

Namo tassa bhagavato arahato sammāsambuddhassa

Majjhimanikāye

Uparipaññāsapāli

1. Devadahavaggo

1. Devadahasuttam

1. Evam me sutam – ekam samayam bhagavā sakkesu viharati devadahaṁ nāma sakyānam nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “santi, bhikkhave, eke samañabrahmaṇā evamvādino evamdiṭṭhino – yam kiñcayaṁ purisapuggalo paṭisamvedeti sukhaṁ vā dukhaṁ vā adukkhamasukhaṁ vā, sabbam tam pubbekatahetu. Iti purāṇānam kammānam tapasā byantibhāvā, navānam kammānam akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukhaṁ nijjīṇam bhavissatīti. Evamvādino, bhikkhave, nigaṇṭhā.

“Evamvādāhaṁ, bhikkhave, nigaṇṭhe upasaṅkamitvā evam vadāmi – ‘saccaṁ kira tumhe, āvuso nigaṇṭhā, evamvādino evamdiṭṭhino – yam kiñcayaṁ purisapuggalo paṭisamvedeti sukhaṁ vā dukhaṁ vā adukkhamasukhaṁ vā, sabbam tam pubbekatahetu. Iti purāṇānam kammānam tapasā byantibhāvā, navānam kammānam akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukhaṁ nijjīṇam bhavissatīti? Te ca me, bhikkhave, nigaṇṭhā evam puṭṭhā ‘āmā’ti paṭijānanti.

“Tyāhaṁ evam vadāmi – ‘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 dukhaṁ nijjīṇam, ettakam vā dukhaṁ nijjīretabbam, ettakamhi vā dukkhe nijjīṇe sabbam dukhaṁ nijjīṇam bhavissatīti? ‘No hidam, āvuso’.

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

2. “Iti kira tumhe, āvuso nigaṇṭhā, na jānātha – ahuvamheva mayam pubbe, na nāhuvamhāti, na jānātha – akaramheva mayam pubbe pāpakammaṁ, na nākaramhāti, na jānātha – evarūpam vā evarūpam vā pāpakammaṁ akaramhāti, na jānātha – ettakam vā dukhaṁ nijjīṇam, ettakam vā dukhaṁ nijjīretabbam, ettakamhi vā dukkhe nijjīṇe sabbam dukhaṁ nijjīṇam bhavissatīti, na jānātha – diṭṭheva dhamme akusalānam dhammānam pahānam, kusalānam dhammānam upasampadam; evam sante āyasmantānam nigaṇṭhānam na kallamassa veyyākaraṇāya – yam kiñcayaṁ purisapuggalo

paṭisamvedeti sukham vā dukkham vā adukkhamasukham vā, sabbam tam pubbekatahetu. Iti purāṇānam kammānam tapasā byantībhāvā, navānam kammānam akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkham nijjiṇṇam bhavissatī’ti.

“Sace pana tumhe, āvuso niganṭhā, jāneyyātha – ahuvamheva mayam pubbe, na nāhuvamhāti, jāneyyātha – akaramheva mayam pubbe pāpakammaṇ, na nākaramhāti, jāneyyātha – evarūpam vā evarūpam vā pāpakammaṇ akaramhāti, jāneyyātha – ettakam vā dukkham nijjiṇṇam, ettakam vā dukkham nijjīretabbam, ettakamhi vā dukkhe nijjiṇne sabbam dukkham nijjiṇṇam bhavissatī, jāneyyātha – diṭṭheva dhamme akusalānam dhammānam pahānam, kusalānam dhammānam upasampadaṇ; evam sante āyasmantānam niganṭhānam kallamassa veyyākaraṇāya – yam kiñcāyam purisapuggalo paṭisamvedeti sukham vā dukkham vā adukkhamasukham vā, sabbam tam pubbekatahetu. Iti purāṇānam kammānam tapasā byantībhāvā, navānam kammānam akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkham nijjiṇṇam bhavissatī’ti.

