘nāhaṁ tam passāmi samaṇam vā brāhmaṇam vā, saṅghim gaṇīm gaṇācariyam, api arahantaṁ sammāsambuddham paṭijānamānam, yo mayā vādena vādaṁ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyum. Thūṇam cepāham acetanam vādena vādaṁ samārabheyyam sāpi mayā vādena vādaṁ samāraddhā saṅkampeyya sampakampeyya sampavedheyya. Ko pana vādo manussabhūtassā’ti? Tuyham kho pana, aggivessana, appekaccāni sedaphusitāni nalātā muttāni, uttarāsaṅgam vinibhinditvā bhūmiyam patiṭṭhitāni. Mayham kho pana, aggivessana, natthi etarahi kāyasmīm sedo’ti. Iti bhagavā tasmiṁ [tassam (?)] parisati suvaṇṇavaṇṇam kāyam vivari. Evam vutte, saccako nigāṇṭhaputto tuṇhībhūto maṇkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

360. Atha kho dummuñkho licchaviputto saccakam nigāṇṭhaputtam tuṇhībhūtam maṇkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam viditvā bhagavantam etadavoca – “upamā maṁ, bhagavā, paṭibhāti”ti. “Paṭibhātu tam, dummuñkha”ti bhagavā avoca. “Seyyathāpi, bhante, gāmassa vā nigamassa vā avidūre pokkharaṇī. Tatrāssa kakkaṭako. Atha kho, bhante, sambahulā kumārakā vā kumārikā vā tamhā gāmā vā nigamā vā nikhamitvā yena sā pokkharaṇī

tenupasañkameyyum; upasañkamitvā tam pokkharaṇīm ogāhetvā tam kakkaṭakam udakā uddharitvā thale patiṭṭhāpeyyum. Yaññadeva hi so, bhante, kakkaṭako aṭaṁ abhininnāmeyya tam tadeva te kumārakā vā kumārikā vā kaṭṭhena vā kathalena vā sañchindeyyum sambhañjeyyum sampalibhañjeyyum. Evañhi so, bhante, kakkaṭako sabbehi aṭehi sañchinnehi sambhaggehi sampalibhaggehi abhabbo tam pokkharaṇīm puna otaritum, seyyathāpi pubbe. Evameva kho, bhante, yāni saccakassa nigañṭhaputtassa visūkāyitāni visevitāni vipphanditāni tānipi sabbāni [viippanditāni kānicī kānicī tāni (sī. syā. kam. pī.)] bhagavatā sañchinnāni sambhaggāni sampalibhaggāni; abhabbo ca dāni, bhante, saccako nigañṭhaputto puna bhagavantam upasañkamitum yadidam vādādhippāyo”ti. Evam vutte, saccako nigañṭhaputto dummuñkham licchaviputtañ etadavoca – “āgamehi tvam, dummuñkha, āgamehi tvam, dummuñkha () [(mukharosi tvam dummuñkha) (syā. kam.)] na mayam tayā saddhim mantema, idha mayam bhotā gotamena saddhim mantema.

361. “Tiṭṭhatesā, bho gotama, amhākañceva aññesañca puthusamañabrahmañānam vācā. Vilāpam vilapitam maññe. Kittāvatā ca nu kho bhoto gotamassa sāvako sāsanakaro hoti ovādapatikaro tiññavicikiccho vigatakathāñkatho vesārajjappatto aparappaccayo satthusāsane viharati”ti? “Idha, agivessana, mama sāvako yam kiñci rūpam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañītam vā yam dūre santike vā, sabbam rūpam ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya passati; yā kāci vedanā...pe... yā kāci saññā...pe... ye keci sañkhārā...pe... yam kiñci viññānam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañītam vā, yam dūre santike vā, sabbam viññānam ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya passati. Ettāvatā kho, agivessana, mama sāvako sāsanakaro hoti ovādapatikaro tiññavicikiccho vigatakathāñkatho vesārajjappatto aparappaccayo satthusāsane viharati”ti.

“Kittāvatā pana, bho gotama, bhikkhu araham hoti khīñāsavo vusitavā katakaranīyo ohitabhāro anuppattasadattho parikkhīñabhvavasamyojano sammadaññā vimutto”ti? “Idha, agivessana, bhikkhu yam kiñci rūpam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañītam vā yam dūre santike vā sabbam rūpam ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya disvā anupādā vimutto hoti; yā kāci vedanā...pe... yā kāci saññā...pe... ye keci sañkhārā...pe... yam kiñci viññānam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañītam vā yam dūre santike vā sabbam viññānam ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya disvā anupādā vimutto hoti. Ettāvatā kho, agivessana, bhikkhu araham hoti khīñāsavo vusitavā katakaranīyo ohitabhāro anuppattasadattho parikkhīñabhvavasamyojano sammadaññā vimutto. Evam vimuttacitto kho, agivessana, bhikkhu tīhi anuttariyehi samannāgato hoti – dassanānuttariyena, paṭipadānuttariyena, vimuttānuttariyena. Evam vimuttacitto kho, agivessana, bhikkhu tathāgataññeva sakkaroti garūm karoti māneti pūjeti – buddho so bhagavā bodhāya dhammañ deseti, danto so bhagavā damathāya dhammañ deseti, santo so bhagavā samathāya dhammañ deseti, tiñño so bhagavā taranāya dhammañ deseti, parinibbuto so bhagavā parinibbānāya dhammañ deseti”ti.

362. Evam vutte, saccako nigañṭhaputto bhagavantam etadavoca – “mayameva, bho gotama, dhamśī, mayam pagabbā, ye mayam bhavantam gotamam vādena vādaññā āsādetabbañ amaññimha. Siyā hi, bho gotama, hatthim pabhinnam āsajja purisassa sotthibhāvo, na tveva bhavantam gotamam āsajja siyā purisassa sotthibhāvo. Siyā hi, bho gotama, pajjalitam [jalantam (sī. pī.)] aggikkhandham āsajja purisassa sotthibhāvo, na tveva bhavantam gotamam āsajja siyā purisassa sotthibhāvo. Siyā hi, bho gotama, āsīvisam ghoravisam āsajja purisassa sotthibhāvo, na tveva bhavantam gotamam āsajja siyā purisassa sotthibhāvo. Mayameva, bho gotama, dhamśī, mayam pagabbā, ye mayam bhavantam gotamam vādena vādaññā āsādetabbañ amaññimha. Adhivāsetu [adhivāsetu ca (pī. ka.)] me bhavam gotamo svātanāya bhattam saddhim bhikkhusaṅghenā”ti. Adhivāsesi bhagavā tuñhībhāvena.

363. Atha kho saccako nigañṭhaputto bhagavato adhivāsanam viditvā te licchavī āmantesi –

“suṇantu me bhonto licchavī, samaṇo me gotamo nimantito svātanāya saddhiṁ bhikkhusaṅghena. Tena me abhihareyyātha yamassa patirūpaṁ maññeeyyāthā”ti. Atha kho te licchavī tassā rattiya accayena saccakassa nigaṇṭhaputtassa pañcamattāni thālipākasatāni bhattābhīhāraṁ abhihariṁsu. Atha kho nigaṇṭhaputto sake ārāme pañitam khādanīyam bhojanīyam paṭiyādāpetvā bhagavato kālam ārocāpesi – “kālo, bho gotama, niṭhitam bhatta”nti. Atha kho bhagavā pubbañhasamayaṁ nivāsetvā paccāvaramādāya yena saccakassa nigaṇṭhaputtassa ārāmo tenupasaṅkami; upasaṅkamitvā pañnatte āsane nisīdi saddhiṁ bhikkhusaṅghena. Atha kho saccako nigaṇṭhaputto buddhappamukhaṁ bhikkhusaṅgham pañtena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho saccako nigaṇṭhaputto bhagavantam bhuttāvīm onītapattpaṇīm aññataram nīcaṁ āsanam gahetvā ekamantam nisīdi. Ekamantam nisino kho saccako nigaṇṭhaputto bhagavantam etadavoca – “yamidaṁ, bho gotama, dāne puññañca puñnamahī ca tam dāyakānam sukhāya hotū”ti. “Yam kho, aggivessana, tādisam dakkhiṇeyyam āgamma avītarāgam avītadosam avītamoham, tam dāyakānam bhavissati. Yam kho, aggivessana, mādisam dakkhiṇeyyam āgamma vītarāgam vītadosam vītamoham, tam tuyham bhavissati”ti.

Cūlaśaccakasuttam niṭhitam pañcamam.

6. Mahāsaccakasuttam

364. Evam me sutam – ekam samayaṁ bhagavā vesāliyam viharati mahāvane kūṭagārasālāyam. Tena kho pana samayena bhagavā pubbañhasamayaṁ sunivattho hoti paccāvaramādāya vesālim piṇḍāya pavisitukāmo [pubbañhasamayaṁ nivāsetvā paccāvaramādāya... pavisitukāmo hoti (sī.)]. Atha kho saccako nigaṇṭhaputto jaṅghāvihāraṁ anucaṅkamamāno anuvicaramāno yena mahāvanam kūṭagārasālā tenupasaṅkami. Addasā kho āyasmā ānando saccakam nigaṇṭhaputtam dūratova āgacchantaṁ. Disvāna bhagavantam etadavoca – “ayam, bhante, saccako nigaṇṭhaputto āgacchati bhassappavādako paṇḍitavādo sādhusammato bahujanassa. Eso kho, bhante, avaṇṇakāmo buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa. Sādhu, bhante, bhagavā muhuttaṁ nisīdatu anukampam upādāyā”ti. Nisīdi bhagavā pañnatte āsane. Atha kho saccako nigaṇṭhaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi, sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisino kho saccako nigaṇṭhaputto bhagavantam etadavoca –

365. “Santi, bho gotama, eke samaṇabrahmaṇā kāyabhāvanānuyogamanuyuttā viharanti, no cittabhāvanam. Phusanti hi te, bho gotama, sārīrikam dukkham vedanam. Bhūtapubbaṁ, bho gotama, sārīrikāya dukkhāya vedanāya phuṭṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitam mukhato uggamissati, ummādampi pāpuṇissati [pāpuṇissanti (syā. kam.)] cittakkhepaṁ. Tassa kho etaṁ, bho gotama, kāyanvayam cittam hoti, kāyassa vasena vattati. Tam kissa hetu? Abhāvitattā cittassa. Santi pana, bho gotama, eke samaṇabrahmaṇā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvanam. Phusanti hi te, bho gotama, cetasikam dukkham vedanam. Bhūtapubbaṁ, bho gotama, cetasikāya dukkhāya vedanāya phuṭṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitam mukhato uggamissati, ummādampi pāpuṇissati cittakkhepaṁ. Tassa kho eso, bho gotama, cittanvayo kāyo hoti, cittassa vasena vattati. Tam kissa hetu? Abhāvitattā kāyassa. Tassa mayham, bho gotama, evam hoti – ‘addhā bhoto gotamassa sāvakā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvana’”nti.

366. “Kinti pana te, aggivessana, kāyabhāvanā sutā”ti? “Seyyathidaṁ – nando vaccho, kiso samkicco, makkhali gosālo – etehi, bho gotama, acelakā muttācārā hatthāpalekhanā naehibhaddantikā natīṭhabhaddantikā [naehibhadantikā, natīṭhabhadantikā (sī. syā. kam. pī. ka.)] na abhihaṭam na uddissakataṁ na nimantanam sādiyanti, te na kumbhimukhā paṭiggaṇhanti na kaṭopimukhā paṭiggaṇhanti na elakamantaram na daṇḍamantaram na musalamantaram na dvinnam bhuñjamānānam na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittīsu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasāṇḍacārinī, na macchaṁ na maṁsaṁ na suraṁ na merayaṁ na thusodakaṁ pivanti. Te

ekāgārikā vā honti ekālopika, dvāgārikā vā honti dvālopika...pe... sattāgārikā vā honti sattālopika. Ekissāpi dattiyā yāpenti, dvīhipi dattihī yāpenti...pe... sattahipi dattihī yāpenti. Ekāhikampi āhāram āhārenti, dvīhikampi āhāram āhārenti...pe... sattāhikampi āhāram āhārenti. Iti evarūpam addhamāsikampi pariyāyabhattachojanānuyogamanuyuttā viharanti”ti.

“Kim pana te, aggivessana, tāvatakeneva yāpentī”ti? “No hidam, bho gotama. Appekadā, bho gotama, uṭārāni uṭārāni khādanīyāni khādanti, uṭārāni uṭārāni bhojanāni bhuñjanti, uṭārāni uṭārāni sāyanīyāni sāyanti, uṭārāni uṭārāni pānāni pivanti. Te imam kāyaṁ balam gāhenti nāma, brūhenti nāma, medenti nāma”ti.

“Yam kho te, aggivessana, purimam pahāya pacchā upacinanti, evam imassa kāyassa ācayāpacayo hoti. Kinti pana te, aggivessana, cittabhāvanā sutā”ti? Cittabhāvanāya kho saccako nigaṇṭhaputto bhagavatā puṭṭho samāno na sampāyāsi.

367. Atha kho bhagavā saccakam nigaṇṭhaputtam etadavoca – “yāpi kho te esā, aggivessana, purimā kāyabhāvanā bhāsītā sāpi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanāmapi [kāyabhāvanām hi (sī. pī. ka.)] kho tvam, aggivessana, na aññāsi, kuto pana tvam cittabhāvanām jānissasi? Api ca, aggivessana, yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca hoti bhāvitacitto ca. Tam suṇāhi, sādhukam manasi karohi, bhāsissāmī”ti. “Evam, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi. Bhagavā etadavoca –

368. “Kathañca, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca? Idha, aggivessana, assutavato puthujjanassa uppajjati sukhā vedanā. So sukhāya vedanāya phuṭṭho samāno sukhasārāgī ca hoti sukhasārāgitañca āpajjati. Tassa sā sukhā vedanā nirujjhati. Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. So dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattālim kandati sammoham āpajjati. Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittam pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittam pariyādāya tiṭṭhati abhāvitattā cittassa. Yassa cassaci, aggivessana, evam ubhatopakkham uppānāpi sukhā vedanā cittam pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittam pariyādāya tiṭṭhati abhāvitattā cittassa, evam kho, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca.

369. “Kathañca, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca? Idha, aggivessana, sutavato ariyasāvakassa uppajjati sukhā vedanā. So sukhāya vedanāya phuṭṭho samāno na sukhasārāgī ca hoti, na sukhasārāgitañca āpajjati. Tassa sā sukhā vedanā nirujjhati. Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. So dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattālim kandati na sammoham āpajjati. Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittam na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittam na pariyādāya tiṭṭhati bhāvitattā cittassa. Yassa cassaci, aggivessana, evam ubhatopakkham uppānāpi sukhā vedanā cittam na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittam na pariyādāya tiṭṭhati bhāvitattā cittassa. Evam kho, aggivessana, bhāvitakāyo ca hoti bhāvitacitto cā”ti.

370. “Evam pasanno aham bhoto gotamassa! Bhavañhi gotamo bhāvitakāyo ca hoti bhāvitacitto cā”ti. “Addhā kho te ayam, aggivessana, āsaṅga upanīya vācā bhāsitā, api ca te aham byākarissāmi. Yato kho aham, aggivessana, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito, tam vata me uppannā vā sukhā vedanā cittam pariyādāya thassati, uppannā vā dukkhā vedanā cittam pariyādāya thassatīti netam thānam [netam khoṭhānam (sī. pī.)] vijjatī”ti.

“Na hi nūna [na hanūna (sī. syā. kam. pī.)] bhoto gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittam pariyādāya tiṭṭheyya; na hi nūna bhoto gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittam pariyādāya tiṭṭheyyā”ti.

371. “Kiñhi no siyā, aggivessana? Idha me, aggivessana, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidam sukarām agāram aijjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum. Yamnūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyya’nti. So kho aham, aggivessana, aparena samayena daharova samāno, susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā, akāmakānam mātāpitūnam assumukhānam rudantānam, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajim. So evam pabbajito samāno kiṃkusalagavesī anuttaram santivarapadam pariyesamāno yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāram kālāmaṃ etadavocam – ‘icchāmaham, āvuso kālāma, imasmiṃ dhammadvinaye brahmacariyam caritu’nti. Evam vutte, aggivessana, ālāro kālāmo maṃ etadavoca – ‘viharatāyasmā, tādiso ayam dhammo yatha viññū puriso nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho aham, aggivessana, nacirasseva khippameva tam dhammaṃ pariyo puṇim. So kho aham, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena nānāvādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayham, aggivessana, etadahosi – ‘na kho ālāro kālāmo imam dhammaṃ kevalam saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti, addhā ālāro kālāmo imam dhammaṃ jānam passam viharati’’ti.

“Atha khvāham, aggivessana, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāram kālāmaṃ etadavocam – ‘kittāvatā no, āvuso kālāma, imam dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi’ti? Evam vutte, aggivessana, ālāro kālāmo ākiñcaññāyatanaṃ pavedesi. Tassa mayham, aggivessana, etadahosi – ‘na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā; na kho ālārasseva kālāmassa atthi vīriyam, mayhampatthi vīriyam; na kho ālārasseva kālāmassa atthi sati, mayhampatthi sati; na kho ālārasseva kālāmassa atthi samādhi, mayhampatthi samādhi; na kho ālārasseva kālāmassa atthi paññā, mayhampatthi paññā; yamnūnāham yam dhammaṃ ālāro kālāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammadissa sacchikiriyāya padaheyya’nti. So kho aham, aggivessana, nacirasseva khippameva tam dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsim.

“Atha khvāham, aggivessana, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāram kālāmaṃ etadavocam – ‘ettāvatā no, āvuso kālāma, imam dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesi’ti? Ettāvatā kho aham, āvuso, imam dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemī’ti. ‘Ahampi kho, āvuso, ettāvatā imam dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmī’ti. ‘Lābhā no, āvuso, suladdham no, āvuso, ye mayam āyasmantaṃ tādisam sabrahmacāriṃ passāma. Iti yāham dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi tam tvam dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi; yam tvam dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāham dhammaṃ jānāmi tam tvam dhammaṃ jānāsi; yam tvam dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso aham tādiso tuvam, yādiso tuvam tādiso aham. Ehi dāni, āvuso, ubhova santā imam gaṇam pariharāmā’ti. Iti kho, aggivessana, ālāro kālāmo ācariyo me samāno (attano) [() natthi (sī. pī.)] antevāsiṃ maṃ samānaṃ attanā samasamā ṭhapesi, ulārāya ca maṃ pūjāya pūjesi. Tassa mayham, aggivessana, etadahosi – ‘nāyam dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva ākiñcaññāyatānūpapatti’’ti. So kho aham, aggivessana, tam dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

372. “So kho aham, aggivessana, kiṃkusalagavesī anuttaram santivarapadam pariyesamāno yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakam rāmaputtam etadavocam – ‘icchāmaham, āvuso [passa ma. ni. 1.278 pāsarāsīsuttē] imasmiṃ dhammadvinaye brahmacariyam caritu’nti. Evam vutte, aggivessana, udako rāmaputto maṃ etadavoca – ‘viharatāyasmā, tādiso ayam dhammo yatha viññū puriso nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā’ti. So

kho aham, aggivessana, nacirasseva khippameva tam dhammadam pariyanupunim. So kho aham, aggivessana, tāvatakevēva otthapahatamattēna lapitalāpanamattēna nānāvādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca patijānāmi, ahañceva aññe ca. Tassa mayham, aggivessana, etadahosi – ‘na kho rāmo imam dhammadam kevalam saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi. Addhā rāmo imam dhammadam jānam passam vihāsi’ti. Atha khvāham, aggivessana, yena udako rāmaputto tenupasañkamim; upasañkamitvā udakam rāmaputtam etadavocam – ‘kittāvatā no, āvuso rāmo, imam dhammadam sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi’ti? Evam vutte, aggivessana, udako rāmaputto nevasaññānāsaññāyatanam pavedesi. Tassa mayham, aggivessana, etadahosi – ‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā; na kho rāmasseva ahosi vīriyam, mayhampatthi vīriyam; na kho rāmasseva ahosi sati, mayhampatthi sati; na kho rāmasseva ahosi samādhi, mayhampatthi samādhi; na kho rāmasseva ahosi paññā, mayhampatthi paññā; yañnūnāham yan dhammadam rāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi tassa dhammadassa sacchikiriyāya padaheyya’nti. So kho aham, aggivessana, nacirasseva khippameva tam dhammadam sayam abhiññā sacchikatvā upasampajja vihāsim.

“Atha khvāham, aggivessana, yena udako rāmaputto tenupasañkamim; upasañkamitvā udakam rāmaputtam etadavocam – ‘ettāvatā no, āvuso, rāmo imam dhammadam sayam abhiññā sacchikatvā upasampajja pavedesi’ti? Ettāvatā kho, āvuso, rāmo imam dhammadam sayam abhiññā sacchikatvā upasampajja viharāmīti. ‘Ahampi kho, āvuso, ettāvatā imam dhammadam sayam abhiññā sacchikatvā upasampajja viharāmīti. ‘Lābhā no, āvuso, suladdham no, āvuso, ye mayam āyasmantam tādisam sabrahmacārīm passāma. Iti yan dhammadam rāmo sayam abhiññā sacchikatvā upasampajja pavedesi, tam tvam dhammadam sayam abhiññā sacchikatvā upasampajja viharasi; yan tvam dhammadam sayam abhiññā sacchikatvā upasampajja viharasi, tam dhammadam rāmo sayam abhiññā sacchikatvā upasampajja pavedesi. Iti yan dhammadam rāmo abhiññāsi tam tvam dhammadam jānāsi; yan tvam dhammadam jānāsi tam dhammadam rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tuvam; yādiso tuvam tādiso rāmo ahosi. Ehi dāni, āvuso, tuvam imam gañam pariharā’ti. Iti kho, aggivessana, udako rāmaputto sabrahmacārī me samāno ācariyatāhane ca mañ ṭhapesi, uṭārāya ca mañ pūjāya pūjesi. Tassa mayham, aggivessana, etadahosi – ‘nāyam dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva nevasaññānāsaññāyatanūpapattiya’ti. So kho aham, aggivessana, tam dhammadam analaṅkaritvā tasmā dhammā nibbijja apakkamim.

373. “So kho aham, aggivessana, kiñkusala�avesī anuttaram santivarapadaṁ pariyesamāno magadhesu anupubbena cārikam caramāno yena uruvelā senānigamo tadavasariṁ. Tatthaddasam ramaṇīyam bhūmibhāgam, pāśādikañca vanasañḍam, nadiñca sandantiṁ setakam supatittham ramaṇīyam, samantā ca gocaragāmam. Tassa mayham, aggivessana, etadahosi – ‘ramaṇīyo vata, bho, bhūmibhāgo, pāśādiko ca vanasañdo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo. Alām vatidam kulaputtassa padhānathikkassa padhānāyā’ti. So kho aham, aggivessana, tattheva nisidim ‘alamidam padhānāyā’ti.

374. “Apissumañ, aggivessana, tisso upamā paṭibhamsu anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, allam kaṭṭham sasneham udake nikkhittam. Atha puriso āgaccheyya uttarāraṇīm ādāya – ‘aggiñ abhinibbattessāmi, tejo pātukarissāmī’ti. Tam kiñ maññasi, aggivessana, api nu so puriso amum allam kaṭṭham sasneham, udake nikkhittam, uttarāraṇīm ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā’ti? “No hidam, bho gotama”. “Tam kissa hetu”? “Aduñhi, bho gotama, allam kaṭṭham sasneham, tañca pana udake nikkhittam. Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, aggivessana, ye hi keci samañā vā brāhmañā vā kāyena ceva cittena ca kāmehi avūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariłāho, so ca ajjhattam na suppahīno hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samañabrahmañā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te nānāyā dassanāyā anuttarāya sambodhāya. No cepi te bhonto samañabrahmañā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te nānāyā dassanāyā anuttarāya sambodhāya. Ayañ

kho maṁ, aggivessana, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

375. “Aparāpi kho maṁ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, allam kaṭṭham sasneham, ārakā udakā thale nikkhittam. Atha puriso āgaccheyya uttarāraṇīm ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmī’ti. Tam kiṁ maññasi, aggivessana, api nu so puriso amum allam kaṭṭham sasneham, ārakā udakā thale nikkhittam, uttarāraṇīm ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyā’’ti? “No hidam, bho gotama”. “Tam kissa hetu”? “Aduñhi, bho gotama, allam kaṭṭham sasneham, kiñcāpi ārakā udakā thale nikkhittam. Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assāti. Evameva kho, aggivessana, ye hi keci samañā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariļāho so ca ajjhattam na suppahīno hoti, na suppatippassaddho, opakkamikā cepi te bhonto samañabrahmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te nānāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samañabrahmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te nānāya dassanāya anuttarāya sambodhāya. Ayaṁ kho maṁ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā”.

376. “Aparāpi kho maṁ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, sukkham kaṭṭham kolāpam, ārakā udakā thale nikkhittam. Atha puriso āgaccheyya uttarāraṇīm ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmī’ti. Tam kiṁ maññasi, aggivessana, api nu so puriso amum sukkham kaṭṭham kolāpam, ārakā udakā thale nikkhittam, uttarāraṇīm ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā’’ti? “Evam, bho gotama”. “Tam kissa hetu”? “Aduñhi, bho gotama, sukkham kaṭṭham kolāpam, tañca pana ārakā udakā thale nikkhitta”nti. “Evameva kho, aggivessana, ye hi keci samañā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariļāho, so ca ajjhattam suppahīno hoti suppatippassaddho, opakkamikā cepi te bhonto samañabrahmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te nānāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samañabrahmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te nānāya dassanāya anuttarāya sambodhāya. Ayaṁ kho maṁ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṁ, aggivessana, tisso upamā paṭibhaṇsu anacchariyā pubbe assutapubbā.”

377. “Tassa mayham, aggivessana, etadahosi – ‘yamnūnāhaṁ dantebhi dantamādhāya [passa ma. ni. 1.221 vitakkasanṭhānasutte], jivhāya tālum āhacca, cetasā cittam abhinigganheyyam abhinippīleyyam abhisantāpeyya’nti. So kho ahaṁ, aggivessana, dantebhi dantamādhāya, jivhāya tālum āhacca, cetasā cittam abhinigganhāmi abhinippīlemi abhisantāpemi. Tassa mayham, aggivessana, dantebhi dantamādhāya jivhāya tālum āhacca cetasā cittam abhinigganhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Seyyathāpi, aggivessana, balavā puriso dubbalataram purisam sīse vā gahetvā khandhe vā gahetvā abhinigganheyya abhinippīleyya abhisantāpeyya, evameva kho me, aggivessana, dantebhi dantamādhāya, jivhāya tālum āhacca, cetasā cittam abhinigganhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Āraddham kho pana me, aggivessana, vīriyam hoti asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appatippassaddho teneva dukkhappadhānenā padhānābhītunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittam na pariyādāya tiṭṭhati.

378. “Tassa mayham, aggivessana, etadahosi – ‘yamnūnāhaṁ appāṇakamyeva jhānam jhāyeyya’nti. So kho ahaṁ, aggivessana, mukhato ca nāsato ca assāsapassāse uparundhim. Tassa mayham, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṭasotehi vātānam nikkhāmantānam adhimatto saddo hoti. Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti, evameva kho me, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṭasotehi vātānam nikkhāmantānam adhimatto saddo hoti. Āraddham kho pana me, aggivessana, vīriyam hoti asallīnaṁ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appatippassaddho

teneva dukkhappadhānena padhānābhītunnassa sato. Evarūpāpi kho me, aggivessana, uppānā dukkhā vedanā cittam na paryādāya tiṭṭhati.

“Tassa mayham, aggivessana, etadahosi – ‘yamnūnāham appāṇakamyeva jhānam jhāyeyya’nti. So kho aham, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayham, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti [ūhanti (sī.), ohananti (syā. kam.), uhananti (ka.)]. Seyyathāpi, aggivessana, balavā puriso tinhena sikharena muddhani abhimatheyya [muddhānam abhimantheyya (sī. pī.), muddhānam abhimatheyya (syā. kam.)], evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddhaṃ kho pana me, aggivessana, vīriyam hoti asallīnam upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhītunnassa sato. Evarūpāpi kho me, aggivessana, uppānā dukkhā vedanā cittam na paryādāya tiṭṭhati.

“Tassa mayham, aggivessana, etadahosi – ‘yamnūnāham appāṇakamyeva jhānam jhāyeyya’nti. So kho aham, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayham, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsvedanā honti. Seyyathāpi, aggivessana, balavā puriso daļhena varattakkhaṇḍena [varattakabandhanena (sī.)] sīse sīsavethām dadeyya, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsvedanā honti. Āraddhaṃ kho pana me, aggivessana, vīriyam hoti asallīnam upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhītunnassa sato. Evarūpāpi kho me, aggivessana, uppānā dukkhā vedanā cittam na paryādāya tiṭṭhati.

“Tassa mayham, aggivessana, etadahosi – ‘yamnūnāham appāṇakamyeva jhānam jhāyeyya’nti. So kho aham, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayham, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Seyyathāpi, aggivessana, dakkho goghātako vā goghātakantevāsī vā tinhena govikantanena kucchiṃ parikanteyya, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Āraddhaṃ kho pana me, aggivessana, vīriyam hoti asallīnam upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhītunnassa sato. Evarūpāpi kho me, aggivessana, uppānā dukkhā vedanā cittam na paryādāya tiṭṭhati.

“Tassa mayham, aggivessana, etadahosi – ‘yamnūnāham appāṇakamyeva jhānam jhāyeyya’nti. So kho aham, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayham, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Seyyathāpi, aggivessana, dve balavanto purisā dubbalataram purisam nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyum samparitāpeyyum, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Āraddhaṃ kho pana me, aggivessana, vīriyam hoti asallīnam upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhītunnassa sato. Evarūpāpi kho me, aggivessana, uppānā dukkhā vedanā cittam na paryādāya tiṭṭhati. Apissu mām, aggivessana, devatā disvā evamāhamṣu – ‘kālaṅkato samaṇo gotamo’ti. Ekaccā devatā evamāhamṣu – ‘na kālaṅkato samaṇo gotamo, api ca kālaṅkaroti’ti. Ekaccā devatā evamāhamṣu – ‘na kālankato samaṇo gotamo, napi kālaṅkaroti, araham samaṇo gotamo, vihārotveva so [vihārotveveso (sī.)] arahato evarūpo hotīti [vihārotveveso arahato”ti (?)].

379. “Tassa mayham, aggivessana, etadahosi – ‘yamnūnāham sabbaso āhārupacchedāya paṭipajjeyya’nti. Atha kho mām, aggivessana, devatā upasaṅkamitvā etadavocum – ‘mā kho tvam, mārisa, sabbaso āhārupacchedāya paṭipajji. Sace kho tvam, mārisa, sabbaso āhārupacchedāya

paṭipajjissasi, tassa te mayam dibbam ojam lomakūpehi ajjhohāressāma [ajjhoharissāma (syā. kam. pī. ka.)], tāya tvam yāpessasi’ti. Tassa mayham, aggivessana, etadahosi – ‘ahañceva kho pana sabbaso ajjijitam [ajaddhukam (sī. pī.), jaddhukam (syā. kam.)] paṭijāneyyam, imā ca me devatā dibbam ojam lomakūpehi ajjhohāreyyum [ajjhohareyyum (syā. kam. pī. ka.)], tāya cāham yāpeyyam, tam mamassa musā’ti. So kho aham, aggivessana, tā devatā paccācikkhāmi, ‘hala’nti vadāmi.

380. “Tassa mayham, aggivessana, etadahosi – ‘yamnūnāham thokam thokam āhāram āhāreyyam, pasatam pasatam, yadi vā muggayūsam, yadi vā kulatthayūsam, yadi vā kalāyayūsam, yadi vā hareṇukayūsa’nti. So kho aham, aggivessana, thokam thokam āhāram āhāresim, pasatam pasatam, yadi vā muggayūsam, yadi vā kulatthayūsam, yadi vā kalāyayūsam, yadi vā hareṇukayūsam. Tassa mayham, aggivessana, thokam thokam āhāram āhārayato, pasatam pasatam, yadi vā muggayūsam, yadi vā kulatthayūsam, yadi vā kalāyayūsam, yadi vā hareṇukayūsam, adhimattakkasimānam patto kāyo hoti. Seyyathāpi nāma āśītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccāngāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadam, evamevassu me ānisadaṁ hoti tāyevappāhāratāya. Seyyathāpi nāma vāṭṭanāvalī, evamevassu me piṭṭhikanṭako uṇṇatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviloggā bhavanti, evamevassu me phāsuliyo oluggaviloggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakalābū āmakacchinno vātātapena samphuṭito hoti sammilāto, evamevassu me sīsacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya.

“So kho aham, aggivessana, udaracchavim parimasissāmīti piṭṭhikanṭakamyeva pariggaṇhāmi, piṭṭhikanṭakam parimasissāmīti udaracchavimyeva pariggaṇhāmi, yāvassu me, aggivessana, udaracchavi piṭṭhikanṭakam allinā hoti tāyevappāhāratāya. So kho aham, aggivessana, vaccam vā muttam vā karissāmīti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho aham, aggivessana, imameva kāyam assāsento pāṇinā gattāni anumajjāmi. Tassa mayham, aggivessana, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papantā tāyevappāhāratāya. Apissu mam, aggivessana, manussā disvā evamāhaṁsu – ‘kālo samaṇo gotamo’ti. Ekacce manussā evamāhaṁsu – ‘na kālo samaṇo gotamo, sāmo samaṇo gotamo’ti. Ekacce manussā evamāhaṁsu – ‘na kālo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti. Yāvassu me, aggivessana, tāva parisuddho chavivaṇṇo pariyoḍāto upahato hoti tāyevappāhāratāya.

381. “Tassa mayham, aggivessana, etadahosi – ‘ye kho keci atītamaddhānam samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayim̄su, etāvaparamam, nayito bhiyyo. Yepi hi keci anāgatamaddhānam samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamam, nayito bhiyyo. Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamam, nayito bhiyyo. Na kho panāham imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyāñānadassanavisesam. Siyā nu kho añño maggo bodhāyā’ti? Tassa mayham, aggivessana, etadahosi – ‘abhijānāmi kho panāham pitu sakkassa kammante sītāya jambucchāyā nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham pathamam jhānam upasampajja viharitā. Siyā nu kho eso maggo bodhāyā’ti? Tassa mayham, aggivessana, satānusāri viññānam ahosi – ‘eseva maggo bodhāyā’ti. Tassa mayham, aggivessana, etadahosi – ‘kim nu kho aham tassa sukhassa bhāyāmi, yam tam sukham aññatreva kāmehi aññatra akusalehi dhammehi’ti? Tassa mayham, aggivessana, etadahosi – ‘na kho aham tassa sukhassa bhāyāmi, yam tam sukham aññatreva kāmehi aññatra akusalehi dhammehi’ti.

382. “Tassa mayham, aggivessana, etadahosi – ‘na kho tam sukaram sukham adhigantum evam adhimattakkasimānam pattakāyena, yamnūnāham olārikam āhāram āhāreyyam odanakummāsa’nti. So kho aham, aggivessana, olārikam āhāram āhāresim odanakummāsam. Tena kho pana mam, aggivessana, samayena pañca [pañcavaggiyā (aññasuttēsu)] bhikkhū paccupaṭhitā honti – ‘yam kho samaṇo gotamo dhammam adhigamissati, tam no ārocessat’ti. Yato kho aham, aggivessana, olārikam āhāram āhāresim

odanakummāsaṁ, atha me te pañca bhikkhū nibbijja pakkamīṣu – ‘bāhulliko [bāhuliko (sī. pī.) samghabhedasikkhāpadaṭīkāya sameti] samaṇo gotamo, padhānavibbhanto, āvatto bāhullāyā’ti.

383. “So kho ahaṁ, agivessana, olārikam̄ āhāram̄ āhāretvā, balam̄ gahetvā, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam̄ savicāram̄ vivekajam̄ pītisukham̄ paṭhamam̄ jhānam̄ upasampajja vihāsim̄. Evarūpāpi kho me, agivessana, uppannā sukhā vedanā cittam̄ na pariyoḍāya tiṭṭhati. Vitakkavicārānam̄ vūpasamā ajjhattam̄ sampasādanam̄ cetaso ekodibhāvam̄ avitakkam̄ avicāram̄ samādhijam̄ pītisukham̄ dutiyam̄ jhānam̄ upasampajja vihāsim̄. Evarūpāpi kho me, agivessana, uppannā sukhā vedanā cittam̄ na pariyoḍāya tiṭṭhati. Pītiyā ca virāgā upekkhako ca vihāsim̄, sato ca sampajāno. Sukhañca kāyena paṭisamvedesim̄ yam tam ariyā ācikkhanti – ‘upekkhako satimā sukhavihāri’ti tatiyam̄ jhānam̄ upasampajja vihāsim̄. Evarūpāpi kho me, agivessana, uppannā sukhā vedanā cittam̄ na pariyoḍāya tiṭṭhati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam̄ atthaṅgamā, adukkhamasukham̄ upekkhāsatipārisuddhim̄ catuttham̄ jhānam̄ upasampajja vihāsim̄. Evarūpāpi kho me, agivessana, uppannā sukhā vedanā cittam̄ na pariyoḍāya tiṭṭhati.

384. “So evam̄ samāhite citte parisuddhe pariyoḍāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇaya cittam̄ abhininnāmesim̄. So anekavihitam̄ pubbenivāsam̄ anussarāmi, seyyathidaṁ – ekampi jātim...pe... iti sākāram̄ sauddesam̄ anekavihitam̄ pubbenivāsam̄ anussarāmi. Ayan̄ kho me, agivessana, rattiyā paṭhame yāme paṭhamā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā tam appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, agivessana, uppannā sukhā vedanā cittam̄ na pariyoḍāya tiṭṭhati.

385. “So evam̄ samāhite citte parisuddhe pariyoḍāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānam̄ cutūpapātañāṇaya cittam̄ abhininnāmesim̄. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne pañte suvanṇe dubbaṇne sugate duggate yathākammūpage satte pajānāmi...pe... ayan̄ kho me, agivessana, rattiyā majjhime yāme dutiyā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā tam appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, agivessana, uppannā sukhā vedanā cittam̄ na pariyoḍāya tiṭṭhati.

386. “So evam̄ samāhite citte parisuddhe pariyoḍāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānam̄ khayañāṇaya cittam̄ abhininnāmesim̄. So ‘idam̄ dukkha’nti yathābhūtam̄ abbhaññāsim̄, ‘ayan̄ dukkhasamudayo’ti yathābhūtam̄ abbhaññāsim̄, ‘ayan̄ dukkhanirodho’ti yathābhūtam̄ abbhaññāsim̄, ‘ayan̄ dukkhanirodhagāminī paṭipadā’ti yathābhūtam̄ abbhaññāsim̄. ‘Ime āsavā’ti yathābhūtam̄ abbhaññāsim̄, ‘ayan̄ āsavasamudayo’ti yathābhūtam̄ abbhaññāsim̄, ‘ayan̄ āsavanirodho’ti yathābhūtam̄ abbhaññāsim̄, ‘ayan̄ āsavanirodhagāminī paṭipadā’ti yathābhūtam̄ abbhaññāsim̄. Tassa me evam̄ jānato evam̄ passato kāmāsavāpi cittam̄ vimuccittha, bhavāsavāpi cittam̄ vimuccittha, avijjāsavāpi cittam̄ vimuccittha. Vimuttasmim̄ vimuttamiti nāṇam̄ ahosi. ‘Khiñā jāti, vusitam̄ brahmacariyam̄, kataṁ karaṇīyam̄, nāparam̄ itthattāyā’ti abbhaññāsim̄. Ayan̄ kho me, agivessana, rattiyā pacchime yāme tatiyā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā tam appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, agivessana, uppannā sukhā vedanā cittam̄ na pariyoḍāya tiṭṭhati.

387. “Abhijānāmi kho panāham̄, agivessana, anekasatāya parisāya dhammam̄ desetā. Apissu mām̄ ekameko evam̄ maññati – ‘mamevārabbha samaṇo gotamo dhammam̄ desetī’ti. ‘Na kho panetam̄, agivessana, evam̄ daṭṭhabbam̄; yāvadeva viññāpanatthāya tathāgato paresam̄ dhammam̄ deseti. So kho aham̄, agivessana, tassāyeva kathāya pariyośāne, tasmīmyeva purimasim̄ samādhinimitte ajjhattameva cittam̄ sañṭhapemi sannisādemī ekodim̄ karomi samādahāmi, yena sudam̄ niccakappam̄ viharāmī’’ti.

“Okappaniyametam̄ bhoto gotamassa yathā tam arahato sammāsambuddhassa. Abhijānāti kho pana

bhavam gotamo divā supitā”ti? “Abhijānāmahaṁ, aggivessana, gimhānam pacchime māse pacchābhettam piṇḍapātapaṭikkanto catugguṇam saṅghāṭim paññapetvā dakkhiṇena passena sato sampajāno niddam okkamitā”ti. “Etam kho, bho gotama, eke samaṇabrahmaṇā sammohavihārasmiṁ vadantī”ti? “Na kho, aggivessana, ettāvatā sammūlho vā hoti asammūlho vā. Api ca, aggivessana, yathā sammūlho ca hoti asammūlho ca, tam suṇāhi, sādhukam manasi karohi, bhāsissāmī”ti. “Evaṁ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi. Bhagavā etadavoca –

388. “Yassa kassaci, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā īyatim jātijarāmarañiyā appahīnā, tamahaṁ ‘sammūlho’ti vadāmi. Āsavānañhi, aggivessana, appahīnā sammūlho hoti. Yassa kassaci, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā īyatim jātijarāmarañiyā pahīnā, tamahaṁ ‘asammūlho’ti vadāmi. Āsavānañhi, aggivessana, pahānā asammūlho hoti.

“Tathāgatassa kho, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā īyatim jātijarāmarañiyā pahīnā ucchinamūlā tālāvatthukatā anabhāvamkata īyatim anuppādadhammā. Seyyathāpi, aggivessana, tālo matthakacchinno abhabbo puna virūlhiyā, evameva kho, aggivessana, tathāgatassa ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā īyatim jātijarāmarañiyā pahīnā ucchinamūlā tālāvatthukatā anabhāvamkata īyatim anuppādadhammā”ti.

389. Evaṁ vutte, saccako nigaṇṭhaputto bhagavantam etadavoca – “acchariyam, bho gotama, abbhutam, bho gotama! Yāvañcidam bhoto gotamassa evam āsajja vuccamānassa, upanītehi vacanappatthehi samudācariyamānassa, chavīvanṇo ceva pariyoḍāyati, mukhavaṇṇo ca vippasīdati, yathā tam arahato sammāsambuddhassa. Abhijānāmahaṁ, bho gotama, pūraṇam kassapam vādena vādaṁ samārabhitā. Sopi mayā vādena vādaṁ samāraddho aññenaññam paṭicari, bahiddhā katham apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Bhoto pana [bhoto kho pana (sī.)] gotamassa evam āsajja āsajja vuccamānassa, upanītehi vacanappatthehi samudācariyamānassa, chavīvanṇo ceva pariyoḍāyati, mukhavaṇṇo ca vippasīdati, yathā tam arahato sammāsambuddhassa. Abhijānāmahaṁ, bho gotama, makkhalim gosālam...pe... ajitam kesakambalaṁ... pakudham kaccāyanam... sañjayam belaṭṭhaputtam... nigaṇṭham nāṭaputtam vādena vādaṁ samārabhitā. Sopi mayā vādena vādaṁ samāraddho aññenaññam paṭicari, bahiddhā katham apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Bhoto pana gotamassa evam āsajja āsajja vuccamānassa, upanītehi vacanappatthehi samudācariyamānassa, chavīvanṇo ceva pariyoḍāyati, mukhavaṇṇo ca vippasīdati, yathā tam arahato sammāsambuddhassa. Handa ca dāni mayam, bho gotama, gacchāma. Bahukiccā mayam, bahukaraṇyā”ti. “Yassadāni tvam, aggivessana, kālam maññasī”ti.

Atha kho saccako nigaṇṭhaputto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmīti.

Mahāsaccakasuttam niṭṭhitam chaṭṭham.

7. Cūlataṇhāsaṅkhayasuttam

390. Evaṁ me sutam – ekam samayam bhagavā sāvathiyam viharati pubbārāme migāramātupāsāde. Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam aṭṭhāsi. Ekamantam ṭhito kho sakko devānamindo bhagavantam etadavoca – “kittāvatā nu kho, bhante, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno setṭho devamanussāna”nti?

“Idha, devānaminda, bhikkhuno sutam hoti – ‘sabbe dhammā nālam abhinivesāyā’ti. Evañcetam, devānaminda, bhikkhuno sutam hoti – ‘sabbe dhammā nālam abhinivesāyā’ti. So sabbam dhammam abhijānāti; sabbam dhammam abhiññāya sabbam dhammam pariñānāti; sabbam dhammam pariññāya

yaṁ kiñci vedanāṁ vedeti – sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā, so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati. Anupādiyam na paritassati, aparitassam paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitaṁ brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā’ti pajānāti. Ettāvatā kho, devānaminda, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno setṭho devamanussāna’nti.

Atha kho sakko devānamindo bhagavato bhāsitam abhinanditvā anumoditvā bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyi.

391. Tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinno hoti. Atha kho āyasmato mahāmoggallānassa etadahosi – “kim nu kho so yakkho bhagavato bhāsitam abhisamecca anumodi udāhu no; yamnūnāhaṁ tam yakkhaṁ jāneyyaṁ – yadi vā so yakkho bhagavato bhāsitam abhisamecca anumodi yadi vā no”ti? Atha kho āyasmā mahāmoggallāno – seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya, evameva – pubbārāme migāramātupāsāde antarahito devesu tāvatiṁsesu pāturaṁhos. Tena kho pana samayena sakko devānamindo ekapundarike uyyāne dibbehi pañcahi tūriyasatehi [tūriyasatehi (sī. syā. kaṁ. pī.)] samappito samaṅgībhūto paricāreti. Addasā kho sakko devānamindo āyasmantaṁ mahāmoggallānam dūratova ḡacchantaṁ. Disvāna tāni dibbāni pañca tūriyasatāni paṭippanāmetvā yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahāmoggallānam etadavoca – “ehi kho, mārisa moggallāna, svāgataṁ, mārisa moggallāna! Cirassam kho, mārisa moggallāna, imam pariyyāyam akāsi yadidaṁ idhāgamanāya. Nisīda, mārisa moggallāna, idamāsanam paññatta”nti. Nisīdi kho āyasmā mahāmoggallāno paññatte āsane. Sakkopi kho devānamindo aññataram nīcānā āsanam gahetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnam kho sakkam devānamindam āyasmā mahāmoggallāno etadavoca – “yathā kathaṁ pana kho, kosiya, bhagavā saṃkhittena taṇhāsaṅkhayavimuttim abhāsi? Sādu mayampi etissā kathāya bhāgino assāma savanāyā”ti.

392. “Mayaṁ kho, mārisa moggallāna, bahukiccā bahukaraṇīyā – appeva sakena karaṇīyena, api ca devānamyeva tāvatiṁsānaṁ karaṇīyena. Api ca, mārisa moggallāna, sussutamyeva hoti suggahitaṁ sumanasikataṁ sūpadhāritam, yaṁ no khippameva antaradhāyati. Bhūtapabbam, mārisa moggallāna, devāsurasaṅgāmo samupabyūlho [samūpabyūlho (syā. kaṁ.), samūpabbūlho (sī.)] ahosi. Tasmīm kho pana, mārisa moggallāna, saṅgāme devā jiniṁsu, asurā parājiniṁsu. So kho ahaṁ, mārisa moggallāna, tam saṅgāmam abhivijinitvā vijitasaṅgāmo tato paṭinivattitvā vejayantam nāma pāsādaṁ māpesim. Vejayantassa kho, mārisa moggallāna, pāsādassa ekasataṁ niyyūham. Ekekasmīm niyyūhe satta satta kūṭāgarasatāni. Ekamekasmīm kūṭāgare satta satta accharāyo. Ekamekissā accharāya satta satta paricārikāyo. Iccheyyāsi no tvam, mārisa moggallāna, vejayantassa pāsādassa rāmaṇeyyakam datthu”nti? Adhivāsesi kho āyasmā mahāmoggallāno turībhāvena.

393. Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṁ mahāmoggallānam purakkhatvā yena vejayanto pāsādo tenupasaṅkamim̄su. Addasam̄su kho sakkassa devānamindassa paricārikāyo āyasmantaṁ mahāmoggallānam dūratova ḡacchantaṁ; disvā ottappamānā hirīyamānā sakam sakam ovarakam̄ pavisiṁsu. Seyyathāpi nāma suṇisā sasuram disvā ottappati hirīyati, evameva sakkassa devānamindassa paricārikāyo āyasmantaṁ mahāmoggallānam disvā ottappamānā hirīyamānā sakam sakam ovarakam̄ pavisiṁsu. Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṁ mahāmoggallānam vejayante pāsāde anucārikamāpenti anuvicarāpenti – “idampi, mārisa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyakam; idampi, mārisa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyaka”nti. “Sobhati idam āyasmato kosiyassa, yathā tam pubbe katapuññassa. Manussāpi kiñcideva rāmaṇeyyakam disvā [diṭṭhā (sī. pī. ka.)] evamāhaṁsu – ‘sobhati vata bho yathā devānam tāvatiṁsāna’nti. Tayidam āyasmato kosiyassa sobhati, yathā tam pubbe katapuññassā”ti. Atha kho āyasmato mahāmoggallānassa etadahosi – “atibālham kho ayam yakkho

pamatto viharati. Yaṁnūnāhaṁ imam yakkham samvejeyya”nti. Atha kho āyasmā mahāmoggallāno tathārūpaṁ iddhābhisaṅkhāram abhisāṅkhāsi [abhisāṅkhāresi (ka.), abhisāṅkhāreti (syā. kam.)] yathā vejayantaṁ pāśādaṁ pādaṅguṭṭhakena saṅkampesi sampakampesi sampavedhesi. Atha kho sakko ca devānamindo, vessavaṇo ca mahārājā, devā ca tāvatiṁsā acchariyabbhutacittajātā ahesum – “acchariyam vata, bho, abbhutam vata, bho, samaṇassa mahiddhikatā mahānubhāvatā, yatra hi nāma dibbabhavanam pādaṅguṭṭhakena saṅkampessati sampakampessati sampavedhessati”ti! Atha kho āyasmā mahāmoggallāno sakkam devānamindam samviggam lomahaṭṭhajātam viditvā sakkam devānamindam etadavoca – “yathā kathaṁ pana kho, kosiya, bhagavā samkhittena taṇhāsaṅkhayavimuttim abhāsi? Sādu mayampi etissā kathāya bhāgino assāma savanāyā”ti.

394. “Idhāhaṁ, mārisa moggallāna, yena bhagavā tenupasaṅkamī; upasaṅkamitvā bhagavantam abhivādetvā ekamantam atṭhāsim. Ekamantam ṭhito kho aham, mārisa moggallāna, bhagavantam etadavocam – ‘kittāvatā nu kho, bhante, bhikkhu samkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno setṭho devamanussāna’’nti?

“Evam vutte, mārisa moggallāna, bhagavā maṁ etadavoca – ‘idha, devānaminda, bhikkhuno sutam hoti – sabbe dhammā nālam abhinivesāyā’ti. Evam cetam devānaminda bhikkhuno sutam hoti ‘sabbe dhammā nālam abhinivesāyā’ti. So sabbam dhammaṁ abhijānāti, sabbam dhammaṁ abhiññāya sabbam dhammaṁ pariññāti, sabbam dhammaṁ pariññāya yaṁ kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā. So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyatī, anupādiyam na paritassati, aparitassam paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitaṁ brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā’ti pajānāti. Ettāvatā kho, devānaminda, bhikkhu samkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno setṭho devamanussānantī. Evam kho me, mārisa moggallāna, bhagavā samkhittena taṇhāsaṅkhayavimuttim abhāsi”ti.

Atha kho āyasmā mahāmoggallāno sakkassa devānamindassa bhāsitaṁ abhinanditvā – seyyathāpi nāma balavā puriso samiñjitaṁ vā bāham pasāreyya, pasāritaṁ vā bāham samiñjeyya evameva – devesu tāvatiṁsesu antarahito pubbārāme migāramātupāsāde pāturahosi. Atha kho sakkassa devānamindassa paricārikāyo acirapakkante āyasmante mahāmoggallāne sakkam devānamindam etadavocum – “eso nu te, mārisa, so bhagavā satthā”ti? “Na kho me, mārisa, so bhagavā satthā. Sabrahmacārī me eso āyasmā mahāmoggallāno”ti. “Lābhā te, mārisa, (suladdhaṁ te, mārisa) [() natthi (sī. pī.)] yassa te sabrahmacārī evam̄mahiddhiko evam̄mahānubhāvo! Aho nūna te so bhagavā satthā”ti.

395. Atha kho āyasmā mahāmoggallāno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisino kho āyasmā mahāmoggallāno bhagavantam etadavoca – “abhijānāti no, bhante, bhagavā ahu [ahunaññeva (sī. syā. kam.)] nātaññatarassa mahesakkhassa yakkhassa samkhittena taṇhāsaṅkhayavimuttim bhāsītā”ti [abhāsitthāti (ka.)]? “Abhijānāmaham, moggallāna, idha sakko devānamindo yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantam atṭhāsi. Ekamantam ṭhito kho, moggallāna, sakko devānamindo maṁ etadavoca – ‘kittāvatā nu kho, bhante, bhikkhu samkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno setṭho devamanussāna’’nti.

Evam vutte aham, moggallāna, sakkam devānamindam etadavocam “idha devānaminda bhikkhuno sutam hoti ‘sabbe dhammā nālam abhinivesāyā’ti. Evam cetam devānaminda bhikkhuno sutam hoti ‘sabbe dhammā nālam abhinivesāyā’ti. So sabbam dhammaṁ abhijānāti, sabbam dhammaṁ abhiññāya sabbam dhammaṁ pariññāti, sabbam dhammaṁ pariññāya yaṁ kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā. So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsu vedanāsu aniccānupassī viharanto,

virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anupādiyam na paritassati, aparitassam paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitam brahmacariyam, kataññ karaṇiyam, nāparam itthattayā’ti pajānāti. Ettāvatā kho, devānaminda, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānantī. Evam̄ kho aham̄, moggallāna, abhijānāmi sakkassa devānamindassa saṃkhittena taṇhāsaṅkhayavimuttiṁ bhāsitā’ti.

Idamavoca bhagavā. Attamano āyasmā mahāmoggallāno bhagavato bhāsitam abhinandīti.

Cūlataṇhāsaṅkhayasuttam niṭṭhitam sattamañ.

8. Mahātaṇhāsaṅkhayasuttam

396. Evam̄ me sutam – ekam̄ samayañ bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpam pāpakam diṭṭhigatam uppannam hoti – “tathāhañ bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati anaññā”nti. Assosum̄ kho sambahulā bhikkhū – “sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpam pāpakam diṭṭhigatam uppannam – ‘tathāhañ bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati, anaññā’”nti. Atha kho te bhikkhū yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamim̄su; upasaṅkamitvā sātim bhikkhum kevaṭṭaputtam etadavocum – “saccam kira te, āvuso sāti, evarūpam pāpakam diṭṭhigatam uppannam – ‘tathāhañ bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati, anaññā’”nti? “Evam̄ byā kho aham̄, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati, anaññā”nti. Atha kho te bhikkhū sātim bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti samanubhāsanti – “mā evam̄, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evam̄ vadeyya. Anekapariyāyenāvuso sāti, paṭiccasamuppannam viññānam vuttam bhagavatā, aññatra paccayā natthi viññānassa sambhavo”ti. Evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam diṭṭhigatam thāmasā parāmāsā abhinivissa voharati – “evam̄ byā kho aham̄, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati anaññā”nti.

397. Yato kho te bhikkhū nāsakkhiṁsu sātim bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamim̄su; upasaṅkamitvā bhagavantam abhivādetvā ekamantañ nisidiṁsu. Ekamantañ nisinnā kho te bhikkhū bhagavantam etadavocum – “sātissa nāma, bhante, bhikkhuno kevaṭṭaputtassa evarūpam pāpakam diṭṭhigatam uppannam – ‘tathāhañ bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati, anaññā’nti. Assumha kho mayam, bhante, sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpam pāpakam diṭṭhigatam uppannam – ‘tathāhañ bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati, anaññā’nti. Atha kho mayam, bhante, yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimha; upasaṅkamitvā sātim bhikkhum kevaṭṭaputtam etadavocumha – ‘saccam kira te, āvuso sāti, evarūpam pāpakam diṭṭhigatam uppannam – ‘tathāhañ bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati, anaññā’”nti? Evam̄ vutte, bhante, sāti bhikkhu kevaṭṭaputto amhe etadavoca – ‘evam̄ byā kho aham̄, āvuso, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati, anaññā’nti. Atha kho mayam, bhante, sātim bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha – “mā evam̄, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evam̄ vadeyya. Anekapariyāyenāvuso sāti, paṭiccasamuppannam viññānam vuttam bhagavatā, aññatra paccayā natthi viññānassa sambhavo”ti. Evampi kho, bhante, sāti bhikkhu kevaṭṭaputto amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam diṭṭhigatam thāmasā parāmāsā abhinivissa voharati – ‘evam̄ byā kho aham̄, āvuso, bhagavatā

dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati, anañña’nti. Yato kho mayam, bhante, nāsakkhimha sātīm bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetum, atha mayam etamattham bhagavato ārocemā’ti.

398. Atha kho bhagavā aññataram bhikkhum āmantesi – “ehi tvam bhikkhu, mama vacanena sātīm bhikkhum kevaṭṭaputtam āmantehi – ‘satthā tam, āvuso sāti, āmantet’”ti. “Evam, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena sāti bhikkhu kevaṭṭaputto tenupasaṅkami; upasaṅkamitvā sātīm bhikkhum kevaṭṭaputtam etadavoca – “satthā tam, āvuso sāti, āmantet”ti. “Evamāvuso”ti kho sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantañam nisinnam kho sātīm bhikkhum kevaṭṭaputtam bhagavā etadavoca – “saccam kira, te, sāti, evarūpam pāpakam diṭṭhigatam uppānam – ‘tathāhaṁ bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati, anañña’”nti? “Evam byā kho aham, bhante, bhagavatā dhammam desitam ājānāmi yathā tadevidam viññānam sandhāvati saṃsarati, anañña”nti. “Katamam tam, sāti, viññāna”nti? “Yvāyam, bhante, vado vedeyyo tatra tatra kalyāṇapāpākānam kammānam vipākam paṭisamvedet”ti. “Kassa nu kho nāma tvam, moghapurisa, mayā evam dhammam desitam ājānāsi? Nanu mayā, moghapurisa, anekapariyāyena paṭiccasamuppannam viññānam vuttam, aññatra paccayā natthi viññānassa sambhavoti? Atha ca pana tvam, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khaṇasi, bahuñca apuññam pasavasi. Tañhi te, moghapurisa, bhavissati dīgharattam ahitāya dukkhāyā”ti.

399. Atha kho bhagavā bhikkhū āmantesi – “tam kiṁ maññatha, bhikkhave, api nāyam sāti bhikkhu kevaṭṭaputto usmīkatopi imasmiñ dhammadvinaye”ti? “Kiñhi siyā bhante? No hetam, bhante”ti. Evam vutte, sāti bhikkhu kevaṭṭaputto tuṇhībhūto mañkubhūto pattakkhandho adhomukho pajjhāyanto appatibhāno nisidi. Atha kho bhagavā sātīm bhikkhum kevaṭṭaputtam tuṇhībhūtam mañkubhūtam pattakkhandham adhomukham pajjhāyantam appatibhānam viditvā sātīm bhikkhum kevaṭṭaputtam etadavoca – “paññayissasi kho tvam, moghapurisa, etena sakena pāpakena diṭṭhigatena. Idhāhaṁ bhikkhū paṭipucchissāmī”ti. Atha kho bhagavā bhikkhū āmantesi – “tumhepi me, bhikkhave, evam dhammam desitam ājānātha yathāyam sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññam pasavati”ti? “No hetam, bhante! Anekapariyāyena hi no, bhante, paṭiccasamuppannam viññānam vuttam bhagavatā, aññatra paccayā natthi viññānassa sambhavo”ti. “Sādu sādu, bhikkhave! Sādu kho me tumhe, bhikkhave, evam dhammam desitam ājānātha. Anekapariyāyena hi vo, bhikkhave, paṭiccasamuppannam viññānam vuttam mayā, aññatra paccayā natthi viññānassa sambhavoti. Atha ca panāyam sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññam pasavati pasavati. Tañhi tassa moghapurisassa bhavissati dīgharattam ahitāya dukkhāya.

400. “Yam yadeva, bhikkhave, paccayam paṭicca uppajjati viññānam, tena teneva viññānamtveva saṅkhyam gacchati [saṅkham gacchati (sī. pī.)]. Cakkhuñca paṭicca rūpe ca uppajjati viññānam, cakkhuviññānamtveva saṅkhyam gacchati; sotañca paṭicca sadde ca uppajjati viññānam, sotaviññānamtveva saṅkhyam gacchati; ghānañca paṭicca gandhe ca uppajjati viññānam, ghānaviññānamtveva saṅkhyam gacchati; jivhañca paṭicca rase ca uppajjati viññānam, jivhāviññānamtveva saṅkhyam gacchati; kāyañca paṭicca phoṭhabbe ca uppajjati viññānam, kāyaviññānamtveva saṅkhyam gacchati; manañca paṭicca dhamme ca uppajjati viññānam, manoviññānamtveva saṅkhyam gacchati.

“Seyyathāpi, bhikkhave, yam yadeva paccayam paṭicca aggi jalati tena teneva saṅkhyam gacchati. Kaṭṭhañca paṭicca aggi jalati, kaṭṭhaggitveva saṅkhyam gacchati; sakalikañca paṭicca aggi jalati, sakalikaggitveva saṅkhyam gacchati; tiṇañca paṭicca aggi jalati, tiṇaggitveva saṅkhyam gacchati; gomayañca paṭicca aggi jalati, gomayaggitveva saṅkhyam gacchati; thusañca paṭicca aggi jalati, thusaggitveva saṅkhyam gacchati; saṅkārañca paṭicca aggi jalati, saṅkāraggitveva saṅkhyam gacchati. Evameva kho, bhikkhave, yam yadeva paccayam paṭicca uppajjati viññānam, tena teneva saṅkhyam

gacchati. Cakkhuñca paṭicca rūpe ca uppajjati viññāṇam, cakkhuviññāṇamtvēva saṅkhyam gacchati; sotañca paṭicca sadde ca uppajjati viññāṇam, sotaviññāṇamtvēva saṅkhyam gacchati, ghānañca paṭicca gandhe ca uppajjati viññāṇam, ghānaviññāṇamtvēva saṅkhyam gacchati, jivhañca paṭicca rase ca uppajjati viññāṇam, jivhāviññāṇamtvēva saṅkhyam gacchati. Kāyañca paṭicca phoṭhabbe ca uppajjati viññāṇam, kāyaviññāṇamtvēva saṅkhyam gacchati. Manañca paṭicca dhamme ca uppajjati viññāṇam, manoviññāṇamtvēva saṅkhyam gacchati.

401. “Bhūtamidanti, bhikkhave, passathā”ti?

“Evam, bhante”.

“Tadāhārasambhavanti, bhikkhave, passathā”ti?

“Evam, bhante”.

“Tadāhāranirodhā yam bhūtam, tam nirodhadhammantī, bhikkhave, passathā”ti?

“Evam, bhante”.

“Bhūtamidam nossūti, bhikkhave, kañkhato uppajjati vicikicchā”ti?

“Evam, bhante”.

“Tadāhārasambhavam nossūti, bhikkhave, kañkhato uppajjati vicikicchā”ti?

“Evam, bhante”.

“Tadāhāranirodhā yam bhūtam, tam nirodhadhammam nossūti, bhikkhave, kañkhato uppajjati vicikicchā”ti?

“Evam, bhante”.

“Bhūtamidanti, bhikkhave, yathābhūtam sammappaññāya passato yā vicikicchā sā pahīyatī”ti?

“Evam, bhante”.

“Tadāhārasambhavanti, bhikkhave, yathābhūtam sammappaññāya passatāe yā vicikicchā sā pahīyatī”ti?

“Evam, bhante”.

“Tadāhāranirodhā yam bhūtam, tam nirodhadhammantī, bhikkhave, yathābhūtam sammappaññāya passatāe yā vicikicchā sā pahīyatī”ti?

“Evam, bhante”.

“Bhūtamidanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evam, bhante”.

“Tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evam, bhante”.

“Tadāhāranirodhā yam bhūtam tam nirodhadhammanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evam, bhante”.

“Bhūtamidanti, bhikkhave, yathābhūtam sammappaññāya sudiṭṭha”nti?

“Evam, bhante”.

“Tadāhārasambhavanti, bhikkhave, yathābhūtam sammappaññāya sudiṭṭha”nti?

“Evam, bhante”.

“Tadāhāranirodhā yam bhūtam tam nirodhadhammanti, bhikkhave, yathābhūtam sammappaññāya sudiṭṭha”nti?

“Evam, bhante”.

“Imam ce tumhe, bhikkhave, diṭṭhim evam parisuddham evam pariyodātam allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamam dhammam desitam ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“No hetam, bhante”.

“Imam ce tumhe, bhikkhave, diṭṭhim evam parisuddham evam pariyodātam na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu me tumhe, bhikkhave, kullūpamam dhammam desitam ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Evam, bhante”.

402. “Cattārome, bhikkhave, āhārā bhūtānam vā sattānam ṭhitiyā, sambhavesinam vā anuggahāya. Katame cattāro? Kabaṇikāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānam catuttham.

“Ime ca, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

“Taṇhā cāyam, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.

“Vedanā cāyam, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.

“Phasso cāyam, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?

“Phasso saṭṭayatananidāno saṭṭayatanasamudayo saṭṭayatanajātiko saṭṭayatanapabhavo.

“Saṭṭayatanam̄ cidam̄, bhikkhave, kiṁnidānam̄ kiṁsamudayam̄ kiṁjātikam̄ kiṁpabhavam̄?

“Saṭṭayatanam̄ nāmarūpanidānam̄ nāmarūpasamudayam̄ nāmarūpajātikam̄ nāmarūpapabhavam̄.

“Nāmarūpam̄ cidam̄, bhikkhave, kiṁnidānam̄ kiṁsamudayam̄ kiṁjātikam̄ kiṁpabhavam̄?

“Nāmarūpam̄ viññāṇanidānam̄ viññāṇasamudayam̄ viññāṇajātikam̄ viññāṇapabhavam̄.

“Viññāṇam̄ cidam̄, bhikkhave, kiṁnidānam̄ kiṁsamudayam̄ kiṁjātikam̄ kiṁpabhavam̄?

“Viññāṇam̄ saṅkhāranidānam̄ saṅkhārasamudayam̄ saṅkhārajātikam̄ saṅkhārapabhavam̄.

“Saṅkhārā cime, bhikkhave, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā?

“Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

“Iti kho, bhikkhave, avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam̄, viññāṇapaccayā nāmarūpam̄, nāmarūpapaccayā saṭṭayatanam̄, saṭṭayatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam̄, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam̄ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.”

403. “Jātipaccayā jarāmaraṇanti iti kho panetam̄ vuttam; jātipaccayā nu kho, bhikkhave, jarāmaraṇam̄, no vā, katham̄ vā ettha [katham̄ vā vo ettha (?)] hotī’ti? “Jātipaccayā, bhante, jarāmaraṇam̄; evam̄ no ettha hoti [evam̄ no ettha hotīti (ka.)] – jātipaccayā jarāmaraṇa”nti.

“Bhavapaccayā jātīti iti kho panetam̄ vuttam; bhavapaccayā nu kho, bhikkhave, jāti, no vā, katham̄ vā ettha hotī’ti? “Bhavapaccayā, bhante, jāti; evam̄ no ettha hoti – bhavapaccayā jātī’ti.

“Upādānapaccayā bhavoti iti kho panetam̄ vuttam; upādānapaccayā nu kho, bhikkhave, bhavo, no vā, katham̄ vā ettha hotī’ti? “Upādānapaccayā, bhante, bhavo; evam̄ no ettha hoti – upādānapaccayā bhavo”ti. “Taṇhāpaccayā upādānanti iti kho panetam̄ vuttam, taṇhāpaccayā nu kho, bhikkhave, upādānam̄, no vā, katham̄ vā ettha hotī’ti? “Taṇhāpaccayā, bhante, upādānam̄; evam̄ no ettha hoti – taṇhāpaccayā upādāna”nti. “Vedanāpaccayā taṇhāti iti kho panetam̄ vuttam; vedanāpaccayā nu kho, bhikkhave, tanhā, no vā, katham̄ vā ettha hotī’ti? “Vedanāpaccayā, bhante, taṇhā; evam̄ no ettha hoti – vedanāpaccayā taṇhā”ti. “Phassapaccayā vedanāti iti kho panetam̄ vuttam; phassapaccayā nu kho, bhikkhave, vedanā, no vā, katham̄ vā ettha hotī’ti? “Phassapaccayā, bhante, vedanā; evam̄ no ettha hoti – phassapaccayā vedanā”ti. “Saṭṭayatanapaccayā phassoti iti kho panetam̄ vuttam; saṭṭayatanapaccayā nu kho, bhikkhave, phasso, no vā, katham̄ vā ettha hotī’ti? “Saṭṭayatanapaccayā, bhante, phasso; evam̄ no ettha hoti – saṭṭayatanapaccayā phasso”ti. “Nāmarūpapaccayā saṭṭayatananti iti kho panetam̄ vuttam; nāmarūpapaccayā nu kho, bhikkhave, saṭṭayatanam̄, no vā, katham̄ vā ettha hotī’ti? “Nāmarūpapaccayā, bhante, saṭṭayatanam̄; evam̄ no etha hoti – nāmarūpapaccayā saṭṭayatana”nti. “Viññāṇapaccayā nāmarūpanti iti kho panetam̄ vuttam; viññāṇapaccayā nu kho, bhikkhave, nāmarūpam̄, no vā, katham̄ vā ettha hotī’ti? “Viññāṇapaccayā, bhante, nāmarūpam̄; evam̄ no ettha hoti – viññāṇapaccayā nāmarūpa”nti. “Saṅkhārapaccayā viññāṇanti iti kho panetam̄ vuttam; saṅkhārapaccayā nu kho, bhikkhave, viññāṇam̄, no vā, katham̄ vā ettha hotī’ti? “Saṅkhārapaccayā, bhante, viññāṇam̄; evam̄ no ettha hoti – saṅkhārapaccayā viññāṇa”nti. “Avijjāpaccayā saṅkhārāti iti kho panetam̄ vuttam; avijjāpaccayā nu kho, bhikkhave, saṅkhārā, no vā, katham̄ vā ettha hotī’ti? “Avijjāpaccayā, bhante, saṅkhārā; evam̄ no ettha hoti – avijjāpaccayā saṅkhārā”ti.

404. “Sādhu, bhikkhave. Iti kho, bhikkhave, tumhepi evam̄ vadetha, ahampi evam̄ vadāmi –

imasmiṁ sati idam hoti, imassuppādā idam uppajjati, yadidam – avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā saṅyatanam, saṅyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

“Avijjāyatveva asesavirāganirodhā saṅkhāranirodhā viññāṇanirodhā, viññāṇanirodhā nāmarūpanirodhā, nāmarūpanirodhā saṅyatananirodhā, saṅyatananirodhā phassanirodhā, phassanirodhā vedanānirodhā, vedanānirodhā taṇhānirodhā, taṇhānirodhā upādānanirodhā, upādānanirodhā bhavanirodhā, bhavanirodhā jātinirodhā, jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

405. “Jātinirodhā jarāmaraṇanirodhhoti iti kho panetam vuttam; jātinirodhā nu kho, bhikkhave, jarāmaraṇanirodhā, no vā, katham vā ettha hotī’ti? “Jātinirodhā, bhante, jarāmaraṇanirodhā; evam no ettha hoti – jātinirodhā jarāmaraṇanirodhhoti”ti. “Bhavanirodhā jātinirodhhoti iti kho panetam vuttam; bhavanirodhā nu kho, bhikkhave, jātinirodhā, no vā, katham vā ettha hotī’ti? “Bhavanirodhā, bhante, jātinirodhā; evam no ettha hoti – bhavanirodhā jātinirodhhoti”ti. “Upādānanirodhā bhavanirodhhoti iti kho panetam vuttam; upādānanirodhā nu kho, bhikkhave, bhavanirodhā, no vā, katham vā ettha hotī’ti? “Upādānanirodhā, bhante, bhavanirodhā; evam no ettha hoti – upādānanirodhā bhavanirodhhoti”ti. “Taṇhānirodhā upādānanirodhhoti iti kho panetam vuttam; taṇhānirodhā nu kho, bhikkhave, upādānanirodhā, no vā, katham vā ettha hotī’ti? “Taṇhānirodhā, bhante, upādānanirodhā; evam no ettha hoti – taṇhānirodhā upādānanirodhhoti”ti. “Vedanānirodhā taṇhānirodhhoti iti kho panetam vuttam; vedanānirodhā nu kho, bhikkhave, taṇhānirodhā, no vā, katham vā ettha hotī’ti? “Vedanānirodhā, bhante, taṇhānirodhā; evam no ettha hoti – vedanānirodhā taṇhānirodhhoti”ti. “Phassanirodhā vedanānirodhhoti iti kho panetam vuttam; phassanirodhā nu kho, bhikkhave, vedanānirodhā, no vā, katham vā ettha hotī’ti? “Phassanirodhā, bhante, vedanānirodhā; evam no ettha hoti – phassanirodhā vedanānirodhhoti”ti. “Saṅyatananirodhā phassanirodhhoti iti kho panetam vuttam; saṅyatananirodhā nu kho, bhikkhave, phassanirodhā, no vā, katham vā ettha hotī’ti? Saṅyatananirodhā, bhante, phassanirodhā; evam no ettha hoti – saṅyatananirodhā phassanirodhhoti”ti. “Nāmarūpanirodhā saṅyatananirodhhoti iti kho panetam vuttam; nāmarūpanirodhā nu kho, bhikkhave, saṅyatananirodhā, no vā, katham vā ettha hotī’ti? “Nāmarūpanirodhā, bhante, saṅyatananirodhā; evam no ettha hoti – nāmarūpanirodhā saṅyatananirodhhoti”ti. “Viññāṇanirodhā nāmarūpanirodhhoti iti kho panetam vuttam; viññāṇanirodhā nu kho, bhikkhave, nāmarūpanirodhā, no vā, katham vā ettha hotī’ti? “Viññāṇanirodhā, bhante, nāmarūpanirodhā; evam no ettha hoti – viññāṇanirodhā nāmarūpanirodhhoti”ti. “Saṅkhāranirodhā viññāṇanirodhhoti iti kho panetam vuttam; saṅkhāranirodhā nu kho, bhikkhave, viññāṇanirodhā, no vā, katham vā ettha hotī’ti? “Saṅkhāranirodhā, bhante, viññāṇanirodhā; evam no ettha hoti – saṅkhāranirodhā viññāṇanirodhhoti”ti. “Avijjānirodhā saṅkhāranirodhhoti iti kho panetam vuttam; avijjānirodhā nu kho, bhikkhave, saṅkhāranirodhā, no vā, katham vā ettha hotī’ti? “Avijjānirodhā, bhante, saṅkhāranirodhā; evam no ettha hoti – avijjānirodhā saṅkhāranirodhhoti”ti.

406. “Sādhu, bhikkhave. Iti kho, bhikkhave, tumhepi evam vadetha, ahampi evam vadāmi – imasmim asati idam na hoti, imassa nirodhā idam nirujjhati, yadidam – avijjānirodhā saṅkhāranirodhā, saṅkhāranirodhā viññāṇanirodhā, viññāṇanirodhā nāmarūpanirodhā, nāmarūpanirodhā saṅyatananirodhā, saṅyatananirodhā phassanirodhā, phassanirodhā vedanānirodhā, vedanānirodhā taṇhānirodhā, taṇhānirodhā upādānanirodhā, upādānanirodhā bhavanirodhā, bhavanirodhā jātinirodhā, jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

407. “Api nu tumhe, bhikkhave, evam jānantā evam passantā pubbantam vā paṭidhāveyyātha –

‘ahesumha nu kho mayam atītamaddhānam, nanu kho ahesumha atītamaddhānam, kiṁ nu kho ahesumha atītamaddhānam, kathaṁ nu kho ahesumha atītamaddhānam, kiṁ hutvā kiṁ ahesumha nu kho mayam atītamaddhāna’’nti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evam jānantā evam passantā aparantam vā paṭidhāveyyātha – bhavissāma nu kho mayam anāgatamaddhānam, nanu kho bhavissāma anāgatamaddhānam, kiṁ nu kho bhavissāma anāgatamaddhānam, kathaṁ nu kho bhavissāma anāgatamaddhānam, kiṁ hutvā kiṁ bhavissāma nu kho mayam anāgatamaddhāna”’nti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evam jānantā evam passantā etarahi vā paccuppannamaddhānam ajjhattam kathamkathī assatha – aham nu khosmi, no nu khosmi, kiṁ nu khosmi, kathaṁ nu khosmi, ayam nu kho satto kuto āgato, so kuhiṁgāmī bhavissatī”’ti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evam jānantā evam passantā evam vadeyyātha – satthā no garu, satthugāravena ca mayam evam vademā”’ti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evam jānantā evam passantā evam vadeyyātha – samaṇo evamāha, samaṇā ca nāma mayam evam vademā”’ti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evam jānantā evam passantā aññam satthāram uddiseyyāthā”’ti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evam jānantā evam passantā yāni tāni puthusamaṇabrahmaṇānam vata kotūhalamangalāni tāni sārato paccāgaccheyyāthā”’ti?

“No hetam, bhante”.

“Nanu, bhikkhave, yadeva tumhākam sāmam nītām sāmam diṭṭham sāmam vidiṭam, tadeva tumhe vadethā”’ti.

“Evam, bhante”.

“Sādhu, bhikkhave, upanītā kho me tumhe, bhikkhave, iminā sandiṭṭhikena dhammena akālikena ehipassikena opaneyyikena paccattam veditabbena viññūhi. Sandiṭṭhiko ayam, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhi – iti yantam vuttam, idametaṁ paṭicca vutta”’nti.

408. “Tiṇṇam kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva

gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti – evam tiṇṇam sannipātā gabbhassāvakkanti hoti. Tamenam, bhikkhave, mātā nava vā dasa vā māse gabbham kucchinā pariharati mahatā saṃsayena garubhāram [garumbhāram (sī. pī.)]. Tamenam, bhikkhave, mātā navannam vā dasannam vā māsānam accayena vijāyati mahatā saṃsayena garubhāram. Tamenam jātam samānam sakena lohitena poseti. Lohitañhetam, bhikkhave, ariyassa vinaye yadidam mātuthañnam. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānam paripākamanvāya yāni tāni kumārakānam kīlāpanakāni tehi kīlati, seyyathidaṃ – vaṇkakam ghaṭikam mokkhacikam cingulakam pattālhakam rathakam dhanukam. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānam paripākamanvāya pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti – cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

409. “So cakkhunā rūpam disvā piyarūpe rūpe sārajjati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso. Tañca cetovimutti paññāvimutti yathābhūtam nappajānāti – yathassa te pāpakā akusalā dhammā aparisēsā nirujjhanti. So evam anurodhavirodham samāpanno yam kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā, so tam vedanam abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tam vedanam abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānam, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Sotena saddam sutvā...pe... ghānena gandham ghāyitvā...pe... jivhāya rasam sāyitvā...pe... kāyena phoṭṭhabbam phusitvā...pe... manasā dhammañ viññāya piyarūpe dhamme sārajjati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyasati ca viharati parittacetaso. Tañca cetovimutti paññāvimutti yathābhūtam nappajānāti – yathassa te pāpakā akusalā dhammā aparisēsā nirujjhanti. So evam anurodhavirodham samāpanno yam kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā, so tam vedanam abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tam vedanam abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānam, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

410. “Idha, bhikkhave, tathāgato loke uppajjati araham sammāsambuddho vijjācaranāsampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrahmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammañ deseti ādikalyāṇam majjhekalyāṇam pariyośānakalyāṇam sāttham sabyanjanam; kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Tam dhammañ suṇāti gahapati vā gahapatiputto vā aññatarasmiñ vā kule paccājato. So tam dhammañ sutvā tathāgate saddham paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidañ sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitañ brahmacariyam caritum. Yamnūnāham kesamassum ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyam pabbajeyya’”nti. So aparena samayena appam vā bhogakkhandham pahāya, mahantam vā bhogakkhandham pahāya, appam vā nātiparivatṭam pahāya, mahantam vā nātiparivatṭam pahāya, kesamassum ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyam pabbajati.

411. “So evam pabbajito samāno bhikkhūnam sikkhāsajīvasamāpanno pāṇātipātam pahāya pāṇātipātā paṭivirato hoti, nihitadañdo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

“Adinnādānam pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharati.

“Abrahmacariyam pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

“Musāvādām pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisaṁvādako lokassa.

“Pisūṇam vācaṁ pahāya pisūṇaya vācāya paṭivirato hoti – ito sutvā na amutra akkhātā imesam bhedāya, amutra vā sutvā na imesam akkhātā amūsam bhedāya. Iti bhinnānam vā sandhātā, sahitānam vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇīm vācaṁ bhāsitā hoti.

“Pharusam vācaṁ pahāya pharusāya vācāya paṭivirato hoti – yā sā vācā nelā kaṇṭasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṁ vācaṁ bhāsitā hoti.

“Samphappalāpaṁ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatīm vācaṁ bhāsitā kālena, sāpadesam pariyantavatīm atthasamhitam.

“So bījagāmabhūtagāmasamāramambhā paṭivirato hoti, ekabhattiko hoti rattūparato, virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti, mālāgandhavilepanadhāraṇamāṇḍanavibhūsanaṭṭhānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātarūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhaññapaṭiggahaṇā paṭivirato hoti, āmakamamṣapaṭiggahaṇā paṭivirato hoti, itthikumārikapaṭiggahaṇā paṭivirato hoti, dāsidāsapaṭiggahaṇā paṭivirato hoti, ajelakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavaṭṭapāṭiggahaṇā paṭivirato hoti, khettavatthupaṭiggahaṇā paṭivirato hoti, dūteyyapahiṇagamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakamsakūṭamānakūṭa paṭivirato hoti, ukkoṭanavañcana-nikati-sāciyogā paṭivirato hoti, chedana-vadhabandhanaviparāmosa-ālopa-sahasākārā paṭivirato hoti [passa ma. ni. 1.293 cūlaḥatthipadopame].

“So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḥeti sapattabhārova ḥeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattam anavajjasukham paṭisamvedeti.

“So cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyam asamvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa samvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye samvaram āpajjati. Sotena saddam sutvā...pe... ghānena gandham ghāyitvā...pe... jivhāya rasaṁ sāyitvā...pe... kāyena phoṭṭhabbam phusitvā...pe... manasā dhammam viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam manindriyam asamvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa samvarāya paṭipajjati, rakkhati manindriyam manindriye samvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhattam abyāsekasukham paṭisamvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaraḍhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

412. “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato) [passa ma. ni. 1.296 cūlaḥatthipadopame], iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato, vivittam senāsanam bhajati – araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. So pacchābhattam piṇḍapātapaṭikkanto nisidati pallaṅkam ābhujitvā, ujum kāyam pañidhāya, parimukham

satim upatthapetvā. So abhijjhām loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittam parisodheti; byāpādapadosam pahāya abyāpannacitto viharati, sabbapānabhūtahitānukampī, byāpādapadosā cittam parisodheti; thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññī, sato sampajāno, thīnamiddhā cittam parisodheti; uddhaccakukkuccam pahāya anuddhato viharati ajjhattam vūpasantacitto, uddhaccakukkuccā cittam parisodheti; vicikicchām pahāya tiṇṇavivicikiccho viharati akathamkathī kusalesu dhammesu, vicikicchāya cittam parisodheti.

413. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Puna caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampaśādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam... pe... tatiyam jhānam... pe... catuttham jhānam upasampajja viharati.

414. “So cakkunā rūpam disvā piyarūpe rūpe na sārajjati, appiyarūpe rūpe na byāpajjati, upatthitakāyasati ca viharati appamāṇacetaso. Tañca cetovimuttim paññāvimuttim yathābhūtam pajānāti – yathassa te pāpakā akusalā dhammā aparisēsā nirujjhanti. So evam anurodhavirodhavippahīno yam kiñci vedanam vedeti, sukham vā dukkham vā adukkhamasukham vā, so tam vedanam nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa tam vedanam anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodha jātinirodho, jātinirodha jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Sotena saddam sutvā... pe... ghānena gandham ghāyitvā... pe... jivhāya rasam sāyitvā... pe... kāyena phottabbam phusitvā... pe... manasā dhammaṁ viññāya piyarūpe dhamme na sārajjati, appiyarūpe dhamme na byāpajjati, upatthitakāyasati ca viharati appamāṇacetaso, tañca cetovimuttim paññāvimuttim yathābhūtam pajānāti – yathassa te pāpakā akusalā dhammā aparisēsā nirujjhanti. So evam anurodhavirodhavippahīno yam kiñci vedanam vedeti, sukham vā dukkham vā adukkhamasukham vā, so tam vedanam nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa tam vedanam anabhinandato anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho, upādānanirodha bhavanirodho, bhavanirodha jātinirodho, jātinirodha jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Imam kho me tumhe, bhikkhave, samkhittena taṇhāsaṅkhayavimuttim dhāretha, sātim pana bhikkhum kevaṭṭaputtam mahātaṇhājala taṇhāsaṅghāṭappaṭimukka”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Mahātaṇhāsaṅkhayasuttam niṭṭhitam aṭṭhamam.

9. Mahāassapurasuttam

415. Evaṁ me sutam – ekam samayam bhagavā aṅgesu viharati assapuram nāma aṅgānam nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Samañā samañāti vo, bhikkhave, jano sañjānāti. Tumhe ca pana ‘ke tumhe’ti puṭṭhā samānā ‘samañāmhā’ti paṭijānātha; tesam vo, bhikkhave, evam sāmaññānam satam evam paṭiññānam satam ‘ye dhammā samañakaraṇā ca brāhmaṇakaraṇā ca te dhamme samādāya vattissāma, evam no ayam amhākam samaññā ca saccā bhavissati paṭiññā ca bhūtā. Yesañca mayam cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjalaparikkhāram paribhuñjāma, tesam te kārā amhesu mahapphalā bhavissanti mahānisamsā, amhākañcevāyam pabbajjā avañjhā bhavissati saphalā saudrayā’ti. Evañhi vo, bhikkhave, sikkhitabbaṁ.

416. “Katame ca, bhikkhave, dhammā samañakaraṇā ca brāhmaṇakaraṇā ca? ‘Hirottappa

samannāgatā bhavissāmā’ti evañhi vo, bhikkhave, sikkhitabbam. Siyā kho pana, bhikkhave, tumhākam evamassa – ‘hirottappenamha samannāgatā, alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarīm karañīya’nti tāvatakenaeva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, pañivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānam satam sāmaññattho parihāyi, sati uttarīm karañīye’.

417. ‘Kiñca, bhikkhave, uttarīm karañīyañ? ‘Parisuddho no kāyasamācāro bhavissati uttāno vivaño na ca chiddavā sañvuto ca. Tāya ca pana parisuddhakāyasamācāratāya nevattānukkamṣessāma na param vambhessāmā’ti [nevattānukkamṣissāma na param vambhissāmāti (sabbattha)] evañhi vo, bhikkhave, sikkhitabbam. Siyā kho pana, bhikkhave, tumhākam evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarīm karañīya’nti tāvatakenaeva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, pañivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānam satam sāmaññattho parihāyi, sati uttarīm karañīye’.

418. ‘Kiñca, bhikkhave, uttarīm karañīyañ? ‘Parisuddho no vacīsamācāro bhavissati uttāno vivaño na ca chiddavā sañvuto ca. Tāya ca pana parisuddhavacīsamācāratāya nevattānukkamṣessāma na param vambhessāmā’ti evañhi vo, bhikkhave, sikkhitabbam. Siyā kho pana, bhikkhave, tumhākam evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarīm karañīya’nti tāvatakenaeva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, pañivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānam satam sāmaññattho parihāyi, sati uttarīm karañīye’.

419. ‘Kiñca, bhikkhave, uttarīm karañīyañ? ‘Parisuddho no manosamācāro bhavissati uttāno vivaño na ca chiddavā sañvuto ca. Tāya ca pana parisuddhamanosamācāratāya nevattānukkamṣessāma na param vambhessāmā’ti evañhi vo, bhikkhave, sikkhitabbam. Siyā kho pana, bhikkhave, tumhākam evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarīm karañīya’nti tāvatakenaeva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, pañivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānam satam sāmaññattho parihāyi, sati uttarīm karañīye’.

420. ‘Kiñca, bhikkhave, uttarīm karañīyañ? ‘Parisuddho no ājīvo bhavissati uttāno vivaño na ca chiddavā sañvuto ca. Tāya ca pana parisuddhājīvatāya nevattānukkamṣessāma na param vambhessāmā’ti evañhi vo, bhikkhave, sikkhitabbam. Siyā kho pana, bhikkhave, tumhākam evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarīm karañīya’nti tāvatakenaeva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, pañivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānam satam sāmaññattho parihāyi, sati uttarīm karañīye’.

421. ‘Kiñca, bhikkhave, uttarīm karañīyañ? ‘Indriyesu guttadvārā bhavissāma; cakkhunā rūpam disvā na nimittaggāhī nānubyañjanaggāhī. Yatvādhikarañamenam cakkhundriyam asañvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa sañvarāya pañipajjissāma, rakkhissāma cakkhundriyam, cakkhundriye sañvaram āpajjissāma. Sotena saddam sutvā...pe... ghānena gandham ghāyitvā...pe... jivhāya rasam sāyitvā...pe... kāyena phoṭṭhabbam phusitvā...pe... manasā dhammam viññāya na nimittaggāhī nānubyañjanaggāhī. Yatvādhikarañamenam manindriyam asañvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa sañvarāya pañipajjissāma, rakkhissāma manindriyam, manindriye sañvaram āpajjissāmā’ti evañhi vo, bhikkhave, sikkhitabbam. Siyā kho pana, bhikkhave, tumhākam evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarīm karañīya’nti tāvatakenaeva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave,

paṭivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānam satam sāmaññattho pariḥāyi, sati uttarim karaṇīye’.

422. “Kiñca, bhikkhave, uttarim karaṇīyam? ‘Bhojane mattaññuno bhavissāma, paṭisaṅkhā yoniso āhāram āharissāma, neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṛhitiyā yāpanāya, vihiṁsūparatiyā, brahmačariyānugghāya, iti purāṇañca vedanam paṭihaṅkhāma navañca vedanam na uppādēssāma, yātrā ca no bhavissati, anavajjatā ca, phāsu vihāro cā’ti evañhi vo, bhikkhave, sikkhitabbam. Siyā kho pana, bhikkhave, tumhākam evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīya’nti tāvatakena tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānam satam sāmaññattho pariḥāyi sati uttarim karaṇīye’.

423. “Kiñca, bhikkhave, uttarim karaṇīyam? ‘Jāgariyam anuyuttā bhavissāma, divasam caṅkamena nisajjāya āvaraṇīyehi dhammehi cittam parisodhessāma. Rattiyā paṭhamam yāmam caṅkamena nisajjāya āvaraṇīyehi dhammehi cittam parisodhessāma. Rattiyā majjhimam yāmam dakkhiṇena passena sīhaseyyam kappessāma pāde pādam accādhāya, sato sampajāno uṭṭhānasaññam manasi karitvā. Rattiyā pacchimam yāmam paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittam parisodhessāmā’ti, evañhi vo, bhikkhave, sikkhitabbam. Siyā kho pana, bhikkhave, tumhākam evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno, jāgariyam anuyuttā; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīya’nti, tāvatakena tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānam satam sāmaññattho pariḥāyi sati uttarim karaṇīye’.

424. “Kiñca, bhikkhave, uttarim karaṇīyam? ‘Satisampajaññena samannāgatā bhavissāma, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samiñjite pasārite sampajānakārī, saṅghātipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṛhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī’ti, evañhi vo, bhikkhave, sikkhitabbam. Siyā kho pana, bhikkhave, tumhākam evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno, jāgariyam anuyuttā, satisampajaññena samannāgatā; alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīya’nti tāvatakena tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānam satam sāmaññattho pariḥāyi sati uttarim karaṇīye’.

425. “Kiñca, bhikkhave, uttarim karaṇīyam? Idha, bhikkhave, bhikkhu vivittam senāsanam bhajati – araññam rukkhamūlam pabbatam kandaram giriguham susānam vanappattham abbhokāsam palālapuñjam. So pacchābhāttam piṇḍapātapaṭikkanto nisidati pallāṅkam ābhujitvā, ujum kāyam panidhāya parimukham satim upaṭṭhapetvā. So abhijjhām loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittam parisodheti; byāpādapadosam pahāya abyāpannacitto viharati, sabbapāñhabhūtahitānukampī, byāpādapadosā cittam parisodheti; thīnamiddham pahāya vigatathīnamiddho viharati, ālokasaññī sato sampajāno, thīnamiddhā cittam parisodheti; uddhaccakukkuccam pahāya anuddhato viharati, ajjhattam vūpasantacitto, uddhaccakukkuccā cittam parisodheti; vicikicchām pahāya tiṇḍaviciκiccho viharati, akathaṅkathī kusalesu dhammesu, vicikicchāya cittam parisodheti.

426. “Seyyathāpi, bhikkhave, puriso iñam ādāya kammante payojeyya. Tassa te kammantā samijjhēyyum [sampajjeyum (syā. kam. ka.)]. So yāni ca porāñāni iñamūlāni tāni ca byantī [byantim (ka.), byanti (pī.)] kareyya, siyā cassa uttarim avasiṭṭham dārabharaṇāya. Tassa evamassa – ‘ahañ kho

pubbe iṇam ādāya kammante payojesiṁ, tassa me te kammantā samijjhīṁsu. Sohaṁ yāni ca porāṇāni iṇamūlāni tāni ca byantī akāsiṁ, atthi ca me uttarīm avasiṭṭham dārabharaṇāyā’ti. So tatonidānam labhetha pāmojjam, adhigaccheyya somanassam.

“Seyyathāpi, bhikkhave, puriso ābādhiko assa dukkhito bālhagilāno, bhattañcassa nacchādeyya, na cassa kāye balamattā. So aparena samayena tamhā ābādhā mucceyya, bhattañcassa chādeyya, siyā cassa kāye balamattā. Tassa evamassa – ‘ahaṁ kho pubbe ābādhiko ahosiṁ dukkhito bālhagilāno, bhattañca me nacchādesi, na ca me āsi kāye balamattā, somhi etarahi tamhā ābādhā mutto, bhattañca me chādeti, atthi ca me kāye balamattā’ti. So tatonidānam labhetha pāmojjam, adhigaccheyya somanassam.

“Seyyathāpi, bhikkhave, puriso bandhanāgāre baddho assa. So aparena samayena tamhā bandhanā mucceyya sotthinā abhayena [abyayena (sī. pī.)], na cassa kiñci bhogānam vayo. Tassa evamassa – ‘ahaṁ kho pubbe bandhanāgāre baddho ahosiṁ, somhi etarahi tamhā bandhanā mutto, sotthinā abhayena, natthi ca me kiñci bhogānam vayo’ti. So tatonidānam labhetha pāmojjam, adhigaccheyya somanassam.

“Seyyathāpi, bhikkhave, puriso dāso assa anattādhīno parādhīno na yenakāmaṁgamo. So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṁgamo. Tassa evamassa – ‘ahaṁ kho pubbe dāso ahosiṁ anattādhīno parādhīno na yenakāmaṁgamo, somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṁgamo’ti. So tatonidānam labhetha pāmojjam, adhigaccheyya somanassam.

“Seyyathāpi, bhikkhave, puriso sadhano sabhogo kantāraddhānamaggam paṭipajjeyya [sīlakkhandhavaggapāliyā kiñci visadisan]. So aparena samayena tamhā kantārā nitthareyya sotthinā abhayena, na cassa kiñci bhogānam vayo. Tassa evamassa – ‘ahaṁ kho pubbe sadhano sabhogo kantāraddhānamaggam paṭipajjim. Somhi etarahi tamhā kantārā nitthiṇṇo sotthinā abhayena, natthi ca me kiñci bhogānam vayo’ti. So tatonidānam labhetha pāmojjam, adhigaccheyya somanassam.

“Evameva kho, bhikkhave, bhikkhu yathā iṇam yathā rogaṁ yathā bandhanāgāram yathā dāsabyam yathā kantāraddhānamaggam, ime pañca nīvaraṇe appahīne attani samanupassati. Seyyathāpi, bhikkhave, āṇānyam yathā ārogyaṁ yathā bandhanāmokkham yathā bhujissam yathā khemantabhūmin; evameva bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

427. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammadhi, savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. So imameva kāyam vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti. Seyyathāpi, bhikkhave, dakkho nhāpako [nahāpako (sī. syā. kam. pī.)] vā nhāpakantevāsī vā kāmṣathāle nhānīyacuṇṇāni [nahānīyacuṇṇāni (sī. syā. kam. pī.)] ākirityā udakena paripphosakam paripphosakam sanneyya. Sāyam nhānīyapiṇḍi snehānugatā snehaparetā santarabāhīrā, phuṭā snehena na ca pagghariṇī. Evameva kho, bhikkhave, bhikkhu imameva kāyam vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti.

428. “Puna caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanaṁ cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. So imameva kāyam samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti. Seyyathāpi, bhikkhave, udakarahado ubbhidodako [ubbhitodako (ka.)]. Tassa nevassa puratthimāya disāya udakassa āyamukham, na pacchimāya disāya udakassa āyamukham, na uttarāya disāya udakassa āyamukham, na dakkhiṇāya disāya udakassa āyamukham, devo ca na kālena kālam sammādhāram anuppaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivtā tameva udakarahadam sītena vārinā abhisandeyya

parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭam assa. Evameva kho, bhikkhave, bhikkhu imameva kāyam samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti.

429. “Puna caparam, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena pañisañvedeti, yam tam ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyam jhānam upasampajja viharati. So imameva kāyam nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭam hoti. Seyyathāpi, bhikkhave, uppaliñiyam vā paduminiyam vā puṇḍarīkiniyam vā appekaccāni uppalañi vā padumāni vā puṇḍarīkāni vā udake jātāni udake sañvadḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa [na nesam (sī.)] kiñci sabbāvatam uppalañam vā padumānam vā puṇḍarīkānam vā sītena vārinā apphuṭam assa. Evameva kho, bhikkhave, bhikkhu imameva kāyam nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭam hoti.

430. “Puna caparam, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā, adukkhamasukham upekkhāsatipārisuddhiṁ catuttham jhānam upasampajja viharati. So imameva kāyam parisuddhena cetasā pariyoñātēna pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoñātēna apphuṭam hoti. Seyyathāpi, bhikkhave, puriso odātēna vatthēna sasīsam pārupetvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātēna vatthēna apphuṭam assa. Evameva kho, bhikkhave, bhikkhu imameva kāyam parisuddhena cetasā pariyoñātēna pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoñātēna apphuṭam hoti.

431. “So evam samāhite citte parisuddhe pariyoñātē anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte pubbenivāsānussatiñāñaya cittam abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidam – ekampi jātim, dvepi jātiyo...pe... iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. Seyyathāpi, bhikkhave, puriso sakamhā gāmā aññam gāmam gaccheyya, tamhāpi gāmā aññam gāmam gaccheyya, so tamhā gāmā sakamyeva gāmam paccāgaccheyya. Tassa evamassa – ‘ahañ kho sakamhā gāmā amuñ gāmam agacchim [agacchim (sī. syā. kam. pī.)], trapi evam aṭṭhāsim evam nisidim evam abhāsim evam tuñhī ahosim; tamhāpi gāmā amuñ gāmam agacchim, trapi evam aṭṭhāsim evam nisidim evam abhāsim evam tuñhī ahosim; somhi tamhā gāmā sakamyeva gāmam paccāgato’ti. Evameva kho, bhikkhave, bhikkhu anekavihitam pubbenivāsam anussarati, seyyathidam – ekampi jātim dvepi jātiyo...pe... iti sākāram sauddesam anekavihitam pubbenivāsam anussarati.

432. “So evam samāhite citte parisuddhe pariyoñātē anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte sattānam cutūpapātañāñaya cittam abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paññe suvanñe dubbañne, sugate duggate, yathākammūpage satte pajānāti...pe... seyyathāpi, bhikkhave, dve agarā sadvārā [sannadvārā (ka.)]. Tattha cakkhumā puriso majhe thito passeyya manusse geham pavisantepi nikhamantepi, anucañkamantepi anuvicarantepi. Evameva kho, bhikkhave, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paññe suvanñe dubbañne, sugate duggate yathākammūpage satte pajānāti...pe....

433. “So evam samāhite citte parisuddhe pariyoñātē anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte āsavānam khayañāñaya cittam abhininnāmeti. So ‘idañ dukkha’nti yathābhūtam pajānāti, ‘ayañ dukkhasamudayo’ti yathābhūtam pajānāti, ‘ayañ dukkhanirodho’ti yathābhūtam pajānāti, ‘ayañ dukkhanirodhagāminī pañipadā’ti yathābhūtam pajānāti. ‘Ime āsavā’ti yathābhūtam pajānāti, ‘ayañ āsavasamudayo’ti yathābhūtam pajānāti, ‘ayañ āsavanirodho’ti

yathābhūtam pajānāti, ‘ayam āsavanirodhagāminī paṭipadā’ti yathābhūtam pajānāti. Tassa evam jānato evam passato kāmāsavāpi cittam vimuccati, bhavāsavāpi cittam vimuccati, avijjāsavāpi cittam vimuccati. Vimuttasmiṁ vimuttamiti nāṇam hoti – ‘khiṇā jāti, vusitam brahmacariyam, katham karaṇiyam, nāparam itthattāyā’ti pajānāti.

“Seyyathāpi, bhikkhave, pabbatasarikhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi [sippikasambukampi (syā. kam. ka.)] sakkharakathalampi macchagumbampi, carantampi tiṭṭhantampi. Tassa evamassa – ‘ayam kho udakarahado accho vippasanno anāvilo. Tatrime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipīti. Evameva kho, bhikkhave, bhikkhu ‘idaṁ dukkha’nti yathābhūtam pajānāti...pe... nāparam itthattāyāti pajānāti.

434. “Ayam vuccati, bhikkhave, bhikkhu ‘samaṇo’ itipi ‘brāhmaṇo’itipi ‘nhātako’itipi ‘vedagū’itipi ‘sottiyo’itipi ‘ariyo’itipi ‘araham’itipi. Kathañca, bhikkhave, bhikkhu samaṇo hoti? Samitāssa honti pāpakā akusalā dhammā, samkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaranīyā. Evam kho, bhikkhave, bhikkhu samaṇo hoti.

“Kathañca, bhikkhave, bhikkhu brāhmaṇo hoti? Bāhitāssa honti pāpakā akusalā dhammā, samkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaranīyā. Evam kho, bhikkhave, bhikkhu brāhmaṇo hoti.

“Kathañca, bhikkhave, bhikkhu nhātako [nahātako (sī. syā. kam. pī.)] hoti? Nhātāssa honti pāpakā akusalā dhammā, samkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaranīyā. Evam kho, bhikkhave, bhikkhu nhātako hoti.

“Kathañca, bhikkhave, bhikkhu vedagū hoti? Veditāssa honti pāpakā akusalā dhammā, samkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaranīyā. Evam kho, bhikkhave, bhikkhu vedagū hoti.

“Kathañca, bhikkhave, bhikkhu sottiyo hoti? Nissutāssa honti pāpakā akusalā dhammā, samkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaranīyā. Evam kho, bhikkhave, bhikkhu sottiyo hoti.

“Kathañca, bhikkhave, bhikkhu ariyo hoti? Ārakāssa honti pāpakā akusalā dhammā, samkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaranīyā. Evam kho, bhikkhave, bhikkhu ariyo hoti.

“Kathañca, bhikkhave, bhikkhu araham hoti? Ārakāssa honti pāpakā akusalā dhammā, samkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmaranīyā. Evam kho, bhikkhave, bhikkhu araham hoti”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Mahāassapurasuttam niṭṭhitam navamam.

10. Cūlaassapurasuttam

435. Evam me sutam – ekam samayam bhagavā aṅgesu viharati assapuram nāma aṅgānam nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “samaṇā samaṇāti vo, bhikkhave, janō sañjānāti. Tumhe ca pana ‘ke tumhe’ti puṭṭhā samānā ‘samaṇāmhbā’ti paṭijānātha. Tesam vo, bhikkhave, evam sāmaññānam satam

evampatiññānam satam – ‘yā samanāsāmīcippaṭipadā tam paṭipajjissāma; evam no ayam amhākam samaññā ca saccā bhavissati paṭiññā ca bhūtā; yesañca mayam cīvarapiñḍapātasenāsanagilānappaccayabhesajjaparikkhāram paribhuñjāma, tesam te kārā amhesu mahapphalā bhavissanti mahānisamsā, amhākañcevāyam pabbajjā avañjhā bhavissati saphalā saudrayā’ti. Evañhi vo, bhikkhave, sikkhitabbam.

436. “Kathañca, bhikkhave, bhikkhu na samanāsāmīcippaṭipadam paṭipanno hoti? Yassa cassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā appahīnā hoti, byāpannacittassa byāpādo appahīno hoti, kodhanassa kodho appahīno hoti, upanāhissa upanāho appahīno hoti, makkhissa makkho appahīno hoti, paṭasissa paṭaso appahīno hoti, issukissa issā appahīnā hoti, maccharissa macchariyam appahīnam hoti, saṭhassa sāṭheyyam appahīnam hoti, māyāvissa māyā appahīnā hoti, pāpicchassa pāpikā icchā appahīnā hoti, micchādiṭṭhikassa micchādiṭṭhi appahīnā hoti – imesam kho aham, bhikkhave, samanāmalānam samanādosānam samanakasañnam āpāyikānam thānānam duggativedaniyānam appahānā ‘na samanāsāmīcippaṭipadam paṭipanno’ti vadāmi. Seyyathāpi, bhikkhave, matajam nāma āvudhajātam ubhatodhāram pītanisitam. Tadassa saṅghātiyā sampārutam sampaliveṭhitam. Tathūpamāham, bhikkhave, imassa bhikkhuno pabbajjam vadāmi.

437. “Nāham, bhikkhave, saṅghātiyikassa saṅghātidhāraṇamattena sāmaññānam vadāmi. Nāham, bhikkhave, acelakassa acelakamattena sāmaññānam vadāmi. Nāham, bhikkhave, rajojallikassa rajojallikamattena sāmaññānam vadāmi. Nāham, bhikkhave, udakorohakassa udakorohaṇamattena [udakorohakamattena (sī. pī.)] sāmaññānam vadāmi. Nāham, bhikkhave, rukkhamūlikassa rukkhamūlikamattena sāmaññānam vadāmi. Nāham, bhikkhave, abbhokāsikassa abbhokāsikamattena sāmaññānam vadāmi. Nāham, bhikkhave, ubbhāṭṭhakassa ubbhāṭṭhakamattena sāmaññānam vadāmi. Nāham, bhikkhave, pariyyayabhāttikassa pariyyayabhāttikamattena sāmaññānam vadāmi. Nāham, bhikkhave, mantajjhāyakassa mantajjhāyakamattena sāmaññānam vadāmi. Nāham, bhikkhave, jaṭilakassa jaṭādhāraṇamattena sāmaññānam vadāmi.

“Saṅghātiyikassa ce, bhikkhave, saṅghātidhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paṭasissa paṭaso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyyam pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha, tamenam mittāmaccā nātisālohitā jātameva nam saṅghātiyikam kareyyum, saṅghātiyikattameva [saṅghātiyikatte ceva (ka.)] samādapeyyum – ‘ehi tvam, bhadramukha, saṅghātiyiko hohi, saṅghātiyikassa te sato saṅghātidhāraṇamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, paṭasissa paṭaso pahīyissati, issukissa issā pahīyissati, maccharissa macchariyam pahīyissati, saṭhassa sāṭheyyam pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchādiṭṭhi pahīyissati’ti. Yasmā ca kho aham, bhikkhave, saṅghātiyikampi idhekaccam passāmi abhijjhālum byāpannacittam kodhanam upanāhim makkhim paṭasim issukim maccharim saṭham māyāvim pāpiccham micchādiṭṭhikam, tasmā na saṅghātiyikassa saṅghātidhāraṇamattena sāmaññānam vadāmi.

“Acelakassa ce, bhikkhave...pe... rajojallikassa ce, bhikkhave...pe... udakorohakassa ce, bhikkhave...pe... rukkhamūlikassa ce, bhikkhave...pe... abbhokāsikassa ce, bhikkhave...pe... ubbhāṭṭhakassa ce, bhikkhave...pe... pariyyayabhāttikassa ce, bhikkhave...pe... mantajjhāyakassa ce, bhikkhave...pe... jaṭilakassa ce, bhikkhave, jaṭādhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paṭasissa paṭaso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyyam pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha, tamenam mittāmaccā nātisālohitā jātameva nam jaṭilakam kareyyum, jaṭilakattameva [jaṭilakatte ceva (ka.)] samādapeyyum – ‘ehi tvam,

bhadramukha, jaṭilako hohi, jaṭilakassa te sato jaṭādhāraṇamattena abhijjhālussa abhijjhā pahīyissati byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati...pe... pāpicchassa pāpikā icchā pahīyissati micchādiṭṭhikassa micchādiṭṭhi pahīyissati’ti. Yasmā ca kho aham, bhikkhave, jaṭilakampi idhekaccam passāmi abhijjhālum byāpannacittam kodhanam upanāhim makkhim palasim issukim maccharim saṭham māyāvīm pāpiccham micchādiṭṭhim, tasmā na jaṭilakassa jaṭādhāraṇamattena sāmaññam vadāmi.

438. “Kathañca, bhikkhave, bhikkhu samaṇasāmīcippaṭipadam paṭipanno hoti? Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā pahīnā hoti, byāpannacittassa byāpādo pahīno hoti, kodhanassa kodho pahīno hoti, upanāhissa upanāho pahīno hoti, makkhissa makkho pahīno hoti, paṭasissa paṭaso pahīno hoti, issukissa issā pahīnā hoti, maccharissa macchariyam pahīnam hoti, saṭhassa saṭheyam pahīnam hoti, māyāvissa māyā pahīnā hoti, pāpicchassa pāpikā icchā pahīnā hoti, micchādiṭṭhikassa micchādiṭṭhi pahīnā hoti – imesam kho aham, bhikkhave, samaṇamalānam samaṇadosānam samaṇakasaṭānam āpāyikānam ṭhānānam duggativedaniyānam pahānā ‘samaṇasāmīcippaṭipadam paṭipanno’ti vadāmi. So sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānam samanupassati () [(vimuttamattānam samanupassati) (sī. syā. kam. pī.)]. Tassa sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānam samanupassato () [(vimuttamattānam samanupassato) (sī. syā. kam. pī.)] pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vedeti, sukhino cittaṁ samādhiyati.

“So mettāsaṅghatena cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam mettāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsaṅghatena cetasā... pe... muditāsaṅghatena cetasā...pe... upekkhāsaṅghatena cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Seyyathāpi, bhikkhave, pokkharanī accchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā. Puratthimāya cepi disāya puriso āgaccheyya ghammābhītatto ghammapareto kilanto tasito pipāsito. So tam pokkharanī āgamma vineyya udakapipāsam vineyya ghammapariṭṭham...pe... pacchimāya cepi disāya puriso āgaccheyya...pe... uttarāya cepi disāya puriso āgaccheyya...pe... dakkhiṇāya cepi disāya puriso āgaccheyya. Yato kuto cepi nam puriso āgaccheyya ghammābhītatto ghammapareto, kilanto tasito pipāsito. So tam pokkharanī āgamma vineyya udakapipāsam, vineyya ghammapariṭṭham. Evameva kho, bhikkhave, khattiyakulā cepi agārasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditaṁ dhammadvinayam āgamma, evam mettam karuṇam muditaṁ upekkham bhāvetvā labhati ajjhattam [tamaham (ka.)] vūpasamam [tamaham (ka.)]. Ajjhattam vūpasamā ‘samaṇasāmīcippaṭipadam paṭipanno’ti vadāmi. Brāhmaṇakulā cepi...pe... vessakulā cepi...pe... suddakulā cepi...pe... yasmā kasmā cepi kulā agārasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditaṁ dhammadvinayam āgamma, evam mettam karuṇam muditaṁ upekkham bhāvetvā labhati ajjhattam vūpasamam. Ajjhattam vūpasamā ‘samaṇasāmīcippaṭipadam paṭipanno’ti vadāmi.

“Khattiyakulā cepi agārasmā anagāriyam pabbajito hoti. So ca āsavānam khayā anāsavam cetovimuttiṁ paññāvīmuttiṁ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Āsavānam khayā samaṇo hoti. Brāhmaṇakulā cepi...pe... vessakulā cepi... suddakulā cepi... yasmā kasmā cepi kulā agārasmā anagāriyam pabbajito hoti, so ca āsavānam khayā anāsavam cetovimuttiṁ paññāvīmuttiṁ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Āsavānam khayā samaṇo hoti”’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Cūlaassapurasuttam niṭṭhitam dasamaṁ.

Mahāyamakavaggo niṭṭhito catuttho.

Tassuddānam –

Giñjakasālavanam pariharitum, paññavato puna saccakanisedho;
Mukhavaṇṇapasīdanatāpindo, kevaṭṭaassapuraṭaṭilena.

5. Cūlayamakavaggo

1. Sāleyyakasuttam

439. Evam me sutam – ekam samayam bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhim yena sālā nāma kosalānam brāhmaṇagāmo tadavasari. Assosum kho sāleyyakā brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhim sālam anuppatto. Tam kho pana bhavantam gotamaṁ evam kalyāṇo kittisaddo abbhuggato – ‘iti so bhagavā araham sammāsambuddho vijjācaranāsampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrahmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhēkalyāṇam pariyośānakalyāṇam sāttham sabyañjanam; kevalaparipuṇṇam parisuddham brahmacariyam pakāseti’. Sādu kho pana tathārūpānam arahataṁ dassanam hotī’ti.

Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamim̄su; upasaṅkamitvā appekacce bhagavantam abhivādetvā ekamantam nisīdim̄su; appekacce bhagavatā saddhim sammodim̄su, sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdim̄su; appekacce yena bhagavā tenañjalim pañāmetvā ekamantam nisīdim̄su; appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisīdim̄su; appekacce tuṇhībhūtā ekamantam nisīdim̄su. Ekamantam nisinnā kho sāleyyakā brāhmaṇagahapatikā bhagavantam etadavocum – “ko nu kho, bho gotama, hetu, ko paccayo, yena midhekacce sattā kāyassa bhedā param marañā apāyam duggatiṁ vinipātam nirayam upapajjanti? Ko pana, bho gotama, hetu, ko paccayo, yena midhekacce sattā kāyassa bhedā param marañā sugatiṁ saggam lokam upapajjantī”ti?

“Adhammadacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā param marañā apāyam duggatiṁ vinipātam nirayam upapajjanti. Dhammadacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā param marañā sugatiṁ saggam lokam upapajjantī”ti.

“Na kho mayam imassa bhotu gotamassa saṃkhittena bhāsitassa, vitthārena attham avibhattassa, vitthārena attham ājānāma. Sādu no bhavam gotamo tathā dhammam desetu, yathā mayam imassa bhotu gotamassa saṃkhittena bhāsitassa, vitthārena attham avibhattassa, vitthārena attham ājāneyyāmā”ti. “Tena hi, gahapatayo, sunātha, sādhukam manasi karotha, bhāsiṣṭāmī”ti. “Evam, bho”ti kho sāleyyakā brāhmaṇagahapatikā bhagavato paccassosum. Bhagavā etadavoca –

440. “Tividham kho, gahapatayo, kāyena adhammadacariyāvisamacariyā hoti, catubbidham vācāya adhammadacariyāvisamacariyā hoti, tividham manasā adhammadacariyāvisamacariyā hoti.

“Kathañca, gahapatayo, tividham kāyena adhammadacariyāvisamacariyā hoti? Idha, gahapatayo, ekacco pañātipatī hoti, luddo [luddo dāruṇo (ka.) ṭīkā oloketabbā] lohitapāṇi hatappahate niviṭṭho adayāpanno pañābhūtesu [sabbapāñābhūtesu (syā. kaṁ. ka.)].

“Adinnādāyī kho pana hoti. Yam tam parassa paravittūpakaranam, gāmagataṁ vā araññagataṁ vā,

taṁ adinnaṁ theyyasaṅkhātam̄ ādātā hoti.

“Kāmesumicchācārī kho pana hoti. Yā tā mātūrakkhitā piturakkhitā mātāpiturakkhitā bhātūrakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidañdā antamaso mālāguṇaparikkhittāpi, tathārūpāsu cārittām̄ āpajjītā hoti. Evaṁ kho, gahapatayo, tividhaṁ kāyena adhammacariyāvisamacariyā hoti.

“Kathañca, gahapatayo, catubbidhaṁ vācāya adhammacariyāvisamacariyā hoti? Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā parisāgato vā, nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā, abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṁ jānasi taṁ vadehi’ti, so ajānam vā āha – ‘jānāmī’ti, jānam vā āha – ‘na jānāmī’ti, apassam vā āha – ‘passāmī’ti, passam vā āha – ‘na passāmī’ti [so āha ajānam vā aham jānāmīti jānam vā aham na jānāmīti apassam vā aham passāmīti passam vā aham na passāmīti (ka.)]. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsītā hoti.

“Pisūṇavāco kho pana hoti. Ito sutvā amutra akkhātā imesam bhedāya, amutra vā sutvā imesam akkhātā amūsam bhedāya. Iti samaggānam vā bhettā [bhedakā (ka.), bhedetā (syā. kam.)], tadaṭṭhakathāyam pana bhettāti dissati], bhinnānam vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇīm vācam bhāsītā hoti.

“Pharusavāco kho pana hoti. Yā sā vācā aṇḍakā [kanḍakā (ka.)] kakkasā parakaṭukā parābhisejjanī kodhasāmantā asamādhisaṁvattanikā, tathārūpiṁ vācam bhāsītā hoti.

“Samphappalāpī kho pana hoti. Akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī. Anidhānavatīm vācam bhāsītā hoti akālena anapadesam apariyantavatīm anatthasamhitam. Evaṁ kho, gahapatayo, catubbidhaṁ vācāya adhammacariyāvisamacariyā hoti.

“Kathañca, gahapatayo, tividhaṁ manasā adhammacariyāvisamacariyā hoti? Idha, gahapatayo, ekacco abhijjhālu hoti, yaṁ tam parassa paravittūpakaraṇam tam abhijjhātā hoti – ‘aho vata yaṁ parassa tam mamassā’”ti!

“Byāpannacitto kho pana hoti paduṭṭhamanasāṅkappo – ‘ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesu’”nti [mā vā ahesuṁ iti vāti (sī. pī. ka.)].

“Micchādiṭṭhiko kho pana hoti viparītadassano – ‘natthi dinnaṁ natthi yiṭṭham natthi hutam, natthi sukatadukkaṭānam kammānam phalaṁ vipāko, natthi ayam loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samañabrahmaṇā sammaggatā sammāpaṭipannā ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedenti’ti. Evaṁ kho, gahapatayo, tividhaṁ manasā adhammacariyāvisamacariyā hoti.

“Evaṁ adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā param maraṇā apāyaṁ duggatiṁ vinipātam nirayaṁ upapajjanti.

441. “Tividhaṁ kho, gahapatayo, kāyena dhammacariyāsamacariyā hoti, catubbidhaṁ vācāya dhammacariyāsamacariyā hoti, tividhaṁ manasā dhammacariyāsamacariyā hoti.

“Kathañca, gahapatayo, tividhaṁ kāyena dhammacariyāsamacariyā hoti? Idha, gahapatayo, ekacco pāṇātipātam pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasatto lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

“Adinnādānam pahāya adinnādānā paṭivirato hoti. Yaṁ tam parassa paravittūpakaraṇam,

gāmagatam vā araññagatam vā, tam nādinnam theyyasankhātam ādātā hoti.

“Kāmesumicchācāram pahāya kāmesumicchācārā paṭivirato hoti. Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguṇaparikkhittāpi, tathārūpāsu na cārittam āpajjītā hoti. Evaṁ kho, gahapatayo, tividham kāyena dhammadariyāsamacariyā hoti.

“Kathañca, gahapatayo, catubbidham vācāya dhammadariyāsamacariyā hoti? Idha, gahapatayo, ekacco musāvādam pahāya musāvādā paṭivirato hoti. Sabhāgato vā parisāgato vā, nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā, abhinīto sakkhipuṭṭho – ‘ehambho purisa, yaṁ jānāsi tam vadehī’ti, so ajānam vā āha – ‘na jānāmī’ti, jānam vā āha – ‘jānāmī’ti, apassam vā āha – ‘na passāmī’ti, passam vā āha – ‘passāmī’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti.

“Pisunam vācam pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesam bhedāya, amutra vā sutvā na imesam akkhātā amūsam bhedāya. Iti bhinnānam vā sandhātā, sahitānam vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇīm vācam bhāsitā hoti.

“Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṭasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā – tathārūpiṁ vācam bhāsitā hoti.

“Samphappalāpam pahāya samphappalāpā paṭivirato hoti. Kālavādī bhūtavādī atthavādī dhammadvādī vinayavādī niddhānavatīm vācam bhāsitā hoti kālena sāpadesam pariyanavatīm atthasamhitam. Evaṁ kho, gahapatayo, catubbidham vācāya dhammadariyāsamacariyā hoti.

“Kathañca, gahapatayo, tividham manasā dhammadariyāsamacariyā hoti? Idha, gahapatayo, ekacco anabhijjhālu hoti, yaṁ tam parassa paravittūpakaraṇam tam nābhijjhātā hoti – ‘aho vata yaṁ parassa tam mamassā’ti!

“Abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo – ‘ime sattā averā abyābajjhā anīghā sukhī attānam pariharantū’ti.

“Sammādiṭṭhiko kho pana hoti aviparītadassano – ‘atthi dinnam atthi yiṭṭham atthi hutam, atthi sukatadukkaṭānam kammānam phalam vipāko, atthi ayam loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrahmaṇā sammaggatā sammāpaṭipannā ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentī’ti. Evaṁ kho, gahapatayo, tividham manasā dhammadariyāsamacariyā hoti.

“Evaṁ dhammadariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjanti.

442. “Ākaṅkheyya ce, gahapatayo, dhammadārī samacārī – ‘aho vatāham kāyassa bhedā param maraṇā khattiymahāsālānam sahabyatam upapajjeyya’nti; ṭhānam kho panetam vijjati, yaṁ so kāyassa bhedā param maraṇā khattiymahāsālānam sahabyatam upapajjeyya. Tam kissa hetu? Tathā hi so dhammadārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammadārī samacārī – ‘aho vatāham kāyassa bhedā param maraṇā brāhmaṇamahāsālānam...pe... gahapatimahāsālānam sahabyatam upapajjeyya’nti; ṭhānam kho panetam vijjati, yaṁ so kāyassa bhedā param maraṇā gahapatimahāsālānam sahabyatam upapajjeyya. Tam kissa hetu? Tathā hi so dhammadārī samacārī.

“Ākañkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāham kāyassa bhedā param marañā cātumahārājikānam devānam sahabyatam upapajjeya’nti; thānam kho panetam vijjati, yam so kāyassa bhedā param marañā cātumahārājikānam devānam sahabyatam upapajjeyya. Tam kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākañkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāham kāyassa bhedā param marañā tāvatimsānam devānam...pe... yāmānam devānam... tusitānam devānam... nimmānaratīnam devānam... paranimmitavasavattīnam devānam... brahmakāyikānam devānam sahabyatam upapajjeyya’nti; thānam kho panetam vijjati, yam so kāyassa bhedā param marañā brahmakāyikānam devānam sahabyatam upapajjeyya. Tam kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākañkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāham kāyassa bhedā param marañā ābhānam devānam sahabyatam upapajjeyya’nti; thānam kho panetam vijjati, yam so kāyassa bhedā param marañā ābhānam devānam sahabyatam upapajjeyya. Tam kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākañkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāham kāyassa bhedā param marañā parittābhānam devānam...pe... appamāñābhānam devānam... ābhassarānam devānam... parittasubhānam devānam... appamāñasubhānam devānam... subhakīñhānam devānam... vehapphalānam devānam... avihānam devānam... atappānam devānam... sudassānam devānam... sudassīnam devānam... akaniñthānam devānam... ākāsānañcāyatanūpagānam devānam... viññānañcāyatanūpagānam devānam ... ākiñcaññāyatanūpagānam devānam... nevasaññānāsaññāyatanūpagānam devānam sahabyatam upapajjeyya’nti; thānam kho panetam vijjati, yam so kāyassa bhedā param marañā nevasaññānāsaññāyatanūpagānam devānam sahabyatam upapajjeyya. Tam kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākañkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāham āsavānam khayā anāsavām cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya’nti; thānam kho panetam vijjati, yam so āsavānam khayā anāsavām cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya. Tam kissa hetu? Tathā hi so dhammacārī samacārī’ti.

443. Evam utte, sāleyyakā brāhmaṇagahapatikā bhagavantam etadavocum – “abхikkantam, bho gotama, abхikkantam, bho gotama! Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhantīti. Evamevam bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayam bhavantam gotamam saraṇam gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavañ gotamo dhāretu ajjatagge pāñupete [pāñupetam (ka.)] saraṇam gate”ti.

Sāleyyakasuttam niññhitam pañhamam.

2. Verañjakasuttam

444. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiñḍikassa ārāme. Tena kho pana samayena verañjakā brāhmaṇagahapatikā sāvatthiyam pañivasanti kenacideva karaṇīyena. Assosum kho verañjakā brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito sāvatthiyam viharati jetavane anāthapiñḍikassa ārāme. Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahañ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamañabrahmañim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam

majjhelyāṇam pariyośānakalyāṇam sātthaṁ sabyañjanam; kevalaparipuṇṇam parisuddham brahmaçariyam pakāseti'. Sādhu kho pana tathārūpānam arahataṁ dassanam hotī' ti.

Atha kho verañjakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamīsu; upasankamitvā appekacce bhagavantam abhvādetvā ekamantam nisīdiṁsu; appekacce bhagavatā saddhiṁ sammodiṁsu, sammodanīyam katham sāraṇīyam vītiśāretvā ekamantam nisīdiṁsu; appekacce yena bhagavā tenañjaliṁ pañāmetvā ekamantam nisīdiṁsu; appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisīdiṁsu; appekacce tuṇhībhūtā ekamantam nisīdiṁsu. Ekamantam nisinnā kho verañjakā brāhmaṇagahapatikā bhagavantam etadavocum – ‘ko nu kho, bho gotama, hetu, ko paccayo yena midhekacce sattā kāyassa bhedā param marañā apāyam duggatiṁ vinipātam nirayam upapajjanti? Ko pana, bho gotama, hetu, ko paccayo yena midhekacce sattā kāyassa bhedā param marañā sugatiṁ saggam lokam upapajjantī’ ti?

“Adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā param marañā apāyam duggatiṁ vinipātam nirayam upapajjanti. Dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā param marañā sugatiṁ saggam lokam upapajjantī” ti.

“Na kho mayam imassa bhoto gotamassa saṅkhittena bhāsitassa, vitthārena attham avibhattassa, vitthārena attham ājānāma. Sādhu no bhavam gotamo tathā dhammam desetu yathā mayam imassa bhoto gotamassa saṅkhittena bhāsitassa, vitthārena attham avibhattassa, vitthārena attham ājāneyyāmā” ti. “Tena hi, gahapatayo, sunātha sādhukam manasi karotha, bhāsissāmī” ti. “Evam bho” ti kho verañjakā brāhmaṇagahapatikā bhagavato paccassosum. Bhagavā etadavoca –

445. “Tividhaṁ kho, gahapatayo, kāyena adhammacārī visamacārī hoti, catubbidham vācāya adhammacārī visamacārī hoti, tividham manasā adhammacārī visamacārī hoti.

“Kathañca, gahapatayo, tividhaṁ kāyena adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco pāṇātipātī hoti. Luddo lohitapāni hatappahate nivittho adayāpanno pāṇabhūtesu. Adinnādāyī kho pana hoti. Yam tam parassa paravittūpakaraṇam... tam adinnaṁ theyyasāṅkhātam ādātā hoti.

Kāmesumicchācārī kho pana hoti. Yā tā māturakkhitā... tathārūpāsu cārittam āpajjitatā hoti. Evam kho, gahapatayo, tividhaṁ kāyena adhammacārī visamacārī hoti.

“Kathañca, gahapatayo, catubbidham vācāya adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā... sampajānamusā bhāsitā hoti. Pisūṇavāco kho pana hoti. Ito sutvā amutra akkhātā... vaggakaraṇim vācam bhāsitā hoti. Pharusavāco kho pana hoti. Yā sā vācā anḍakā kakkasā... tathārūpim vācam bhāsitā hoti. Samphappalāpī kho pana hoti. Akālavādī... apariyantavatim anatthasamhitam. Evam kho, gahapatayo, catubbidham vācāya adhammacārī visamacārī hoti.

“Kathañca, gahapatayo, tividhaṁ manasā adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco abhijjhālu hoti... pe... tam mamassā’ ti. Byāpannacitto kho pana hoti paduṭṭhamanasāṅkappo – ime sattā haññantu vā... mā vā ahesu’ ntī. Micchādiṭṭhiko kho pana hoti viparītadassano – ‘natthi dinnam, natthi yiṭṭham... sacchikatvā pavedentī’ ti. Evam kho, gahapatayo, tividham manasā adhammacārī visamacārī hoti.

“Evam adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā param marañā apāyam duggatiṁ vinipātam nirayam upapajjanti.

446. “Tividhaṁ kho, gahapatayo, kāyena dhammacārī samacārī hoti, catubbidham vācāya dhammacārī samacārī hoti, tividham manasā dhammacārī samacārī hoti.

“Kathañca, gahapatayo, tividhaṁ kāyena dhammacārī samacārī hoti? Idha, gahapatayo, ekacco

pāṇatipātam pahāya pāṇatipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānam pahāya adinnādānā paṭivirato hoti, yan tam parassa... tam nādinnam theyyasāṅkhātam ādātā hoti. Kāmesumicchācāram pahāya... tathārūpāsu na cārittām āpajjītā hoti. Evam kho, gahapatayo, tividham kāyena dhammadcārī samacārī hoti.

“Kathañca, gahapatayo, catubbidham vācāya dhammadcārī samacārī hoti? Idha, gahapatayo, ekacco musāvādām pahāya musāvādā paṭivirato hoti. Sabhāgato vā...pe... na sampajānamusā bhāsitā hoti. Pisūṇam vācam pahāya... samaggakaraṇim vācam bhāsitā hoti. Pharusaṁ vācam pahāya... tathārūpiṁ vācam bhāsitā hoti. Samphappalāpām pahāya... kālena sāpadesam pariyatavatim atthasamhitam. Evam kho, gahapatayo, catubbidham vācāya dhammadcārī samacārī hoti.

“Kathañca, gahapatayo, tividham manasā dhammadcārī samacārī hoti? Idha, gahapatayo, ekacco anabhijjhālu hoti. Yam tam parassa paravittūpakaraṇam tam nābhijjhātā hoti ‘aho vata yan parassa, tam maraṇā’ti. Abyāpannacitto kho pana hoti appaduṭṭhamanasānkappo – ‘ime sattā averā abyābajjhā anīghā sukhī attānam pariharantū’ti. Sammādiṭṭhiko kho pana hoti aviparītadassano – ‘atthi dinnam, atthi yiṭṭham... sayam abhiññā sacchikatvā pavedentū’ti. Evam kho, gahapatayo, tividham manasā dhammadcārī samacārī hoti.

“Evam dhammadcariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjanti.

447. “Ākaṅkheyya ce, gahapatayo, dhammadcārī samacārī – ‘aho vatāham kāyassa bhedā param maraṇā khattiyanamahāsālānam sahabyataṁ upapajjeyya’nti; ṭhānam kho panetam vijjati, yan so kāyassa bhedā param maraṇā khattiyanamahāsālānam sahabyataṁ upapajjeyya. Tam kissa hetu? Tathā hi so dhammadcārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammadcārī samacārī – ‘aho vatāham kāyassa bhedā param maraṇā brāhmaṇamahāsālānam gahapatimahāsālānam sahabyataṁ upapajjeyya’nti; ṭhānam kho panetam vijjati, yan so kāyassa bhedā param maraṇā gahapatimahāsālānam sahabyataṁ upapajjeyya. Tam kissa hetu? Tathā hi so dhammadcārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammadcārī samacārī – ‘aho vatāham kāyassa bhedā param maraṇā cātumahārājikānam devānam sahabyataṁ upapajjeyya’nti; ṭhānam kho panetam vijjati, yan so kāyassa bhedā param maraṇā cātumahārājikānam devānam sahabyataṁ upapajjeyya. Tam kissa hetu? Tathā hi so dhammadcārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammadcārī samacārī – ‘aho vatāham kāyassa bhedā param maraṇā tāvatimsānam devānam... yāmānam devānam... tusitānam devānam... nimmānaratīnam devānam... paranimmitavasavattīnam devānam... brahmakāyikānam devānam sahabyataṁ upapajjeyya’nti; ṭhānam kho panetam vijjati, yan so kāyassa bhedā param maraṇā brahmakāyikānam devānam sahabyataṁ upapajjeyya. Tam kissa hetu? Tathā hi so dhammadcārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammadcārī samacārī – ‘aho vatāham kāyassa bhedā param maraṇā ābhānam devānam sahabyataṁ upapajjeyya’nti; ṭhānam kho panetam vijjati, yan so kāyassa bhedā param maraṇā ābhānam devānam sahabyataṁ upapajjeyya. Tam kissa hetu? Tathā hi so dhammadcārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammadcārī samacārī ‘aho vatāham kāyassa bhedā param maraṇā parittābhānam devānam...pe... appamāṇābhānam devānam... ābhassarānam devānam... parittasubhānam devānam... appamāṇasubhānam devānam... subhakiṇhānam devānam ... vehapphalānam devānam... avihānam devānam... atappānam devānam... sudassānam devānam...

sudassīnam devānam... akaniṭṭhānam devānam... ākāsānañcāyatanūpagānam devānam... viññāṇañcāyatanūpagānam devānam... ākiñcaññāyatanūpagānam devānam... nevasaññānāsaññāyatanūpagānam devānam sahabyataṁ upapajjeyya'nti; ṭhānam kho panetam vijjati, yam so kāyassa bhedā param marañā nevasaññānāsaññāyatanūpagānam devānam sahabyataṁ upapajjeyya. Tam kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce gahapatayo dhammacārī samacārī – ‘aho vatāhaṁ āsavānam khayā anāsavam cetovimuttiṁ paññāvimittiṁ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya’nti; ṭhānam kho panetam vijjati, ‘yam so āsavānam khayā anāsavam cetovimuttiṁ paññāvimittiṁ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya. Tam kissa hetu? Tathā hi so dhammacārī samacārī”’ti.

448. Evam vutte, verañjakā brāhmaṇagahapatikā bhagavantam etadavocum – “abikkantam, bho gotama, abikkantam bho gotama! Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhantī; evamevam bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayam bhavantam gotamam saraṇam gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavaṁ gotamo dhāretu ajjatagge pāṇupete saraṇam gate”’ti.

Verañjakasuttam niṭṭhitam dutiyam.

3. Mahāvedallasuttam

449. Evam me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā mahākoṭṭhiko sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā mahākoṭṭhiko āyasmantam sāriputtam etadavoca –

“‘Duppañño duppañño’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, duppaññoti vuccatī’’ti?

“‘Nappajānāti nappajānātī’ti kho, āvuso, tasmā duppaññoti vuccati.

“Kiñca nappajānāti? ‘Idam dukkha’nti nappajānāti, ‘ayaṁ dukkhasamudayo’ti nappajānāti, ‘ayaṁ dukkhanirodho’ti nappajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti nappajānāti. ‘Nappajānāti nappajānātī’ti kho, āvuso, tasmā duppaññoti vuccatī’’ti.

“‘Sādhāvuso’ti kho āyasmā mahākoṭṭhiko āyasmato sāriputtassa bhāsitaṁ abhinanditvā anumoditvā āyasmantam sāriputtam uttarīm pañhaṁ apucchi –

“‘Paññavā paññavā’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, paññavāti vuccatī’’ti?

“‘Pajānāti pajānātī’ti kho, āvuso, tasmā paññavāti vuccati.

“Kiñca pajānāti? ‘Idam dukkha’nti pajānāti, ‘ayaṁ dukkhasamudayo’ti pajānāti, ‘ayaṁ dukkhanirodho’ti pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti pajānāti. ‘Pajānāti pajānātī’ti kho, āvuso, tasmā paññavāti vuccatī’’ti.

“‘Viññāṇam viññāṇa’nti, āvuso, vuccati. Kittāvatā nu kho, āvuso, viññāṇanti vuccatī’’ti?

““Vijānāti vijānātī”ti kho, āvuso, tasmā viññāṇanti vuccati.

“Kiñca vijānāti? Sukhantipi vijānāti, dukkhantipi vijānāti, adukkhamasukhantipi vijānāti. ‘Vijānāti vijānātī’ti kho, āvuso, tasmā viññāṇanti vuccatī’ti.

“Yā cāvuso, paññā yañca viññāṇam – ime dharmā samsaṭṭhā udāhu visamṣaṭṭhā? Labbhā ca panimesam dharmānaṇam vinibbhujitvā [vinibbhujitvā vinibbhujitvā (ka.)] vinibbhujitvā nānākaraṇam paññāpetu”nti? “Yā cāvuso, paññā yañca viññāṇam – ime dharmā samsaṭṭhā, no visamṣaṭṭhā. Na ca labbhā imesam dharmānaṇam vinibbhujitvā vinibbhujitvā nānākaraṇam paññāpetum. Yam hāvuso [yañcāvuso (syā. kam. ka.)], pajānāti tam vijānāti, yam vijānāti tam pajānāti. Tasmā ime dharmā samsaṭṭhā, no visamṣaṭṭhā. Na ca labbhā imesam dharmānaṇam vinibbhujitvā vinibbhujitvā nānākaraṇam paññāpetu”nti.

“Yā cāvuso, paññā yañca viññāṇam – imesam dharmānaṇam samsaṭṭhānam no visamṣaṭṭhānam kiṁ nānākaraṇa”nti? “Yā cāvuso, paññā yañca viññāṇam – imesam dharmānaṇam samsaṭṭhānam no visamṣaṭṭhānam paññā bhāvetabbā, viññāṇam pariññeyyam. Idam nesam nānākaraṇa”nti.

450. ““Vedanā vedanā’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, vedanāti vuccatī”ti?

““Vedeti vedetī”ti kho, āvuso, tasmā vedanāti vuccati.

“Kiñca vedeti? Sukhampi vedeti, dukkhampi vedeti, adukkhamasukhampi vedeti. ‘Vedeti vedetī’ti kho, āvuso, tasmā vedanāti vuccatī”ti.

““Saññā saññā’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, saññāti vuccatī”ti?

““Sañjānāti sañjānātī”ti kho, āvuso, tasmā saññāti vuccati.

“Kiñca sañjānāti? Nīlakampi sañjānāti, pītakampi sañjānāti, lohitakampi sañjānāti, odātampi sañjānāti. ‘Sañjānāti sañjānātī’ti kho, āvuso, tasmā saññāti vuccatī”ti.

“Yā cāvuso, vedanā yā ca saññā yañca viññāṇam – ime dharmā samsaṭṭhā udāhu visamṣaṭṭhā? Labbhā ca panimesam dharmānaṇam vinibbhujitvā vinibbhujitvā nānākaraṇam paññāpetu”nti? “Yā cāvuso, vedanā yā ca saññā yañca viññāṇam – ime dharmā samsaṭṭhā, no visamṣaṭṭhā. Na ca labbhā imesam dharmānaṇam vinibbhujitvā vinibbhujitvā nānākaraṇam paññāpetum. Yam hāvuso [yañcāvuso (syā. kam. ka.)], vedeti tam sañjānāti, yam sañjānāti tam vijānāti. Tasmā ime dharmā samsaṭṭhā no visamṣaṭṭhā. Na ca labbhā imesam dharmānaṇam vinibbhujitvā vinibbhujitvā nānākaraṇam paññāpetu”nti.

451. “Nissaṭṭhena hāvuso [nissaṭṭhena panāvuso (?)], pañcahi indriyehi parisuddhena manoviññāṇena kiṁ neyya”nti?

“Nissaṭṭhena āvuso, pañcahi indriyehi parisuddhena manoviññāṇena ‘ananto ākāso’ti ākāsānañcāyatanaṇam neyyam, ‘anantaṇam viññāṇa’nti viññāṇañcāyatanaṇam neyyam, ‘natthi kiñcī’ti ākiñcaññāyatanaṇam neyya”nti.

“Neyyam panāvuso, dharmam kena pajānātī”ti?

“Neyyam kho, āvuso, dharmam paññācakkhunā pajānātī”ti.

“Paññā panāvuso, kimathiyā”ti?

“Paññā kho, āvuso, abhiññatthā pariññatthā pahānatthā”ti.

452. “Kati panāvuso, paccayā sammādiṭṭhiyā uppādāyā”ti?

“Dve kho, āvuso, paccayā sammādiṭṭhiyā uppādāya – parato ca ghoso, yoniso ca manasikāro. Ime kho, āvuso, dve paccayā sammādiṭṭhiyā uppādāyā”ti.

“Katihī panāvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisamsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisamsā cā”ti?

“Pañcahi kho, āvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisamsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisamsā ca. Idhāvuso, sammādiṭṭhi sīlānuggahitā ca hoti, sutānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassanānuggahitā ca hoti. Imehi kho, āvuso, pañcahaṅgehi anuggahitā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisamsā ca, paññāvimuttiphalā ca hoti paññāvimuttiphalānisamsā cā”ti.

453. “Kati panāvuso, bhavā”ti?

“Tayome, āvuso, bhavā – kāmabhavo, rūpabhavo, arūpabhavo”ti.

“Kathaṁ panāvuso, āyatim punabbhavābhinibbatti hotī”ti?

“Avijjānīvaraṇānam kho, āvuso, sattānam taṇhāsamyojanānam tatratrābhinandanā – evam āyatim punabbhavābhinibbatti hotī”ti.

“Kathaṁ panāvuso, āyatim punabbhavābhinibbatti na hotī”ti?

“Avijjāvirāgā kho, āvuso, vijuppādā taṇhānirodhā – evam āyatim punabbhavābhinibbatti na hotī”ti.

454. “Katamam panāvuso, paṭhamam jhāna”nti?

“Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam̄ savicāram̄ vivekajam̄ pītisukham̄ paṭhamam̄ jhānam̄ upasampajja viharati – idam̄ vuccati, āvuso, paṭhamam̄ jhāna”nti.

“Paṭhamam panāvuso, jhānam katiaṅgika”nti?

“Paṭhamam kho, āvuso, jhānam pañcaṅgikam̄. Idhāvuso, paṭhamam jhānam samāpannassa bhikkhuno vitakko ca vattati, vicāro ca pīti ca sukhañca cittekaggatā ca. Paṭhamam kho, āvuso, jhānam evam pañcaṅgika”nti.

“Paṭhamam panāvuso, jhānam kataṅgavippahīnam kataṅgasamannāgata”nti?

“Paṭhamam kho, āvuso, jhānam pañcaṅgavippahīnam, pañcaṅgasamannāgata. Idhāvuso, paṭhamam jhānam samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddham̄ pahīnam̄ hoti, uddhaccakukkuccam̄ pahīnam̄ hoti, vicikicchā pahīnā hoti; vitakko ca

vattati, vicāro ca pīti ca sukhañca cittekaggatā ca. Pañhamam̄ kho, āvuso, jhānam̄ evam̄ pañcañgavippahīnam̄ pañcañgasamannāgata”nti.

455. “Pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṁ paccanubhonti, seyyathidam̄ – cakkhundriyam̄, sotindriyam̄, ghānindriyam̄, jivhindriyam̄, kāyindriyam̄. Imesam̄ kho, āvuso, pañcannam̄ indriyānam̄ nānāvisayānam̄ nānāgocarānam̄, na aññamaññassa gocaravisayaṁ paccanubhontānam̄, kim̄ pañsaraṇam̄, ko ca nesam̄ gocaravisayaṁ paccanubhotī”ti?

“Pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṁ paccanubhonti, seyyathidam̄ – cakkhundriyam̄, sotindriyam̄, ghānindriyam̄, jivhindriyam̄, kāyindriyam̄. Imesam̄ kho, āvuso, pañcannam̄ indriyānam̄ nānāvisayānam̄ nānāgocarānam̄, na aññamaññassa gocaravisayaṁ paccanubhontānam̄, mano pañsaraṇam̄, mano ca nesam̄ gocaravisayaṁ paccanubhotī”ti.

456. “Pañcimāni, āvuso, indriyāni, seyyathidam̄ – cakkhundriyam̄, sotindriyam̄, ghānindriyam̄, jivhindriyam̄, kāyindriyam̄. Imāni kho, āvuso, pañcindriyāni kim̄ pañicca tiṭṭhatī”ti?

“Pañcimāni, āvuso, indriyāni, seyyathidam̄ – cakkhundriyam̄, sotindriyam̄, ghānindriyam̄, jivhindriyam̄, kāyindriyam̄. Imāni kho, āvuso, pañcindriyāni āyum̄ pañicca tiṭṭhatī”ti.

“Āyu panāvuso, kim̄ pañicca tiṭṭhatī”ti?

“Āyu usmam̄ pañicca tiṭṭhatī”ti.

“Usmā panāvuso, kim̄ pañicca tiṭṭhatī”ti?

“Usmā āyum̄ pañicca tiṭṭhatī”ti.

“Idāneva kho mayam̄, āvuso, āyasmato sāriputtassa bhāsitam̄ evam̄ ājānāma – ‘āyu usmam̄ pañicca tiṭṭhatī’ti. Idāneva pana mayam̄, āvuso, āyasmato sāriputtassa bhāsitam̄ evam̄ ājānāma – ‘usmā āyum̄ pañicca tiṭṭhatī’ti.

“Yathā kathaṁ panāvuso, imassa bhāsitassa attho daṭṭhabbo”ti?

“Tena hāvuso, upamam̄ te karissāmi; upamāyapidhekacce viññū purisā bhāsitassa attham̄ ājānanti. Seyyathāpi, āvuso, telappadīpassa jhāyato accim̄ pañicca ābhā paññāyati, ābhām̄ pañicca acci paññāyati; evameva kho, āvuso, āyu usmam̄ pañicca tiṭṭhati, usmā āyum̄ pañicca tiṭṭhatī”ti.

457. “Teva nu kho, āvuso, āyusaṅkhārā, te vedaniyā dhammā udāhu aññe āyusaṅkhārā aññe vedaniyā dhammā”ti? “Na kho, āvuso, teva āyusaṅkhārā te vedaniyā dhammā. Te ca hāvuso, āyusaṅkhārā abhaviṁsu te vedaniyā dhammā, na yidaṁ saññāvedayitanirodham̄ samāpannassa bhikkhuno vuṭṭhānam̄ paññāyetha. Yasmā ca kho, āvuso, aññe āyusaṅkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodham̄ samāpannassa bhikkhuno vuṭṭhānam̄ paññāyatī”ti.

“Yadā nu kho, āvuso, imaṁ kāyam̄ kati dhammā jahanti; athāyam̄ kāyo ujjhito avakkhitto seti, yathā kaṭṭham̄ acetana”nti?

“Yadā kho, āvuso, imaṁ kāyam̄ tayo dhammā jahanti – āyu usmā ca viññānam̄; athāyam̄ kāyo ujjhito avakkhitto seti, yathā kaṭṭham̄ acetana”nti.

“Yvāyam̄, āvuso, mato kālāṅkato, yo cāyam̄ bhikkhu saññāvedayitanirodham̄ samāpanno –

imesam̄ kim nānākaraṇa”’nti?

“Yāyam̄, āvuso, mato kālaṅkato tassa kāyasāṅkhārā niruddhā paṭipassaddhā, vacīsaṅkhārā niruddhā paṭipassaddhā, cittasaṅkhārā niruddhā paṭipassaddhā, āyu parikkhīṇo, usmā vūpasantā, indriyāni paribhinnāni. Yo cāyam̄ bhikkhu saññāvedayitanirodham̄ samāpanno tassapi kāyasāṅkhārā niruddhā paṭipassaddhā, vacīsaṅkhārā niruddhā paṭipassaddhā, cittasaṅkhārā niruddhā paṭipassaddhā, āyu na parikkhīṇo, usmā avūpasantā, indriyāni vippasannāni. Yāyam̄, āvuso, mato kālaṅkato, yo cāyam̄ bhikkhu saññāvedayitanirodham̄ samāpanno – idam̄ nesam̄ nānākaraṇa”’nti.

458. “Kati panāvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā”’ti?

“Cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā. Idhāvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam̄ atthaṅgamā adukkhamasukham̄ upekkhāsatipārisuddhiṁ catuttham̄ jhānam̄ upasampajja viharati. Ime kho, āvuso, cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā”’ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā samāpattiyā”’ti?

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā samāpattiyā – sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro. Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā samāpattiyā”’ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā ṭhitiyā”’ti?

“Tayo kho, āvuso, paccayā animittāya cetovimuttiyā ṭhitiyā – sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisāṅkhāro. Ime kho, āvuso, tayo paccayā animittāya cetovimuttiyā ṭhitiyā”’ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāyā”’ti?

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāyā – sabbanimittānañca manasikāro, animittāya ca dhātuyā amanasikāro. Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā vuṭṭhānāyā”’ti.

459. “Yā cāyam̄, āvuso, appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti – ime dhammā nānātthā ceva nānābyañjanā ca udāhu ekathā byañjanameva nāna”’nti?

“Yā cāyam̄, āvuso, appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti – atthi kho, āvuso, pariyāyo yam̄ pariyyāyam̄ āgamma ime dhammā nānātthā ceva nānābyañjanā ca; atthi ca kho, āvuso, pariyāyo yam̄ pariyyāyam̄ āgamma ime dhammā ekathā, byañjanameva nānam̄”.

“Katamo cāvuso, pariyyāyo yam̄ pariyyāyam̄ āgamma ime dhammā nānātthā ceva nānābyañjanā ca”’?

“Idhāvuso, bhikkhu mettāsahagatena cetasā ekam̄ disam̄ pharitvā viharati, tathā dutiyam̄, tathā tatiyam̄, tathā catuttham̄. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam̄ lokam̄ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekam̄ disam̄ pharitvā viharati, tathā dutiyam̄, tathā tatiyam̄, tathā catuttham̄. Iti uddhamadho tiriyaṁ sabbadhi

sabbattatāya sabbāvantam lokam upekkhāsaṅgatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Ayam vuccatāvuso, appamāṇā cetovimutti”.

“Katamā cāvuso, ākiñcaññā cetovimutti”?

“Idhāvuso, bhikkhu sabbaso viññānañcāyatanaṁ samatikkamma natthi kiñcīti ākiñcaññāyatanaṁ upasampajja viharati. Ayam vuccatāvuso, ākiñcaññā cetovimutti”.

“Katamā cāvuso, suññatā cetovimutti”?

“Idhāvuso, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – ‘suññamidaṁ attena vā attaniyena vā’ti. Ayam vuccatāvuso, suññatā cetovimutti”.

“Katamā cāvuso, animittā cetovimutti”?

“Idhāvuso, bhikkhu sabbanimittānam amanasikārā animittam cetosamādhīm upasampajja viharati. Ayam vuccatāvuso, animittā cetovimutti. Ayam kho, āvuso, pariyāyo yam pariyāyam āgamma ime dhammā nānātthā ceva nānābyañjanā ca”.

“Katamo cāvuso, pariyāyo yam pariyāyam āgamma ime dhammā ekaṭhā byañjanameva nānam”?

“Rāgo kho, āvuso, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvañkatā āyatīm anuppādadhīm. Yāvatā kho, āvuso, appamāṇā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Rāgo kho, āvuso, kiñcano, doso kiñcano, moho kiñcano. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvañkatā āyatīm anuppādadhīm. Yāvatā kho, āvuso, ākiñcaññā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Rāgo kho, āvuso, nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvañkatā āyatīm anuppādadhīm. Yāvatā kho, āvuso, animittā cetovimuttiyo, akuppā tāsam cetovimutti aggamakkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Ayam kho, āvuso, pariyāyo yam pariyāyam āgamma ime dhammā ekaṭhā byañjanameva nāna”nti.

Idamavocāyasmā sāriputto. Attamano āyasmā mahākoṭṭhiko āyasmato sāriputtassa bhāsitam abhinandīti.

Mahāvedallasuttam niṭṭhitam tatiyam.

4. Cūḷavedallasuttam

460. Evaṁ me sutam – ekam samayam bhagavā rājagahe viharati veļuvane kalandakanivāpe. Atha kho visākho upāsako yena dhammadinnā bhikkhunī tenupasaṅkami; upasaṅkamitvā dhammadinnam bhikkhuniṁ abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho visākho upāsako dhammadinnam bhikkhuniṁ etadavoca – “‘sakkāyo sakkāyo’ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyo vutto bhagavatā’ti? ‘Pañca kho ime, āvuso visākha, upādānakkhandhā sakkāyo vutto bhagavatā, seyyathidaṁ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññānupādānakkhandho. Ime kho, āvuso visākha, pañcupādānakkhandhā sakkāyo vutto bhagavatā’ti.

“Sādhayye”ti kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitam abhinanditvā

anumoditvā dhammadinnaṁ bhikkhuniṁ uttarīm pañham apucchi – ““sakkāyasamudayo sakkāyasamudayo’ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyasamudayo vutto bhagavatā”’ti? “Yāyam, āvuso visākha, taṇhā ponobbhavikā nandīrāgasahagatā tatrataotrābhinandinī, seyyathidam – kāmataṇhā bhavataṇhā vibhavataṇhā; ayam kho, āvuso visākha, sakkāyasamudayo vutto bhagavatā”’ti.

““Sakkāyanirodho sakkāyanirodho’ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyanirodho vutto bhagavatā”’ti?

“Yo kho, āvuso visākha, tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo; ayam kho, āvuso visākha, sakkāyanirodho vutto bhagavata”’ti.

““Sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā”’ti, ayye, vuccati. Katamā nu kho, ayye, sakkāyanirodhagāminī paṭipadā vuttā bhagavatā”’ti?

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāminī paṭipadā vuttā bhagavatā, seyyathidam – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhī”’ti.

“Taññeva nu kho, ayye, upādānam te [teva (sī.)] pañcupādānakkhandhā udāhu aññatra pañcahupādānakkhandhehi upādāna”’nti? “Na kho, āvuso visākha, taññeva upādānam te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānam. Yo kho, āvuso visākha, pañcasu upādānakkhandhesu chandarāgo tam tattha upādāna”’nti.

461. “Katham panāyye, sakkāyadiṭṭhi hotī”’ti? “Idhāvuso visākha, assutavā puthujjano, ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṁ attato samanupassati, rūpavantam vā attānam, attani vā rūpaṁ, rūpasmiṁ vā attānam. Vedanām...pe... saññām... saṅkhāre... viññānam attato samanupassati, viññānavantam vā attānam, attani vā viññānam, viññānasmiṁ vā attānam. Evaṁ kho, āvuso visākha, sakkāyadiṭṭhi hotī”’ti.

“Katham panāyye, sakkāyadiṭṭhi na hotī”’ti?

“Idhāvuso visākha, sutavā ariyasāvako, ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānam dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, na rūpaṁ attato samanupassati, na rūpavantam vā attānam, na attani vā rūpaṁ, na rūpasmiṁ vā attānam. Na vedanām... pe... na saññām... na saṅkhāre...pe... na viññānam attato samanupassati, na viññānavantam vā attānam, na attani vā viññānam, na viññānasmiṁ vā attānam. Evaṁ kho, āvuso visākha, sakkāyadiṭṭhi na hotī”’ti.

462. “Katamo panāyye, ariyo aṭṭhaṅgiko maggo”’ti?

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo, seyyathidam – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhī”’ti. “Ariyo panāyye, aṭṭhaṅgiko maggo saṅkhato udāhu asaṅkhato”’ti?

“Ariyo kho, āvuso visākha, aṭṭhaṅgiko maggo saṅkhato”’ti.

“Ariyena nu kho, ayye, aṭṭhaṅgikena maggena tayo khandhā saṅgahitā udāhu tīhi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito”’ti?

“Na kho, āvuso visākha, ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā; tīhi ca kho, āvuso visākha, khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito. Yā cāvuso visākha, sammāvācā yo ca

sammākammanto yo ca sammājīvo ime dhammā sīlakkhandhe saṅgahitā. Yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ime dhammā samādhikkhandhe saṅgahitā. Yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā’ti.

“Katamo panāyye, samādhi, katame dhammā samādhinimittā, katame dhammā samādhiparikkhārā, katamā samādhibhāvanā’ti?

“Yā kho, āvuso visākha, cittassa ekaggatā ayam samādhi; cattāro satipaṭṭhānā samādhinimittā; cattāro sammappadhānā samādhiparikkhārā. Yā tesameva dhammānam āsevanā bhāvanā bahulikammam, ayam ettha samādhibhāvanā’ti.

463. “Kati panāyye, saṅkhārā’ti?

“Tayome, āvuso visākha, saṅkhārā – kāyasāṅkhāro, vacīsaṅkhāro, cittasaṅkhāro”ti.

“Katamo panāyye, kāyasāṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro”ti?

“Assāsapassāsā kho, āvuso visākha, kāyasāṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro”ti.

“Kasmā panāyye, assāsapassāsā kāyasāṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro”ti?

“Assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasāṅkhāro. Pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācam bhindati, tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro”ti.

464. “Katham panāyye, saññāvedayitanirodhasamāpatti hotī’ti?

“Na kho, āvuso visākha, saññāvedayitanirodham samāpajjantassa bhikkhuno evam hoti – ‘ahaṁ saññāvedayitanirodham samāpajjissa’nti vā, ‘ahaṁ saññāvedayitanirodham samāpajjāmī’ti vā, ‘ahaṁ saññāvedayitanirodham samāpanno’ti vā. Atha khvāssa pubbeva tathā cittam bhāvitam hoti yam tam tathattāya upanetī’ti.

“Saññāvedayitanirodham samāpajjantassa panāyye, bhikkhuno katame dhammā paṭhamam nirujjhanti – yadi vā kāyasāṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“Saññāvedayitanirodham samāpajjantassa kho, āvuso visākha, bhikkhuno paṭhamam nirujjhati vacīsaṅkhāro, tato kāyasāṅkhāro, tato cittasaṅkhāro”ti.

“Katham panāyye, saññāvedayitanirodhasamāpattiya vuṭṭhānam hotī’ti?

“Na kho, āvuso visākha, saññāvedayitanirodhasamāpattiya vuṭṭhahantassa bhikkhuno evam hoti – ‘ahaṁ saññāvedayitanirodhasamāpattiya vuṭṭhahissa’nti vā, ‘ahaṁ saññāvedayitanirodhasamāpattiya vuṭṭhāmī’ti vā, ‘ahaṁ saññāvedayitanirodhasamāpattiya vuṭṭhito’ti vā. Atha khvāssa pubbeva tathā cittam bhāvitam hoti yam tam tathattāya upanetī’ti.

“Saññāvedayitanirodhasamāpattiya vuṭṭhahantassa panāyye, bhikkhuno katame dhammā paṭhamam uppajjanti – yadi vā kāyasāṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“Saññāvedayitanirodhasamāpattiya vuṭṭhahantassa kho, āvuso visākha, bhikkhuno paṭhamam uppajjati

cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro”ti.

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitam panāyye, bhikkhum kati phassā phusanti”ti?
“Saññāvedayitanirodhasamāpattiyā vuṭṭhitam kho, āvuso visākha, bhikkhum tayo phassā phusanti – suññato phasso, animitto phasso, appaṇihito phasso”ti.

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa panāyye, bhikkhuno kiṃninnam cittam hoti kiṃpoṇam kiṃpabbhāra”nti? “Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho, āvuso visākha, bhikkhuno vivekaninnam cittam hoti, vivekapoṇam vivekapabbhāra”nti.

465. “Kati panāyye, vedanā”ti?

“Tisso kho imā, āvuso visākha, vedanā – sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā”ti.

“Katamā panāyye, sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanā”ti?

“Yam kho, āvuso visākha, kāyikam vā cetasikam vā sukham sātam vedayitam – ayam sukhā vedanā. Yam kho, āvuso visākha, kāyikam vā cetasikam vā dukkham asātam vedayitam – ayam dukkhā vedanā. Yam kho, āvuso visākha, kāyikam vā cetasikam vā neva sātam nāsātam vedayitam – ayam adukkhamasukhā vedanā”ti.

“Sukhā panāyye, vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā kiṃsukhā kiṃdukkhā, adukkhamasukhā vedanā kiṃsukhā kiṃdukkhā”ti?

“Sukhā kho, āvuso visākha, vedanā ṭhitisukhā vipariṇāmadukkhā; dukkhā vedanā ṭhitidukkhā vipariṇāmasukhā; adukkhamasukhā vedanā nāṇasukhā aññāṇadukkhā”ti.

“Sukhāya panāyye, vedanāya kiṃ anusayo anuseti, dukkhāya vedanāya kiṃ anusayo anuseti, adukkhamasukhāya vedanāya kiṃ anusayo anuseti”ti?

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anuseti, adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo anuseti, sabbāya dukkhāya vedanāya paṭighānusayo anuseti, sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti?

“Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo anuseti, na sabbāya dukkhāya vedanāya paṭighānusayo anuseti, na sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

“Sukhāya panāyye, vedanāya kiṃ pahātabbam, dukkhāya vedanāya kiṃ pahātabbam, adukkhamasukhāya vedanāya kiṃ pahātabba”nti?

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti.

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti?

“Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sabbāya dukkhāya

vedanāya paṭīghānusayo pahātabbo, na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo. Idhāvuso visākha, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam̄ savicāram̄ vivekajam̄ pītisukham̄ paṭhamam̄ jhānam̄ upasampajja viharati. Rāgam̄ tena pajahati, na tattha rāgānusayo anuseti. Idhāvuso visākha, bhikkhu iti paṭisañcikkhati – ‘kudāssu nāmāham̄ tadāyatanam̄ upasampajja viharissāmi yadariyā etarahi āyatanaṁ upasampajja viharantī’ti? Iti anuttaresu vimokkhесу piham̄ upaṭṭhāpayato uppajjati pihāppaccayā domanassam̄. Paṭigham̄ tena pajahati, na tattha paṭīghānusayo anuseti. Idhāvuso visākha, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānam̄ atthaṅgamā, adukkhamasukham̄ upekkhāsatipārisuddhim̄ catuttham̄ jhānam̄ upasampajja viharati. Avijjam̄ tena pajahati, na tattha avijjānusayo anusetī’ti.

466. “Sukhāya panāyye, vedanāya kiṁ paṭibhāgo”ti?

“Sukhāya kho, āvuso visākha, vedanāya dukkhā vedanā paṭibhāgo”ti.

“Dukkhāya pannāyye, vedanāya kiṁ paṭibhāgo”ti?

“Dukkhāya kho, āvuso visākha, vedanāya sukhā vedanā paṭibhāgo”ti.

“Adukkhamasukhāya panāyye, vedanāya kiṁ paṭibhāgo”ti?

“Adukkhamasukhāya kho, āvuso visākha, vedanāya avijjā paṭibhāgo”ti.

“Avijjāya panāyye, kiṁ paṭibhāgo”ti?

“Avijjāya kho, āvuso visākha, vijjā paṭibhāgo”ti.

“Vijjāya panāyye, kiṁ paṭibhāgo”ti?

“Vijjāya kho, āvuso visākha, vimutti paṭibhāgo”ti.

“Vimuttiyā panāyye, kiṁ paṭibhāgo”ti?

“Vimuttiyā kho, āvuso visākha, nibbānam̄ paṭibhāgo”ti.

“Nibbānassa panāyye, kiṁ paṭibhāgo”ti? “Accayāsi, āvuso [accasarāvuso (sī. pī.), accassarāvuso (syā. kam.)] visākha, pañham̄, nāsakkhi pañhānam̄ pariyantam̄ gahetum̄. Nibbānogadhañhi, āvuso visākha, brahmacariyam̄, nibbānaparāyanam̄ nibbānapariyosānam̄. Ākaṅkhamāno ca tvam̄, āvuso visākha, bhagavantam̄ upasaṅkamitvā etamattham̄ puccheyyāsi, yathā ca te bhagavā byākaroti tathā nam̄ dhāreyyāsi”ti.

467. Atha kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṁ abhinanditvā anumoditvā utṭhāyāsanā dhammadinnam̄ bhikkhuniṁ abhivādetvā padakkhiṇam̄ katvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam̄ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho visākho upāsako yāvatako ahosi dhammadinnāya bhikkhuniyā saddhim̄ kathāsallāpo tam̄ sabbam̄ bhagavato ārocesi. Evam̄ vutte, bhagavā visākham̄ upāsakam̄ etadavoca – “pañditā, visākha, dhammadinnā bhikkhunī, mahāpaññā, visākha, dhammadinnā bhikkhunī. Maṁ cepi tvam̄, visākha, etamattham̄ puccheyyāsi, ahampi tam̄ evamevaṁ byākareyyam̄, yathā tam̄ dhammadinnāya bhikkhuniyā byākataṁ. Eso cevetassa [esovetassa (syā. kam.)] attho. Evañca nam̄ [evametam̄ (sī. syā. kam.)] dhārehī”ti.

Idamavoca bhagavā. Attamano visākho upāsako bhagavato bhāsitaṁ abhinandīti.

Cūḷavedallasuttam niṭṭhitam catuttham.

5. Cūḷadhammasamādānasuttam

468. Evam me sutam – ekam samayam bhagavā sāvathhiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “cattārimāni, bhikkhave, dhammasamādānāni. Katamāni cattāri? Atthi, bhikkhave, dhammasamādānam paccuppannasukhañ āyatim dukkhavipākam; atthi, bhikkhave, dhammasamādānam paccuppannadukkhañceva āyatīñca dukkhavipākam; atthi, bhikkhave, dhammasamādānam paccuppannadukkhañ āyatim sukhavipākam; atthi, bhikkhave, dhammasamādānam paccuppannasukhañceva āyatīñca sukhavipākam”.

469. “Katamañca, bhikkhave, dhammasamādānam paccuppannasukham āyatim dukkhavipākam? Santi, bhikkhave, eke samañabrahmañā evamvādino evamdiṭṭhino – ‘natthi kāmesu doso’ti. Te kāmesu pātabyatañ āpajjanti. Te kho moṭibaddhāhi [moṭibandhāhi (syā. kam. ka.)] paribbājikāhi paricārenti. Te evamāhañsu – ‘kiñsu nāma te bhonto samañabrahmañā kāmesu anāgatabhayam sampassamānā kāmānañ pahānamāhañsu, kāmānañ pariññañ paññapenti? Sukho imissā paribbājikāya taruñāya mudukāya lomasāya bāhāya samphasso’ti te kāmesu pātabyatañ āpajjanti. Te kāmesu pātabyatañ āpajjivitvā kāyassa bhedā param marañā apāyam duggatim vinipātam nirayañ upapajjanti. Te tattha dukkhā tibbā kharā kaṭukā vedanā vedayanti. Te evamāhañsu – ‘idam kho te bhonto samañabrahmañā kāmesu anāgatabhayam sampassamānā kāmānañ pahānamāhañsu, kāmānañ pariññañ paññapenti, ime hi mayañ kāmahetu kāmanidānañ dukkhā tibbā kharā kaṭukā vedanā vedayām’ti. Seyyathāpi, bhikkhave, gimhānañ pacchime māse māluvāsiptikā phaleyya. Atha kho tam, bhikkhave, māluvābījam aññatarasmiñ sālamūle nipateyya. Atha kho, bhikkhave, yā tasmiñ sāle adhivatthā devatā sā bhītā samviggā santāsañ āpajjeyya. Atha kho, bhikkhave, tasmiñ sāle adhivatthāya devatāya mittāmacca ñātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiñavanappatīsu adhivatthā devatā saṅgamma samāgamma evam samassāseyyum – ‘mā bhavañ bhāyi, mā bhavañ bhāyi; appeva nāmetam māluvābījam moro vā gileyya [moro vā gileyya, godhā vā khādeyya (ka.)], mago vā khādeyya, davañāho [vanadāho (ka.)] vā ḫaheyya, vanakammikā vā uddhareyyum, upacikā vā utṭhaheyyum [udrabheyyum (sī. pī. ka.)], abījam vā panassā’ti. Atha kho tam, bhikkhave, māluvābījam neva moro gileyya, na mago khādeyya, na davañāho ḫaheyya, na vanakammikā uddhareyyum, na upacikā utṭhaheyyum, bījañca panassa tam pāvussakena meghena abhippavuṭṭham sammadeva viruheyya. Sāssa māluvālatā taruñā mudukā lomasā vilambinī, sā tam sālañ upaniseveyya. Atha kho, bhikkhave, tasmiñ sāle adhivatthāya devatāya evamassa – ‘kiñsu nāma te bhonto mittāmacca ñātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiñavanappatīsu adhivatthā devatā māluvābīje anāgatabhayam sampassamānā saṅgamma samāgamma evam samassāsesum [samassāseyyum (ka.)] – ‘mā bhavañ bhāyi mā bhavañ bhāyi, appeva nāmetam māluvābījam moro vā gileyya, mago vā khādeyya, davañāho vā ḫaheyya, vanakammikā vā uddhareyyum, upacikā vā utṭhaheyyum, abījam vā panassā’ti; sukho imissā māluvālatāya taruñāya mudukāya lomasāya vilambiniyā samphasso’ti. Sā tam sālañ anuparihareyya. Sā tam sālañ anupariharitvā upari viṭabhim [viṭapam (syā. ṭha.)] kareyya. Upari viṭabhim karitvā oghanam janeyya. Oghanam janetvā ye tassa sālassa mahantā mahantā khandhā te padāleyya. Atha kho, bhikkhave, tasmiñ sāle adhivatthāya devatāya evamassa – ‘idam kho te bhonto mittāmacca ñātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiñavanappatīsu adhivatthā devatā māluvābīje anāgatabhayam sampassamānā saṅgamma samāgamma evam samassāsesum [samassāseyyum (ka.)] – ‘mā bhavañ bhāyi mā bhavañ bhāyi, appeva nāmetam māluvābījam moro vā gileyya, mago vā khādeyya, davañāho vā ḫaheyya, vanakammikā vā uddhareyyum, upacikā vā utṭhaheyyum abījam vā panassā’ti. Yañcāham [yam vāhañ (ka.), svāhañ (syā. kam.)] māluvābījahetu dukkhā tibbā kharā kaṭukā vedanā vedayām’ti. Evameva kho, bhikkhave, santi eke samañabrahmañā evamvādino evamdiṭṭhino ‘natthi kāmesu doso’ti. Te kāmesu pātabyatañ āpajjanti. Te moṭibaddhāhi paribbājikāhi paricārenti. Te evamāhañsu – ‘kiñsu nāma te bhonto samañabrahmañā kāmesu anāgatabhayam sampassamānā kāmānañ pahānamāhañsu, kāmānañ pariññañ paññapenti? Sukho

imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso’ti. Te kāmesu pātabyataṁ āpajjanti. Te kāmesu pātabyataṁ āpajjītvā kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjanti. Te tattha dukkhā tibbā kharā kaṭukā vedanā vedayanti. Te evamāhamṣu – ‘idam kho te bhonto samañabrahmaṇā kāmesu anāgatabhayaṁ sampassamānā kāmānam pahānamāhamṣu, kāmānam pariññam paññapenti. Ime hi mayam kāmahetu kāmanidānam dukkhā tibbā kharā kaṭukā vedanā vedayāmā’ti. Idam vuccati, bhikkhave, dhammasamādānam paccuppannasukham āyatim dukkhavipākam.

470. “Katamañca, bhikkhave, dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākam? Idha, bhikkhave, ekacco acelako hoti muttācāro hatthāpalekhano, naehibhaddantiko, natiñthabhaddantiko, nābhīhaṭam, na uddissakataṁ, na nimantanaṁ sādiyati, so na kumbhimukhā paṭiggañhāti, na kaṭopimukhā paṭiggañhāti, na elakamantaram, na dañḍamantaram, na musalamantaram, na dvinnam bhuñjamānānam, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭhitō hoti, na yattha makkhikā sañḍasañḍacārinī, na macchaṁ, na maṁsaṁ, na suraṁ, na merayaṁ, na thusodakaṁ pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko...pe... sattāgāriko vā hoti sattālopiko. Ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti... sattahipi dattīhi yāpeti. Ekāhikampi āhāram āhāreti, dvīhikampi āhāram āhāreti... sattāhikampi āhāram āhāreti. Iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāñānipi dhāreti, masāñānipi dhāreti, chavadussānipi dhāreti, paṁsukūlānipi dhāreti, tirītanipī dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vālakambalampi dhāreti, ulūkapakkhampi dhāreti, kesamassulocakopi hoti, kesamassulocanānuyogamanuyutto, ubbhaṭṭhakopi hoti, āsanapaṭikkhitto, ukkuṭikopi hoti ukkuṭikappadhānamanuyutto, kaṇṭakāpassyikopi hoti, kaṇṭakāpassaye seyyam kappeti [passa ma. ni. 1.155 mahāsihanādasutte], sāyatatiyakampi udakorohanānuyogamanuyutto viharati. Iti evarūpaṁ anekavihitam kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. So kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati. Idam vuccati, bhikkhave, dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākam.

471. “Katamañca, bhikkhave, dhammasamādānam paccuppannadukkham āyatim sukhavipākam? Idha, bhikkhave, ekacco pakatiyā tibbarāgajātiko hoti, so abhikkhaṇam rāgajam dukkham domanassam paṭisamvedeti; pakatiyā tibbadosajātiko hoti, so abhikkhaṇam dosajam dukkham domanassam paṭisamvedeti; pakatiyā tibbamohajātiko hoti, so abhikkhaṇam mohajam dukkham domanassam paṭisamvedeti. So sahāpi dukkhena, sahāpi domanassena, assumukhopi rudamāno paripuṇṇam parisuddham brahmacariyam carati. So kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjati. Idam vuccati, bhikkhave, dhammasamādānam paccuppannadukkham āyatim sukhavipākam.

472. “Katamañca, bhikkhave, dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam? Idha, bhikkhave, ekacco pakatiyā na tibbarāgajātiko hoti, so na abhikkhaṇam rāgajam dukkham domanassam paṭisamvedeti; pakatiyā na tibbadosajātiko hoti, so na abhikkhaṇam dosajam dukkham domanassam paṭisamvedeti; pakatiyā na tibbamohajātiko hoti, so na abhikkhaṇam mohajam dukkham domanassam paṭisamvedeti. So vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Vitakkavīcārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam...pe... tatiyam jhānam... catuttham jhānam upasampajja viharati. So kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjati. Idam vuccati, bhikkhave, dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam. Imāni kho, bhikkhave, cattāri dhammasamādānāni”’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Cūlādhammasamādānasuttam niṭhitam pañcamam.

6. Mahādhammasamādānasuttam

473. Evam me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “yebhuyyena, bhikkhave, sattā evamkāmā evamchandā evamadhippāyā – ‘aho vata aniṭhā akantā amanāpā dhammā parihāyeyyum, iṭhā kantā manāpā dhammā abhivadḍheyu’nti. Tesaṁ, bhikkhave, sattānam evamkāmānam evamchandānam evamadhippāyānam aniṭhā akantā amanāpā dhammā abhivadḍhanti, iṭhā kantā manāpā dhammā parihāyanti. Tatra tumhe, bhikkhave, kam hetum paccethā”ti? “Bhagavāmmūlakā no, bhante, dhammā, bhagavāmnettikā, bhagavāmpaṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hi, bhikkhave, suṇātha, sādhukam manasi karotha, bhāsissāmī”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca

474. “Idha, bhikkhave, assutavā puthujjano, ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, sevitabbe dhamme na jānāti asevitabbe dhamme na jānāti, bhajitabbe dhamme na jānāti abhajitabbe dhamme na jānāti. So sevitabbe dhamme ajānanto asevitabbe dhamme ajānanto, bhajitabbe dhamme ajānanto abhajitabbe dhamme ajānanto, asevitabbe dhamme sevati sevitabbe dhamme na sevati, abhajitabbe dhamme bhajati bhajitabbe dhamme na bhajati. Tassa asevitabbe dhamme sevato sevitabbe dhamme asevato, abhajitabbe dhamme bhajato bhajitabbe dhamme abhajato aniṭhā akantā amanāpā dhammā abhivadḍhanti, iṭhā kantā manāpā dhammā parihāyanti. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam aviddasuno.

“Sutavā ca kho, bhikkhave, ariyasāvako, ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānam dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, sevitabbe dhamme jānāti asevitabbe dhamme jānāti, bhajitabbe dhamme jānāti abhajitabbe dhamme jānāti. So sevitabbe dhamme jānanto asevitabbe dhamme jānanto, bhajitabbe dhamme jānanto abhajitabbe dhamme jānanto, asevitabbe dhamme na sevati sevitabbe dhamme sevati, abhajitabbe dhamme na bhajati bhajitabbe dhamme bhajati. Tassa asevitabbe dhamme asevato sevitabbe dhamme sevato, abhajitabbe dhamme abhajato bhajitabbe dhamme bhajato, aniṭhā akantā amanāpā dhammā parihāyanti, iṭhā kantā manāpā dhammā abhivadḍhanti. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam viddasuno.

475. “Cattārimāni, bhikkhave, dhammasamādānāni. Katamāni cattāri? Atthi, bhikkhave, dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākam; atthi, bhikkhave, dhammasamādānam paccuppannasukham āyatim dukkhavipākam; atthi, bhikkhave, dhammasamādānam paccuppannadukkham āyatim sukhavipākam; atthi, bhikkhave, dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam.

476. “Tatra, bhikkhave, yamidaṁ [yadidam (sī.)] dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākam, tam avidvā avijjāgato yathābhūtam nappajānāti – ‘idam kho dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipāka’nti. Tam avidvā avijjāgato yathābhūtam appajānanto tam sevati, tam na parivajjeti. Tassa tam sevato, tam aparivajjayato, aniṭhā akantā amanāpā dhammā abhivadḍhanti, iṭhā kantā manāpā dhammā parihāyanti. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam aviddasuno.

“Tatra, bhikkhave, yamidaṁ dhammasamādānam paccuppannasukham āyatim dukkhavipākam tam avidvā avijjāgato yathābhūtam nappajānāti – ‘idam kho dhammasamādānam paccuppannasukham

āyatim dukkhavipāka'nti. Tam avidvā avijjāgato yathābhūtam appajānanto tam sevati, tam na parivajjeti. Tassa tam sevato, tam aparivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam aviddasuno.

“Tatra, bhikkhave, yamidam dhammasamādānam paccuppannadukkham āyatim sukhavipākam, tam avidvā avijjāgato yathābhūtam nappajānāti – ‘idam kho dhammasamādānam paccuppannadukkham āyatim sukhavipāka'nti. Tam avidvā avijjāgato yathābhūtam appajānanto tam na sevati, tam parivajjeti. Tassa tam asevato, tam parivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam aviddasuno.

“Tatra, bhikkhave, yamidam dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam, tam avidvā avijjāgato yathābhūtam nappajānāti – ‘idam kho dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipāka'nti. Tam avidvā avijjāgato yathābhūtam appajānanto tam na sevati, tam parivajjeti. Tassa tam asevato, tam parivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam aviddasuno.

477. “Tatra, bhikkhave, yamidam dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākam tam vidvā vijjāgato yathābhūtam pajānāti – ‘idam kho dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipāka'nti. Tam vidvā vijjāgato yathābhūtam pajānanto tam na sevati, tam parivajjeti. Tassa tam asevato, tam parivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam viddasuno.

“Tatra, bhikkhave, yamidam dhammasamādānam paccuppannasukham āyatim dukkhavipākam tam vidvā vijjāgato yathābhūtam pajānāti – ‘idam kho dhammasamādānam paccuppannasukham āyatim dukkhavipāka'nti. Tam vidvā vijjāgato yathābhūtam pajānanto tam na sevati, tam parivajjeti. Tassa tam asevato, tam parivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam viddasuno.

“Tatra, bhikkhave, yamidam dhammasamādānam paccuppannadukkham āyatim sukhavipākam tam vidvā vijjāgato yathābhūtam pajānāti – ‘idam kho dhammasamādānam paccuppannadukkham āyatim sukhavipāka'nti. Tam vidvā vijjāgato yathābhūtam pajānanto tam sevati, tam na parivajjeti. Tassa tam sevato, tam aparivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam viddasuno.

“Tatra, bhikkhave, yamidam dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam tam vidvā vijjāgato yathābhūtam pajānāti – ‘idam kho dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipāka'nti. Tam vidvā vijjāgato yathābhūtam pajānanto tam sevati, tam na parivajjeti. Tassa tam sevato, tam aparivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. Tam kissa hetu? Evañhetam, bhikkhave, hoti yathā tam viddasuno.

478. “Katamañca, bhikkhave, dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākam? Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātī hoti, pāṇātipātāpaccayā ca dukkham domanassam paṭisamvedeti; sahāpi dukkhena sahāpi domanassena adinnādāyī hoti, adinnādānapaccayā ca dukkham domanassam paṭisamvedeti; sahāpi dukkhena sahāpi domanassena kāmesu micchācārī hoti, kāmesu micchācārapaccayā ca dukkham domanassam paṭisamvedeti; sahāpi dukkhena sahāpi domanassena musāvādī hoti, musāvādapaccayā ca dukkham domanassam paṭisamvedeti; sahāpi dukkhena sahāpi domanassena pisuṇavāco hoti, pisuṇavācāpaccayā ca dukkham domanassam paṭisamvedeti; sahāpi dukkhena sahāpi domanassena pharusavāco hoti, pharusavācāpaccayā ca dukkham domanassam paṭisamvedeti; sahāpi dukkhena sahāpi domanassena

samphappalāpī hoti, samphappalāpapaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti; sahāpi dukkhena sahāpi domanassena abhijjhālu hoti, abhijjhāpaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti; sahāpi dukkhena sahāpi domanassena byāpannacitto hoti, byāpādapaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti; sahāpi dukkhena sahāpi domanassena micchādiṭṭhi hoti, micchādiṭṭhipaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti. So kāyassa bhedā param̄ marañā apāyam̄ duggatiṁ vinipātam̄ nirayam̄ upapajjati. Idam̄ vuccati, bhikkhave, dhammasamādānam̄ paccuppannadukkhañceva āyatiñca dukkhavipākam̄.

479. “Katamañca, bhikkhave, dhammasamādānam̄ paccuppannasukham̄ āyatim̄ dukkhavipākam̄? Idha, bhikkhave, ekacco sahāpi sukhena sahāpi somanassena pāṇātipātī hoti, pāṇātipātapaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena adinnādāyī hoti, adinnādānapaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena kāmesumicchācārī hoti, kāmesumicchācārapaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena musāvādī hoti, musāvādapaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena pisuñavāco hoti, pisuñavācāpaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena pharusavāco hoti, pharusavācāpaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena samphappalāpī hoti, samphappalāpapaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena abhijjhālu hoti, abhijjhāpaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena byāpannacitto hoti, byāpādapaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena micchādiṭṭhi hoti, micchādiṭṭhipaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti. So kāyassa bhedā param̄ marañā apāyam̄ duggatiṁ vinipātam̄ nirayam̄ upapajjati. Idam̄ vuccati, bhikkhave, dhammasamādānam̄ paccuppannasukham̄ āyatim̄ dukkhavipākam̄.

480. “Katamañca, bhikkhave, dhammasamādānam̄ paccuppannadukkham̄ āyatim̄ sukhavipākam̄? Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātā paṭivirato hoti, pāṇātipātā veramañīpaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti; sahāpi dukkhena sahāpi domanassena adinnādānā paṭivirato hoti, adinnādānā veramañīpaccayā ca dukkham̄ domanassam̄ patisam̄vedeti; sahāpi dukkhena sahāpi domanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramañīpaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti; sahāpi dukkhena sahāpi domanassena musāvādā paṭivirato hoti, musāvādā veramañīpaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti; sahāpi dukkhena sahāpi domanassena pisuñāya vācāya paṭivirato hoti, pisuñāya vācāya veramañīpaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti; sahāpi dukkhena sahāpi domanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya veramañīpaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti; sahāpi dukkhena sahāpi domanassena samphappalāpā paṭivirato hoti, samphappalāpā veramañīpaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti; sahāpi dukkhena sahāpi domanassena anabhijjhālu hoti, anabhijjhāpaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti; sahāpi dukkhena sahāpi domanassena abyāpannacitto hoti, abyāpādapaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti; sahāpi dukkhena sahāpi domanassena sammādiṭṭhi hoti, sammādiṭṭhipaccayā ca dukkham̄ domanassam̄ paṭisam̄vedeti. So kāyassa bhedā param̄ marañā sugatim̄ saggam̄ lokam̄ upapajjati. Idam̄ vuccati, bhikkhave, dhammasamādānam̄ paccuppannadukkham̄ āyatim̄ sukhavipākam̄.

481. “Katamañca, bhikkhave, dhammasamādānam̄ paccuppannasukhañceva āyatiñca sukhavipākam̄? Idha, bhikkhave, ekacco sahāpi sukhena sahāpi somanassena pāṇātipātā paṭivirato hoti, pāṇātipātā veramañīpaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena adinnādānā paṭivirato hoti, adinnādānā veramañīpaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramañīpaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena musāvādā paṭivirato hoti, musāvādā veramañīpaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena pisuñāya vācāya paṭivirato hoti, pisuñāya vācāya veramañīpaccayā ca sukham̄ somanassam̄ paṭisam̄vedeti; sahāpi sukhena sahāpi somanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya

veramañīpaccayā ca sukham somanassam pañisamvedeti; sahāpi sukhena sahāpi somanassena samphappalāpā pativirato hoti, samphappalāpā veramañīpaccayā ca sukham somanassam pañisamvedeti; sahāpi sukhena sahāpi somanassena anabhijjhālu hoti, anabhijjhāpaccayā ca sukham somanassam pañisamvedeti; sahāpi sukhena sahāpi somanassena abyāpannacitto hoti, abyāpādapaccayā ca sukham somanassam pañisamvedeti; sahāpi sukhena sahāpi somanassena sammādiṭṭhi hoti, sammādiṭṭhipaccayā ca sukham somanassam pañisamvedeti. So kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati. Idam, vuccati, bhikkhave, dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam. Imāni kho, bhikkhave, cattāri dhammasamādānāni.

482. “Seyyathāpi, bhikkhave, tittakālābu visena saṃsaṭṭho. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. Tamenam evam vadeyyum – ‘ambho purisa, ayam tittakālābu visena saṃsaṭṭho, sace ākaṅkhasi piva [pipa (sī. pī.)]. Tassa te pivato [pipato (sī. pī.)] ceva nacchādessati vanñenapi gandhenapi rasenapi, pivitvā [pītvā (sī.)] ca pana maraṇam vā nigacchasi maraṇamattam vā dukkha’nti. So tam appaṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa tam pivato ceva nacchādeyya vanñenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigaccheyya maraṇamattam vā dukkham. Tathūpamāham, bhikkhave, imam dhammasamādānam vadāmi, yamidam dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākam.

483. “Seyyathāpi, bhikkhave, āpānīyakaṃso vanñasampanno gandhasampanno rasasampanno. So ca kho visena saṃsaṭṭho. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. Tamenam evam vadeyyum – ‘ambho purisa, ayam āpānīyakaṃso vanñasampanno gandhasampanno rasasampanno. So ca kho visena saṃsaṭṭho, sace ākaṅkhasi piva. Tassa te pivatohi [pivotopi (ka.)] kho chādessati vanñenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigacchasi maraṇamattam vā dukkha’nti. So tam appaṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa tam pivatohi kho chādeyya vanñenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigaccheyya maraṇamattam vā dukkham. Tathūpamāham, bhikkhave, imam dhammasamādānam vadāmi, yamidam dhammasamādānam paccuppannasukham āyatim dukkhavipākam.

484. “Seyyathāpi, bhikkhave, pūtimuttañ nānābhesajjehi saṃsaṭṭham. Atha puriso āgaccheyya pañdukarogī. Tamenam evam vadeyyum – ‘ambho purisa, idam pūtimuttañ nānābhesajjehi saṃsaṭṭham, sace ākaṅkhasi piva. Tassa te pivatohi kho nacchādessati vanñenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasi’ti. So tam paṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa tam pivatohi kho nacchādeyya vanñenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa. Tathūpamāham, bhikkhave, imam dhammasamādānam vadāmi, yamidam dhammasamādānam paccuppannadukkham āyatim sukhavipākam.

485. “Seyyathāpi, bhikkhave, dadhi ca madhu ca sappi ca phāñitañca ekajjhām saṃsaṭṭham. Atha puriso āgaccheyya lohitapakkhandiko. Tamenam evam vadeyyum – ‘ambho purisa, idam dadhim ca madhum ca sappiñ ca phāñitañca ekajjhām saṃsaṭṭham, sace ākaṅkhasi piva. Tassa te pivato ceva chādessati vanñenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasi’ti. So tam paṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa tam pivato ceva chādeyya vanñenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa. Tathūpamāham, bhikkhave, imam dhammasamādānam vadāmi, yamidam dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam.

486. “Seyyathāpi, bhikkhave, vassānam pacchime māse saradasamaye viddhe vigatavalāhake deve ādicco nabham abbhussakkamāno sabbañ ākāsagatañ tamagatañ abhivihacca bhāsatē ca tapate ca virocate ca; evameva kho, bhikkhave, yamidam dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam tadaññe puthusamañabrahmañaparappavāde abhivihacca bhāsatē ca tapate ca virocate cā’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Mahādhammasamādānasuttam niṭṭhitam chaṭṭham.

7. Vīmamsakasuttam

487. Evam me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyam ajānantena [ajānantena (pī. ka.), ajānantena kinti (?)] tathāgate samannesanā kātabbā ‘sammāsambuddho vā no vā’ iti viññāṇayā”ti. “Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā bhagavaṃpaṭisaraṇā; sādhū vata, bhante, bhagavantamyeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hi, bhikkhave, suṇātha, sādhukam manasi karotha, bhāsiṣṭāmī”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

488. “Vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyam ajānantena dvīsu dhammesu tathāgato samannesitabbo cakkhusotaviññeyyesu dhammesu – ‘ye samkiliṭṭhā cakkhusotaviññeyyā dhammā, samvijjanti vā te tathāgatassa no vā’ti? Tamenam samannesamāno evam jānāti – ‘ye samkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa samvijjanti’ti.

“Yato nam samannesamāno evam jānāti – ‘ye samkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa samvijjantī’ti, tato nam uttarīm samannesati – ‘ye vītimissā cakkhusotaviññeyyā dhammā, samvijjanti vā te tathāgatassa no vā’ti? Tamenam samannesamāno evam jānāti – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa samvijjantī’ti.

“Yato nam samannesamāno evam jānāti – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa samvijjantī’ti, tato nam uttarīm samannesati – ‘ye vodātā cakkhusotaviññeyyā dhammā, samvijjanti vā te tathāgatassa no vā’ti? Tamenam samannesamāno evam jānāti – ‘ye vodātā cakkhusotaviññeyyā dhammā, samvijjanti te tathāgatassā’ti.

“Yato nam samannesamāno evam jānāti – ‘ye vodātā cakkhusotaviññeyyā dhammā, samvijjanti te tathāgatassā’ti, tato nam uttarīm samannesati – ‘dīgharattam samāpanno ayamāyasmā imam kusalam dhammam, udāhu ittarasamāpanno’ti? Tamenam samannesamāno evam jānāti – ‘dīgharattam samāpanno ayamāyasmā imam kusalam dhammam, nāyamāyasmā ittarasamāpanno’ti.

“Yato nam samannesamāno evam jānāti – ‘dīgharattam samāpanno ayamāyasmā imam kusalam dhammam, nāyamāyasmā ittarasamāpanno’ti, tato nam uttarīm samannesati – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, samvijjantassa idhekarce ādīnavā’ti? Na tāva, bhikkhave, bhikkhuno idhekarce ādīnavā samvijjanti yāva na ñattajjhāpanno hoti yasappatto. Yato ca kho, bhikkhave, bhikkhu ñattajjhāpanno hoti yasappatto, athassa idhekarce ādīnavā samvijjanti. Tamenam samannesamāno evam jānāti – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekarce ādīnavā samvijjantī’ti.

“Yato nam samannesamāno evam jānāti – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekarce ādīnavā samvijjantī’ti, tato nam uttarīm samannesati – ‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’ti? Tamenam samannesamāno evam jānāti – ‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’ti. Tañce, bhikkhave, bhikkhum pare evam puccheyyūm – ‘ke panāyasmato ākārā, ke anvayā, yenāyasmā evam vadesi – abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evam byākareyya – ‘tathā hi pana ayamāyasmā saṅghe vā viharanto eko vā viharanto, ye ca tattha sugatā ye ca tattha duggatā, ye ca tattha gaṇamanusāsanti, ye ca idhekarce āmisesu samdissanti, ye ca idhekarce āmisena anupalittā, nāyamāyasmā tam tena avajānāti. Sammukhā kho pana metaṃ bhagavato sutam sammukhā paṭiggahitam – abhayūparato hamasmi, nāhamasmi bhayūparato, vītarāgattā kāme na sevāmi khayā

rāgassā’ti.

489. “Tatra, bhikkhave, tathāgatova uttarim paṭipucchitabbo – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, samvijjanti vā te tathāgatassa no vā’ti? Byākaramāno, bhikkhave, tathāgato evam byākareyya – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa samvijjantī’”ti.

“Ye vītimissā cakkhusotaviññeyyā dhammā, samvijjanti vā te tathāgatassa no vāti? Byākaramāno, bhikkhave, tathāgato evam byākareyya – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa samvijjantī’ti.

“Ye vodātā cakkhusotaviññeyyā dhammā, samvijjanti vā te tathāgatassa no vāti? Byākaramāno, bhikkhave, tathāgato evam byākareyya – ‘ye vodātā cakkhusotaviññeyyā dhammā, samvijjanti te tathāgatassa; etampathohamasmi, etamgocaro [etapathohamasmi etagocaro (sī. syā. kam. pī.)], no ca tena tammayo’ti.

“Evamvādīm kho, bhikkhave, satthāram arahati sāvako upasaṅkamitum dhammassavanāya. Tassa satthā dhammām deseti uttaruttarim pañītapañītam kaṇhasukkasappaṭibhāgam. Yathā yathā kho, bhikkhave, bhikkhuno satthā dhammām deseti uttaruttarim pañītapañītam kaṇhasukkasappaṭibhāgam tathā tathā so tasmiṃ dhamme abhiññāya idhekaccam dhammām dhammesu niṭṭham gacchati, satthari pasīdati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgo’ti. Tañce, bhikkhave, bhikkhuṃ pare evam puccheyyūm – ‘ke panāyasmato ākārā, ke anvayā, yenāyasmā evam vadesi – sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgo’ti? Sammā byākaramāno, bhikkhave, bhikkhu evam byākareyya – ‘idhāham, āvuso, yena bhagavā tenupasaṅkamim dhammassavanāya. Tassa me bhagavā dhammām deseti uttaruttarim pañītapañītam kaṇhasukkasappaṭibhāgam. Yathā yathā me, āvuso, bhagavā dhammām deseti uttaruttarim pañītapañītam kaṇhasukkasappaṭibhāgam tathā tathāham tasmiṃ dhamme abhiññāya idhekaccam dhammām dhammesu niṭṭhamagamam, satthari pasīdīm – sammāsambuddho bhagavā, svākkhāto bhagavatā, dhammo, suppaṭipanno saṅgo’ti.

490. “Yassa kassaci, bhikkhave, imehi ākārehi imehi padehi imehi byañjanehi tathāgate saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā, ayam vuccati, bhikkhave, ākāravatī saddhā dassanamūlikā, daljhā; asamhāriyā samañena vā brāhmañena vā devena vā mārena vā brahmunā vā kenaci vā lokasmīm. Evam kho, bhikkhave, tathāgate dhammasamannesanā hoti. Evañca pana tathāgato dhammatāsusamanniṭṭho hotī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Vīmaṇsakasuttam niṭṭhitam sattamam.

8. Kosambiyasuttam

491. Evam me sutam – ekam samayaṃ bhagavā kosambiyam viharati ghositārāme. Tena kho pana samayena kosambiyam bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññam mukhasattīhi vitudantā viharanti. Te na ceva aññamaññam saññāpenti na ca saññattim upenti, na ca aññamaññam nijjhāpenti, na ca nijjhattim upenti. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho so bhikkhu bhagavantaṃ etadavoca – “idha, bhante, kosambiyam bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā aññamaññam mukhasattīhi vitudantā viharanti, te na ceva aññamaññam saññāpenti, na ca saññattim upenti, na ca aññamaññam nijjhāpenti, na ca nijjhattim upentī”ti.

Atha kho bhagavā aññataram bhikkhum āmantesi – “ehi tvam, bhikkhu, mama vacanena te

bhikkhū āmantehi – ‘satthā vo āyasmante āmanteti’”ti. “Evam, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “satthā āyasmante āmanteti”ti. “Evamāvuso”ti kho te bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamim̄su; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantam nisīdiṁsu. Ekamantam nisinne kho te bhikkhū bhagavā etadavoca – “saccam kira tumhe, bhikkhave, bhaṇḍanajātā kalahajatā vivādāpannā aññamaññam mukhasattīhi vitudantā viharatha, te na ceva aññamaññam saññāpetha, na ca saññattim upetha, na ca aññamaññam nijjhāpetha, na ca nijjhattim upethā”ti? “Evam, bhante”. “Tam kiṁ maññatha, bhikkhave, yasmiṁ tumhe samaye bhaṇḍanajātā kalahajatā vivādāpannā aññamaññam mukhasattīhi vitudantā viharatha, api nu tumhākam tasmiṁ samaye mettam kāyakammam paccupaṭhitam hoti sabrahmacārīsu āvi ceva raho ca, mettam vacīkammam...pe... mettam manokammam paccupaṭhitam hoti sabrahmacārīsu āvi ceva raho cā”ti? “No hetam, bhante”. “Iti kira, bhikkhave, yasmiṁ tumhe samaye bhaṇḍanajātā kalahajatā vivādāpannā aññamaññam mukhasattīhi vitudantā viharatha, neva tumhākam tasmiṁ samaye mettam kāyakammam paccupaṭhitam hoti sabrahmacārīsu āvi ceva raho ca, na mettam vacīkammam...pe... na mettam manokammam paccupaṭhitam hoti sabrahmacārīsu āvi ceva raho ca. Atha kiñcarahi tumhe, moghapurisā, kiṁ jānantā kiṁ passantā bhaṇḍanajātā kalahajatā vivādāpannā aññamaññam mukhasattīhi vitudantā viharatha, te na ceva aññamaññam saññāpetha, na ca saññattim upetha, na ca aññamaññam nijjhāpetha, na ca nijjhattim upetha? Tañhi tumhākam, moghapurisā, bhavissati dīgharattam ahitāya dukkhāyā”ti.

492. Atha kho bhagavā bhikkhū āmantesi – “chayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattanti. Katame cha? Idha, bhikkhave, bhikkhuno mettam kāyakammam paccupaṭhitam hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparam, bhikkhave, bhikkhuno mettam vacīkammam paccupaṭhitam hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparam, bhikkhave, bhikkhuno mettam manokammam paccupaṭhitam hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparam, bhikkhave, bhikkhu ye te lābhā dhammadikā dhammadaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparam, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acciddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Puna caparam, bhikkhave, bhikkhu yāyam diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattati.

“Ime kho, bhikkhave, cha sāraṇīyā dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattanti. Imesam kho, bhikkhave, channam sāraṇīyānam dharmānam etam aggam etam saṅgāhikam [[saṅgāhakam \(?\)](#)] etam saṅghātanikam – yadidam yāyam diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya. Seyyathāpi, bhikkhave, kūṭagārassa etam aggam etam

saṅgāhikam etam saṅghātanikam yadidam kūṭam; evameva kho, bhikkhave, imesam channam sāraṇīyānam dhammānam etam aggam etam saṅgāhikam etam saṅghātanikam yadidam yāyam diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

493. “Kathañca, bhikkhave, yāyam diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – ‘atthi nu kho me tam pariyoṭṭhānam ajjhattam appahīnam, yenāham pariyoṭṭhānenā pariyoṭṭhitacitto yathābhūtam nappajāneyyam na passeyya’nti? Sace, bhikkhave, bhikkhu kāmarāgapariyoṭṭhito hoti, pariyoṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu byāpādapariyoṭṭhito hoti, pariyoṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu thīnamiddhapariyoṭṭhito hoti, pariyoṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu uddhaccakukkuccapariyoṭṭhito hoti, pariyoṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu vicikicchāpariyōṭṭhito hoti, pariyoṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu idhalokacintāya pasuto hoti, pariyoṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu paralokacintāya pasuto hoti, pariyoṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu bhañḍanajāto kalahajāto vivādāpanno aññamaññam mukhasattīhi vitudanto viharati, pariyoṭṭhitacittova hoti. So evam pajānāti – ‘natthi kho me tam pariyoṭṭhānam ajjhattam appahīnam, yenāham pariyoṭṭhānenā pariyoṭṭhitacitto yathābhūtam nappajāneyyam na passeyyam. Suppañihitam me mānasam saccānam bodhāyā’ti. Idamassa paṭhamam ñānam adhigataṁ hoti ariyam lokuttaram asādhāraṇam puthujjanehi.

494. “Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘imam nu kho aham diṭṭhim āsevanto bhāvento bahulīkaronto labhāmi paccattam samatham, labhāmi paccattam nibbuti’nti? So evam pajānāti – ‘imam kho aham diṭṭhim āsevanto bhāvento bahulīkaronto labhāmi paccattam samatham, labhāmi paccattam nibbuti’nti. Idamassa dutiyam ñānam adhigataṁ hoti ariyam lokuttaram asādhāraṇam puthujjanehi.

495. “Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathā rūpāyāham diṭṭhiyā samannāgato, atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti? So evam pajānāti – ‘yathārūpāyāham diṭṭhiyā samannāgato, natthi ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti. Idamassa tatiyam ñānam adhigataṁ hoti ariyam lokuttaram asādhāraṇam puthujjanehi.

496. “Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Kathamrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato? Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa – ‘kiñcāpi tathārūpim āpattim āpajjati, yathārūpāya āpattiyā vuṭṭhānam paññāyati, atha kho nam khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti; desetvā vivaritvā uttānīkatvā āyatim samvaram āpajjati’. Seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgāram akkamitvā khippameva paṭisampharati; evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa – ‘kiñcāpi tathārūpim āpattim āpajjati yathārūpāya āpattiyā vuṭṭhānam paññāyati, atha kho nam khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti; desetvā vivaritvā uttānīkatvā āyatim samvaram āpajjati’. So evam pajānāti – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Idamassa catuttham ñānam adhigataṁ hoti ariyam lokuttaram asādhāraṇam puthujjanehi.

497. “Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Kathamrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato? Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa – ‘kiñcāpi yāni tāni sabrahmacārīnam uccāvacāni kiñkaraṇīyāni tattha ussukkam āpanno hoti, atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya’. Seyyathāpi, bhikkhave, gāvī taruṇavacchā thambañca ālumpati vacchakañca

apacinati; evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa – ‘kiñcāpi yāni tāni sabrahmacārīnaṁ uccāvacāni kiñkaraṇīyāni tattha ussukkaṁ āpanno hoti, atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya’. So evam pajānāti – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Idamassa pañcamam nānam adhigataṁ hoti ariyam lokuttaram asādhāraṇam puthujanehi.

498. “Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Kathaṁrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato? Balatā esā, bhikkhave, diṭṭhisampannassa puggalassa yaṁ tathāgatappavedite dhammadvinaye desiyamāne atṭhiṁkatvā manasikatvā sabbacetasā [sabbacetaso (sī. syā. kam. pī.), sabbam cetasā (ka.)] samannāharitvā ohitasoto dhammam suñāti. So evam pajānāti – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Idamassa chaṭṭham nānam adhigataṁ hoti ariyam lokuttaram asādhāraṇam puthujanehi.

499. “Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Kathaṁrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato? Balatā esā, bhikkhave, diṭṭhisampannassa puggalassa yaṁ tathāgatappavedite dhammadvinaye desiyamāne labhati atthavedam, labhati dhammadvedam, labhati dhammūpasam̄hitam pāmojjam. So evam pajānāti – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Idamassa sattamam nānam adhigataṁ hoti ariyam lokuttaram asādhāraṇam puthujanehi.

500. “Evam sattaṅgasamannāgatassa kho, bhikkhave, ariyasāvakassa dhammatā susamanniṭhā hoti sotāpattiphalasacchikiriyāya. Evam sattaṅgasamannāgato kho, bhikkhave, ariyasāvako sotāpattiphalasamannāgato hotī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Kosambiyasuttam niṭṭhitam atṭhamam.

9. Brahmanimantanikasuttam

501. Evam me sutam – ekam samayaṁ bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Ekamidāham, bhikkhave, samayaṁ ukkaṭṭhayam viharāmi subhagavane sālarājamūle. Tena kho pana, bhikkhave, samayena bakassa brahmuno evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannam hoti – ‘idaṁ niccaṁ, idaṁ dhuvam, idaṁ sassataṁ, idaṁ kevalam, idaṁ acavanadhammaṁ, idañhi na jāyati na jīyati na mīyati na cavati na upapajjati, ito ca panaññam uttari nissaraṇam natthī’ti. Atha khvāham, bhikkhave, bakassa brahmuno cetasā cetoparivitakkamaññāya – seyyathāpi nāma balavā puriso samiñjitaṁ vā bāham pasāreyya, pasāritaṁ vā bāham samiñjeyya, evameva – ukkaṭṭhayam subhagavane sālarājamūle antarahito tasmiṁ brahma-loke pātura-hosiṁ. Addasā kho mām, bhikkhave, bako brahmā dūratova ḡacchantam; disvāna mām etadavoca – ‘ehi kho, mārisa, svāgataṁ, mārisa! Cirassam kho, mārisa, imam pariyāyamakāsi yadidam idhāgamanāya. Idañhi, mārisa, niccaṁ, idaṁ dhuvam, idaṁ sassatam, idaṁ kevalam, idaṁ acavanadhammaṁ, idañhi na jāyati na jīyati na mīyati na cavati na upapajjati. Ito ca panaññam uttari nissaraṇam natthī’’ti.

Evam yutte, aham, bhikkhave, bakam brahmānam etadavocam – “avijjāgato vata, bho, bako brahmā; avijjāgato vata, bho, bako brahmā; yatra hi nāma aniccaṁyeva samānam niccanti vakkhati,

addhuvamyeva samānaṁ dhuvanti vakkhati, assatamyeva samānaṁ sassatanti vakkhati, akevalamyeva samānaṁ kevalanti vakkhati, cavanadhammamyeva samānaṁ acavanadhammadanti vakkhati; yattha ca pana jāyati mīyati cavati upapajjati tañca vakkhati – ‘idañhi na jāyati na jīyati na mīyati na cavati na upapajjati’ti; santañca panaññaṁ uttari nissaraṇaṁ ‘natthaññaṁ uttari nissaraṇa’nti vakkhati’ti.

502. “Atha kho, bhikkhave, māro pāpimā aññataranā brahmapārisajjaṁ anvāvisitvā maṁ etadavoca – ‘bhikkhu, bhikkhu, metamāsado metamāsado, eso hi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthuso vasavattī issaro kattā nimmātā setṭho sajitā [sajjītā (syā, kam, ka.), sañjītā (sī, pī,)] vasī pitā bhūtabhabhyānam. Ahesum् kho ye, bhikkhu, tayā pubbe samañabrahmaṇā lokasmiṁ pathavīgarahakā pathavījigucchakā, āpagarahakā āpajigucchakā, tejagarahakā tejajigucchakā, vāyagarahakā vāyajigucchakā, bhūtagarahakā bhūtajigucchakā, devagarahakā devajigucchakā, pajāpatigarahakā pajāpatijigucchakā, brahmagarahakā brahmajigucchakā – te kāyassa bhedā pānupacchedā hīne kāye patiṭhitā ahesum्. Ye pana, bhikkhu, tayā pubbe samañabrahmaṇā lokasmiṁ pathavīpasāmsakā pathavābhīnandino, āpapasāmsakā āpābhīnandino, tejapasāmsakā tejābhīnandino, vāyapasāmsakā vāyābhīnandino, bhūtapasāmsakā bhūtābhīnandino, devapasāmsakā devābhīnandino, pajāpatipasāmsakā pajāpatābhīnandino, brahmapasāmsakā brahmābhīnandino – te kāyassa bhedā pānupacchedā pañite kāye patiṭhitā. Tam tāham, bhikkhu, evam vadāmi – ‘īngha tvam, mārisa, yadeva te brahmā āha tadeva tvam karohi, mā tvam brahmuno vacanāṁ upātivattittho’. Sace kho tvam, bhikkhu, brahmuno vacanāṁ upātivattissasi, seyyathāpi nāma puriso siriṁ āgacchantim danḍena paṭippanāmeyya, seyyathāpi vā pana, bhikkhu, puriso narakappapāte papatanto hatthehi ca pādehi ca pathavī virādhayya, evam sampadamidam, bhikkhu, tuyham bhavissati. ‘Īngham tvam, mārisa, yadeva te brahmā āha tadeva tvam karohi, mā tvam brahmuno vacanāṁ upātivattittho. Nanu tvam, bhikkhu, passasi brahmaparisaṁ sannipatita’nti? Iti kho maṁ, bhikkhave, māro pāpimā brahmaparisaṁ upanesi.

“Evam vutte, aham, bhikkhave, māram pāpimantaṁ etadavocam – ‘jānāmi kho tāham, pāpima; mā tvam maññittho – na maṁ jānātī’ti. Māro tvamasi, pāpima. Yo ceva, pāpima, brahmā, yā ca brahmaparisā, ye ca brahmapārisajjā, sabbeva tava hatthagatā sabbeva tava vasamgatā. Tuyhañhi, pāpima, evam hoti – ‘esopi me assa hatthagato, esopi me assa vasamgato’ti. Ahaṁ kho pana, pāpima, neva tava hatthagato neva tava vasamgato’ti.

503. “Evam vutte, bhikkhave, bako brahmā maṁ etadavoca – ‘ahañhi, mārisa, niccamyeva samānaṁ niccanti vadāmi, dhuvamyeva samānaṁ dhuvanti vadāmi, sassatamyeva samānaṁ sassatanti vadāmi, kevalamyeva samānaṁ kevalanti vadāmi, acavanadhammamyeva samānaṁ acavanadhamma’nti vadāmi, yattha ca pana na jāyati na jīyati na mīyati na cavati na upapajjati tadevāham vadāmi – ‘idañhi na jāyati na jīyati na mīyati na cavati na upapajjati’ti. Asantañca panaññaṁ uttari nissaraṇaṁ ‘natthaññaṁ uttari nissaraṇa’nti vadāmi. Ahesum kho, bhikkhu, tayā pubbe samañabrahmaṇā lokasmiṁ yāvatakam tuyham kasiṇam āyu tāvatakam tesam tapokammameva ahosi. Te kho evam jāneyyum – ‘santañca panaññaṁ uttari nissaraṇaṁ atthaññaṁ uttari nissaraṇanti, asantam vā aññam uttari nissaraṇaṁ natthaññaṁ uttari nissaraṇa’nti. Tam tāham, bhikkhu, evam vadāmi – ‘na cevaññaṁ uttari nissaraṇaṁ dakkhissasi, yāvadeva ca pana kilamathassa vighātassa bhāgī bhavissasi. Sace kho tvam, bhikkhu, pathavī ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo. Sace āpam... tejam... vāyam... bhūte... deve... pajāpatim... brahmaṁ ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo’ti.

“Ahampi kho evam, brahme, jānāmi – sace pathavī ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo. ‘Sace āpam... tejam... vāyam... bhūte... deve... pajāpatim... brahmaṁ ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo’ti api ca te aham, brahme, gatiñca pajānāmi, jutiñca pajānāmi – evam mahiddhiko bako brahmā, evam mahānubhāvo bako brahmā, evam mahesakkho bako brahmā’ti.

“Yathākatham pana me tvam, mārisa, gatiñca pajānāsi, jutiñca pajānāsi – ‘evam mahiddhiko bako brahmā, evam mahānubhāvo bako brahmā, evam mahesakkho bako brahmā’ti?

“Yāvatā candimasūriyā, parihaaranti disā bhanti virocanā;
Tāva sahassadhā loko, ettha te vattate [vattatī (sī. syā. kam. pī.)] vaso.

“Paroparañca [parovarañca (sī. pī.)] jānāsi, atho rāgavirāginam;
Itthabhāvaññathābhāvam, sattānam āgatim gati”nti.

“Evam kho te aham, brahme, gatiñca pajānāmi jutiñca pajānāmi – ‘evam mahiddhiko bako brahmā, evam mahānubhāvo bako brahmā, evam mahesakkho bako brahmā’ti.

504. “Atthi kho, brahme, añño kāyo, tam tvam na jānāsi na passasi; tamaham jānāmi passāmi. Atthi kho, brahme, ābhassarā nāma kāyo yato tvam cuto idhūpapanno. Tassa te aticiranivāsenā sā sati pamuñṭhā, tena tam tvam na jānāsi na passasi; tamaham jānāmi passāmi. Evampi kho aham, brahme, neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo. Atthi kho, brahme, subhakīñho nāma kāyo, vehapphalo nāma kāyo, abhibhū nāma kāyo, tam tvam na jānāsi na passasi; tamaham jānāmi passāmi. Evampi kho aham, brahme, neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo. Pathavim kho aham, brahme, pathavito abhiññāya yāvatā pathaviyā pathavattena ananubhūtam tadabhiññāya pathavim nāpahosim, pathaviyā nāpahosim, pathavito nāpahosim, pathavim meti nāpahosim, pathavim nābhivadi. Evampi kho aham, brahme, neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo. Āpañ kho aham, brahme...pe... tejam kho aham, brahme...pe... vāyam kho aham, brahme...pe... bhūte kho aham, brahme...pe... deve kho aham, brahme...pe... pajāpatim kho aham, brahme...pe... brahmañ kho aham, brahme...pe... ābhassare kho aham, brahme...pe... subhakīñhe kho aham, brahme...pe... vehapphale kho aham, brahme...pe... abhibhūm kho aham, brahme...pe... sabbam kho aham, brahme, sabbato abhiññāya yāvatā sabbassa sabbattena ananubhūtam tadabhiññāya sabbam nāpahosim sabbasmim nāpahosim sabbato nāpahosim sabbam meti nāpahosim, sabbam nābhivadi. Evampi kho aham, brahme, neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo”ti.

“Sace kho, mārisa, sabbassa sabbattena ananubhūtam, tadabhiññāya mā heva te rittakameva ahosi, tucchakameva ahosi”ti.

“Viññāṇam anidassanam anantam sabbato pabham”, tam pathaviyā pathavattena ananubhūtam, āpassa āpattena ananubhūtam, tejassa tejattena ananubhūtam, vāyassa vāyattena ananubhūtam, bhūtānam bhūtattena ananubhūtam, devānam devattena ananubhūtam, pajāpatissa pajāpatittena ananubhūtam, brahmānam brahmattena ananubhūtam, ābhassarānam ābhassarattena ananubhūtam, subhakīñhānam subhakīñhattena ananubhūtam, vehapphalānam vehapphalatte ananubhūtam, abhibhussa abhibhuttena ananubhūtam, sabbassa sabbattena ananubhūtam”.

“Handa carahi [handā ca hi (sī. pī.)] te, mārisa, passa antaradhbāyāmī”ti. ‘Handa carahi me tvam, brahme, antaradhbāyassu, sace visahasī”ti. Atha kho, bhikkhave, bako brahmā ‘antaradhbāyissāmi samañassa gotamassa, antaradhbāyissāmi samañassa gotamassā”ti nevassu me sakkoti antaradhbāyitum.

“Evam vutte, aham, bhikkhave, bakañ brahmānam etadavocam – ‘handā carahi te brahme antaradhbāyāmī”ti. ‘Handa carahi me tvam, mārisa, antaradhbāyassu sace visahasī”ti. Atha kho aham, bhikkhave, tathārūpam iddhābhisañkhāram abhisañkhāsim – ‘ettāvatā brahmā ca brahmaparisā ca brahmapārisajjā ca saddañca me sossanti [saddameva suyyanti (ka.)], na ca mañ dakkhantī”ti. Antarahito imam gātham abhāsim –

“Bhavevāhañ bhayañ disvā, bhavañca vibhavesinam;

Bhavam nābhivadim kiñci, nandiñca na upādiyi”nti.

“Atha kho, bhikkhave, brahmā ca brahmaparisā ca brahmapārisajjā ca acchariyabbhutacittajātā ahesum – ‘acchariyam vata bho, abbhutam vata bho! Samanassa gotamassa mahiddhikatā mahānubhāvatā, na ca vata no ito pubbe dīṭhō vā, suto vā, añño samaṇo vā brāhmaṇo vā evam mahiddhiko evam mahānubhāvo yathāyam samaṇo gotamo sakyaputto sakyakulā pabbajito. Bhavarāmāya vata, bho, pajāya bhavaratāya bhavasammuditāya samūlam bhavam udabbahī’ti.

505. “Atha kho, bhikkhave, māro pāpimā aññataram brahmapārisajjam anvāvisitvā mam etadavoca – ‘sace kho tvam, mārisa, evam pajānāsi, sace tvam evam anubuddho, mā sāvake upanesi, mā pabbajite; mā sāvakānam dhammam desesi, mā pabbajitānam; mā sāvakesu gedhimakāsi, mā pabbajitesu. Ahesum kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmim arahanto sammāsambuddhā patijānamānā. Te sāvake upanesum pabbajite, sāvakānam dhammam desesum pabbajitānam, sāvakesu gedhimakāmsu pabbajitesu, te sāvake upanetvā pabbajite, sāvakānam dhammam desetvā pabbajitānam, sāvakesu gedhitacittā pabbajitesu, kāyassa bhedā pāñupacchedā hīne kāye patiṭhitā. Ahesum ye pana, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmim arahanto sammāsambuddhā patijānamānā. Te na sāvake upanesum na pabbajite, na sāvakānam dhammam desesum na pabbajitānam, na sāvakesu gedhimakāmsu na pabbajitesu, te na sāvake upanetvā na pabbajite, na sāvakānam dhammam desetvā na pabbajitānam, na sāvakesu gedhitacittā na pabbajitesu, kāyassa bhedā pāñupacchedā pañīte kāye patiṭhitā. Tam tāham, bhikkhu, evam vadāmi – iṅgha tvam, mārisa, apposukko dīṭhadhammasukhavihāramanuyutto viharassu, anakkhātam kusalañhi, mārisa, mā param ovadāhī’ti.

“Evam vutte, aham, bhikkhave, māram pāpimantam etadavocam – ‘jānāmi kho tāham, pāpima, mā tvam maññittho – na mam jānāti’ti. Māro tvamasi, pāpima. Na mam tvam, pāpima, hitānukampī evam vadesi; ahitānukampī mam tvam, pāpima, evam vadesi. Tuyhañhi, pāpima, evam hoti – ‘yesam samaṇo gotamo dhammam desessati, te me visayam upātivattissantī’ti. Asammāsambuddhāva pana te, pāpima, samānā sammāsambuddhāmātī patijāniṁsu. Aham kho pana, pāpima, sammāsambuddhova samāno sammāsambuddhomhīti patijānamāmi. Desentopi hi, pāpima, tathāgato sāvakānam dhammam tādisova adesentopi hi, pāpima, tathāgato sāvakānam dhammam tādisova. Upanentopi hi, pāpima, tathāgato sāvake tādisova, anupanentopi hi, pāpima, tathāgato sāvake tādisova. Tam kissa hetu? Tathāgatassa, pāpima, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā – te pahīnā ucchinnamūlā tālāvatthukatā anabhāvamēkatā āyatim anuppādadhammā. Seyyathāpi, pāpima, tālo matthakacchinno abhabbo puna virūlhiyā; evameva kho, pāpima, tathāgatassa ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā – te pahīnā ucchinnamūlā tālāvatthukatā anabhāvamēkatā āyatim anuppādadhammāti.

“Iti hidam mārassa ca anālapanatāya brahmuno ca abhinimantanatāya, tasmā imassa veyyākaranāssa brahmanimantanikamteva adhivacana”nti.

Brahmanimantanikasuttam niṭhitam navamam.

10. Māratajjanīyasuttam

506. Evam me sutam – ekam samayam āyasmā mahāmoggallāno bhaggesu viharati susumāragire bhesakañavane migadāye. Tena kho pana samayena āyasmā mahāmoggallāno abbhokāse cañkamati. Tena kho pana samayena māro pāpimā āyasmato mahāmoggallānassa kucchigato hoti koṭṭhamanupavīṭho. Atha kho āyasmato mahāmoggallānassa etadahosi – “kim nu kho me kucchi garugaro viya [garu garu viya (sī. pī. tīkāyam pāṭhantaram)]? Māsācitaṁ maññe”ti. Atha kho āyasmā mahāmoggallāno cañkamā orohitvā vihāraṁ pavisitvā paññatte āsane nisidi. Nisajja kho āyasmā mahāmoggallāno paccattam yoniso manasākāsi. Addasā kho āyasmā mahāmoggallāno māram pāpimantam kucchigataṁ koṭṭhamanupavīṭham. Disvāna māram pāpimantam etadavoca – “nikkhama,

pāpima; nikkhama, pāpima! Mā tathāgataṁ vihesesi, mā tathāgatasāvakam. Mā te ahosi dīgharattam ahitāya dukkhāyā’’ti. Atha kho mārassa pāpimato etadahosi – “ajānameva kho mañ ayam samañ apassam evamāha – ‘nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṁ vihesesi, mā tathāgatasāvakam. Mā te ahosi dīgharattam ahitāya dukkhāyā’’ti. Yopissa so satthā sopi mañ neva khippam jāneyya, kuto pana [kuto ca pana (syā.)] mañ ayam sāvako jānissatī’’ti? Atha kho āyasmā mahāmoggallāno māram pāpimantam etadavoca – “evampi kho tāham, pāpima, jānāmi, mā tvam maññittho – ‘na mañ jānātī’’ti. Māro tvamasi, pāpima; tuyhañhi, pāpima, evam hoti – ‘ajānameva kho mañ ayam samañ apassam evamāha – nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṁ vihesesi, mā tathāgatasāvakam. Mā te ahosi dīgharattam ahitāya dukkhāyāti. Yopissa so satthā sopi mañ neva khippam jāneyya, kuto pana mañ ayam sāvako jānissatī’’ti?

Atha kho mārassa pāpimato etadahosi – “jāname kho mañ ayam samañ passam evamāha – ‘nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṁ vihesesi, mā tathāgatasāvakam. Mā te ahosi dīgharattam ahitāya dukkhāyā’’ti. Atha kho māro pāpimā āyasmato mahāmoggallānassa mukhato uggaṇtvā paccagge atthāsi.

507. Addasā kho āyasmā mahāmoggallāno māram pāpimantam paccagge thitam; disvāna māram pāpimantam etadavoca – ‘etthāpi kho tāham, pāpima, passāmi; mā tvam maññittho “na mañ passatī’’ti. Eso tvam, pāpima, paccagge thito. Bhūtapubbāham, pāpima, dūsī nāma māro ahosim, tassa me kālī nāma bhaginī. Tassā tvam putto. So me tvam bhāgineyyo ahosi. Tena kho pana, pāpima, samayena kakusandho bhagavā araham sammāsambuddho loke uppanno hoti. Kakusandhassa kho pana, pāpima, bhagavato arahato sammāsambuddhassa vidhurasañjīvam nāma sāvakayugam ahosi aggam bhaddayugam. Yāvatā kho pana, pāpima, kakusandhassa bhagavato arahato sammāsambuddhassa sāvakā. Tesu na ca koci āyasmata vidhurena samasamo hoti yadidam dhammadesanāya. Iminā kho evam [etaṁ (sī. syā. pī.)], pāpima, pariyāyena āyasmato vidhurassa vidhuroteva [vidhurassa vidhuro vidhurotveva (sī. syā. kam. pī.)] samaññā udapādi.

“Āyasmā pana, pāpima, sañjīvo araññagatopi rukkhamūlagatopi suññāgāragatopi appakasireneva saññāvedayitanirodham samāpajjati. Bhūtapubbām, pāpima, āyasmā sañjīvo aññatarasmiṁ rukkhamūle saññāvedayitanirodham samāpanno nisinno hoti. Addasam̄su kho, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantam sañjīvam aññatarasmiṁ rukkhamūle saññāvedayitanirodham samāpannam nisinnam; disvāna tesam etadahosi – ‘acchariyam vata, bho, abbhutam vata, bho! Ayam samañ nisinnakova kālañkato! Handa nam dahāmā’’ti. Atha kho te, pāpima, gopālakā pasupālakā kassakā pathāvino tiñāñca katthañca gomayañca samkaññhitvā āyasmato sañjīvassa kāye upacinitvā aggim datvā pakkamīmsu. Atha kho, pāpima, āyasmā sañjīvo tassā rattiyā accayena tāya samāpatti�ā vuṭṭhahitvā cīvarāni papphoṭetvā pubbañhasamayam nivāsetvā pattacīvaramādāya gāmam piñḍaya pāvisi. Addasam̄su kho te, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantam sañjīvam piñḍaya carantam; disvāna nesam etadahosi – ‘acchariyam vata, bho, abbhutam vata, bho! Ayam samañ nisinnakova kālañkato, svāyam pañisañjīvito’’ti. Iminā kho evam, pāpima, pariyāyena āyasmato sañjīvassa sañjīvotveva [sañjīvo sañjīvotveva (sī. syā. kam. pī.)] samaññā udapādi.

508. “Atha kho, pāpima, dūsissa mārassa etadahosi – ‘imesam kho aham bhikkhūnam sīlavantānam kalyāñadhammānam neva jānāmi āgatim vā gatim vā. Yamnūnāham brāhmañagahapatike anvāviseyyam – etha, tumhe bhikkhū sīlavante kalyāñadhamme akkosatha paribhāsatha rosetha vihesetha. Appeva nāma tumhehi akkosiyamānānam paribhāsiyamānānam rosiyamānānam vihesiyamānānam siyā cittassa aññathattam, yathā tam dūsī māro labhetha otāra’nti. Atha kho te, pāpima, dūsī māro brāhmañagahapatike anvāvisi – ‘etha, tumhe bhikkhū sīlavante kalyāñadhamme akkosatha paribhāsatha rosetha vihesetha. Appeva nāma tumhehi akkosiyamānānam paribhāsiyamānānam rosiyamānānam vihesiyamānānam siyā cittassa aññathattam, yathā tam dūsī māro labhetha otāra’nti.

“Atha kho te, pāpima, brāhmaṇagahapatikā anvāvisiṭṭhā dūsinā mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāsanti rosentī vihesenti – ‘ime pana muṇḍakā samaṇakā ibbhā kiṇhā [kaṇhā (syā. kam. ka.)] bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma ulūko rukkhasākhayaṁ mūsikam maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma kotthu nadītire macche maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma bilāro sandhisamalasaṅkaṭtre mūsikam maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma gadrabho vahacchino sandhisamalasaṅkaṭtre jhāyati pajjhāyati nijjhāyati apajjhāyati, evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti”ti.

“Ye kho pana, pāpima, tena samayena manussā kālaṅkaronti yebhuyyena kāyassa bhedā param marañā apāyam duggatim vinipātam nirayam upapajjanti.

509. “Atha kho, pāpima, kakusandho bhagavā arahaṁ sammāsambuddho bhikkhū āmantesi – ‘anvāviṭṭhā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena – etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, appeva nāma tumhehi akkosiyamānānam paribhāsiyamānānam rosiyamānānam vihesiyamānānam siyā cittassa aññathattam, yathā tam dūsī māro labhetha otāra’nti. Etha, tumhe, bhikkhave, mettāsaḥagatena cetasā ekaṁ disam pharitvā viharatha, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharatha. Karuṇāsaḥagatena cetasā...pe... muditāsaḥagatena cetasā...pe... upekkhāsaḥagatena cetasā ekaṁ disam pharitvā viharatha, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharathā’ti.

“Atha kho te, pāpima, bhikkhū kakusandhena bhagavatā arahatā sammāsambuddhena evam ovadiyamānā evam anusāsiyamānā araññagatāpi rukkhamūlagatāpi suññāgāragatāpi mettāsaḥagatena cetasā ekam disam pharitvā viharimsu, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu. Karuṇāsaḥagatena cetasā...pe... muditāsaḥagatena cetasā...pe... upekkhāsaḥagatena cetasā ekaṁ disam pharitvā viharimsu, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu.

510. “Atha kho, pāpima, dūsissa mārassa etadahosi – ‘evampi kho aham karonto imesam bhikkhūnaṁ sīlavantānam kalyāṇadhammānam neva jānāmi āgatim vā gatim vā, yamnūnāham brāhmaṇagahapatike anvāviseyyam – etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garum karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānam garukariyamānānam māniyamānānam pūjiyamānānam siyā cittassa aññathattam, yathā tam dūsī māro labhetha otāra’nti. Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi – ‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garum karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānam garukariyamānānam māniyamānānam pūjiyamānānam siyā cittassa aññathattam, yathā tam dūsī māro labhetha otāra’nti. Atha kho te, pāpima, brāhmaṇagahapatikā anvāviṭṭhā dūsinā mārena bhikkhū sīlavante kalyāṇadhamme sakkaronti garum karonti mānenti pūjenti.

“Ye kho pana, pāpima, tena samayena manussā kālaṅkaronti yebhuyyena kāyassa bhedā paramaṇā sugatiṁ saggam̄ lokam̄ upapajjanti.

511. “Atha kho, pāpima, kakusandho bhagavā araham̄ sammāsambuddho bhikkhū āmantesi – ‘anvāviṭṭhā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena – etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garum̄ karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānam̄ garukariyamānānam̄ māniyamānānam̄ pūjiyamānānam̄ siyā cittassa aññathattam̄, yathā tam̄ dūsī māro labhetha otāranti. Etha, tumhe, bhikkhave, asubhānupassino kāye viharatha, āhāre paṭikūlasaññino, sabbaloke anabhiratisaññino [anabhiratasāññino (sī. syā. kam̄. pī.)], sabbasaṅkhāresu aniccānupassino’ti.

“Atha kho te, pāpima, bhikkhū kakusandhena bhagavatā arahatā sammāsambuddhena evam̄ ovadiyamānā evam̄ anusāsiyamānā araññagatāpi rukkhamūlagatāpi suññāgāragatāpi asubhānupassino kāye vihariṁsu, āhāre paṭikūlasaññino, sabbaloke anabhiratisaññino, sabbasaṅkhāresu aniccānupassino.

512. “Atha kho, pāpima, kakusandho bhagavā araham̄ sammāsambuddho pubbañhasamayam nivāsetvā pattacīvaramādāya āyasmatā vidhurena pacchāsamaṇena gāmam̄ piṇḍāya pāvisi. Atha kho, pāpima, dūsī māro aññataram̄ kumārakam̄ [kumāram̄ (sī. pī.)] anvāvisitvā sakkharām̄ gahetvā āyasmato vidhurassa sīse pahāramadāsi; sīsam̄ vobhindi [sīsam̄ te bhindissāmīti (ka.)]. Atha kho, pāpima, āyasmā vidhuro bhinnena sīsena lohitena gaļantena kakusandhañyeva bhagavantaṁ arahantam̄ sammāsambuddham̄ piṭhitō piṭhitō anubandhi. Atha kho, pāpima, kakusandho bhagavā araham̄ sammāsambuddho nāgāpalokitam̄ apalokesi – ‘na vāyam̄ dūsī māro mattamaññāsī’ti. Sahāpalokanāya ca pana, pāpima, dūsī māro tamhā ca ṭhānā cavi mahānirayañca upapajji.

“Tassa kho pana, pāpima, mahānirayassa tayo nāmadheyyā honti – chaphassāyataniko itipi, saṅkusamāhato itipi, paccattavedaniyo itipi. Atha kho mam̄, pāpima, nirayapālā upasaṅkamitvā etadavocum – yadā kho te [yato te (ka.)], mārisa, saṅkunā saṅku hadaye samāgaccheyya. Atha nam̄ tvam̄ jāneyyāsi – ‘vassasahassam̄ me niraye paccamānassā’ti. So kho aham̄, pāpima, bahūni vassāni bahūni vassasatāni bahūni vassasahassāni tasmiṁ mahāniraye apaccim̄. Dasavassasahassāni tasseva mahānirayassa ussade apaccim̄ vuṭṭhānimam̄ nāma vedanam̄ vediyamāno. Tassa mayham̄, pāpima, evarūpo kāyo hoti, seyyathāpi manussassa. Evarūpam̄ sīsam̄ hoti, seyyathāpi macchassa.

513. “Kīdiso nirayo āsi, yattha dūsī apaccatha;
Vidhuram̄ sāvakamāsajja, kakusandhañca brāhmaṇam̄.

“Sataṁ āsi ayosaṅkū, sabbe paccattavedanā;
Īdiso nirayo āsi, yattha dūsī apaccatha;
Vidhuram̄ sāvakamāsajja, kakusandhañca brāhmaṇam̄.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;
Tādisam̄ bhikkhumāsajja, kañha dukkham̄ nigacchasi.

“Majjhe sarassa tiṭṭhanti, vimānā kappaṭṭhāyino;
Veṭuriyavaṇṇā rucirā, accimanto pabhassarā;
Accharā tattha naccanti, puthu nānattavaṇṇiyo.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;
Tādisam̄ bhikkhumāsajja, kañha dukkham̄ nigacchasi.

“Yo ve buddhena codito, bhikkhu saṅghassa pekkhato;
Migāramātupāsādam̄, pādaṅguṭṭhena kampayi.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;
Tādisaṁ bhikkhumāsajja, kaṇha dukkhaṁ nigacchasi.

“Yo vejayantaṁ pāsādaṁ, pādaṅguṭṭhena kampayi;
Iddhibalenupatthaddho, saṁvejesi ca devatā.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;
Tādisaṁ bhikkhumāsajja, kaṇha dukkhaṁ nigacchasi.

“Yo vejayantapāsāde, sakkam so paripucchatī;
Api vāsava jānāsi, taṇhākkhayavimuttiyo;
Tassa sakko viyākāsi, pañham putṭho yathātatham.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;
Tādisaṁ bhikkhumāsajja, kaṇha dukkhaṁ nigacchasi.

“Yo brahmaṁ paripucchatī, sudhammāyābhito sabhaṁ;
Ajjāpi tyāvuso diṭṭhi, yā te diṭṭhi pure ahu;
Passasi vītvattantam, brahmaloke pabhassaram.

“Tassa brahmā viyākāsi, anupubbam yathātatham;
Na me mārisa sā diṭṭhi, yā me diṭṭhi pure ahu.

“Passāmi vītvattantam, brahmaloke pabhassaram;
Soham ajja katham vajjam, aham niccomhi sassato.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;
Tādisaṁ bhikkhumāsajja, kaṇha dukkhaṁ nigacchasi.

“Yo mahāmeruno kūṭam, vimokkhena aphassayi;
Vanam pubbavidehānam, ye ca bhūmisayā narā.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;
Tādisaṁ bhikkhumāsajja, kaṇha dukkhaṁ nigacchasi.

“Na ve aggi cetayati [vethayati (sī.)], ‘ahaṁ bālam ḍahāmī’ti;
Bālo ca jalitam aggim, āsajja nam sa dayhati.

“Evameva tuvaṁ māra, āsajja nam tathāgataṁ;
Sayam ḍahissasi attānam, bālo aggimva samphusam.

“Apuññaṁ pasavī māro, āsajja nam tathāgataṁ;
Kinnu maññasi pāpima, na me pāpaṁ vipaccati.

“Karoto cīyati pāpaṁ, cirarattāya antaka;
Māra nibbinda buddhamhā, āsaṁ mākāsi bhikkhusu.

“Iti māraṁ atajjesi, bhikkhu bhesakalāvane;
Tato so dummano yakkho, natatthevantaradhāyathā”ti.

Māratajjanīyasuttam niṭhitam dasamam.

Cūlayamakavaggo niṭhito pañcamo.

Tassuddānam –

Sāleyya verañjaduve ca tuṭṭhi, cūlamahādhammasamādānañca;
Vīmamsakā kosambi ca brāhmaṇo, dūsī ca māro dasamo ca vaggo.

Sāleyyavaggo niṭhito pañcamo.

Idam vaggānamuddānam –

Mūlapariyāyo ceva, sīhanādo ca uttamo;
Kakaco ceva gosiṅgo, sāleyyo ca ime pañca.

Mūlapaṇṇasakam samattam.