3. “Seyyathāpi, āvuso niganṭhā, puriso sallena viddho assa savisena gālhūpalepanena [gālhupalepanena (ka.)]; so sallassapi vedhanahetu [vedanāhetu (sī. pī. ka.)] dukkhā tibbā [tippā (sī. syā. kam. pī.)] kaṭukā vedanā vediyeyya. Tassa mittāmacca ḡātisālohitā bhisakkam sallakattam upaṭṭhāpeyyum. Tassa so bhisakko sallakatto satthena vaṇamukham parikanteyya; so satthenapi vaṇamukhassa parikantanahetu dukkhā tibbā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto esaniyā sallam eseyya; so esaniyāpi sallassa esanāhetu dukkhā tibbā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto sallam abbuheyya [abbuyheyya (sī.), abbhūṇheyya (syā. kam.)]; so sallassapi abbuhanahetu [abbuyhanahetu (sī.), abbhūṇhanahetu (syā. kam.)] dukkhā tibbā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto agadaṅgāram vaṇamukhe odaheyya; so agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tibbā kaṭukā vedanā vediyeyya. So aparena samayena rūlhena vaṇena sañchavinā arogo assa sukhī serī sayamvasī yena kāmaṅgamo. Tassa evamassa – aham kho pubbe sallena viddho ahosim savisena gālhūpalepanena. Soham sallassapi vedhanahetu dukkhā tibbā kaṭukā vedanā vediyeyyi. Tassa me mittāmacca ḡātisālohitā bhisakkam sallakattam upaṭṭhapesum. Tassa me so bhisakko sallakatto satthena vaṇamukham parikanti; soham satthenapi vaṇamukhassa parikantanahetu dukkhā tibbā kaṭukā vedanā vediyeyyi. Tassa me so bhisakko sallakatto esaniyā sallam esi; so aham esaniyāpi sallassa esanāhetu dukkhā tibbā kaṭukā vedanā vediyeyyi. Tassa me so bhisakko sallakatto sallam abbuhi [abbuyhi (sī.), abbhūṇhi (syā. kam.)]; soham sallassapi abbuhanahetu dukkhā tibbā kaṭukā vedanā vediyeyyi. Tassa me so bhisakko sallakatto agadaṅgāram vaṇamukhe odahi; soham agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tibbā kaṭukā vedanā vediyeyyi. Somhi etarahi rūlhena vaṇena sañchavinā arogo sukhī serī sayamvasī yena kāmaṅgamo”ti.

“Evameva kho, āvuso niganṭhā, sace tumhe jāneyyātha – ahuvamheva mayam pubbe, na nāhuvamhāti, jāneyyātha – akaramheva mayam pubbe pāpakammaṇ, na nākaramhāti, jāneyyātha – evarūpam vā evarūpam vā pāpakammaṇ akaramhāti, jāneyyātha – ettakam vā dukkham nijjiṇṇam, ettakam vā dukkham nijjīretabbam, ettakamhi vā dukkhe nijjiṇne sabbam dukkham nijjiṇṇam bhavissatī, jāneyyātha – diṭṭheva dhamme akusalānam dhammānam pahānam, kusalānam dhammānam upasampadaṇ; evam sante āyasmantānam niganṭhānam kallamassa veyyākaraṇāya – yam kiñcāyam purisapuggalo paṭisamvedeti sukham vā dukkham vā adukkhamasukham vā, sabbam tam pubbekatahetu. Iti purāṇānam kammānam tapasā byantībhāvā, navānam kammānam akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkham nijjiṇṇam bhavissatī’ti.

“Yasmā ca kho tumhe, āvuso niganṭhā, na jānātha – ahuvamheva mayam pubbe, na nāhuvamhāti, na jānātha – akaramheva mayam pubbe pāpakammaṇ, na nākaramhāti, na jānātha – evarūpam vā evarūpam vā pāpakammaṇ akaramhāti, na jānātha – ettakam vā dukkham nijjiṇṇam, ettakam vā

dukkham nijjiretabbam, ettakamhi vā dukkhe nijjinne sabbam dukkham nijjinam bhavissatīti, na jānātha – diṭṭheva dhamme akusalānam dharmānam pahānam, kusalānam dharmānam upasampadām; tasmā āyasmantānam nigaṇṭhānam na kallamassa veyyākaraṇāya – yam kiñcayam purisapuggalo paṭisaṁvedeti sukham vā dukkham vā adukkhamasukham vā, sabbam tam pubbekatahetu. Iti purāṇānam kammānam tapasā byantībhāvā, navānam kammānam akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkham nijjinam bhavissatī”ti.

4. “Evam yutte, bhikkhave, te nigaṇṭhā mam etadavocum – ‘nigaṇṭho, āvuso, nāṭaputto [nāṭaputto (sī.)] sabbaññū sabbadassāvī, aparisēsam ñāṇadassanam patijānāti. Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṁ samitam ñāṇadassanam paccupaṭṭhitā’nti. So evamāha – ‘atthi kho vo, āvuso nigaṇṭhā, pubbeva pāpakammasi karam, tam imaya kātukāya dukkarakārikāya nijjiretha, yam panetha etarahi kāyena samvutā vācāya samvutā manasā samvutā tam āyatim pāpakammasa akaraṇam. Iti purāṇānam kammānam tapasā byantībhāvā, navānam kammānam akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkham nijjinam bhavissatī”ti. Tañca panamhākam ruccati ceva khamati ca, tena camhā attamanā”ti.

5. “Evam yutte aham, bhikkhave, te nigaṇṭhe etadavocam – ‘pañca kho ime, āvuso nigaṇṭhā, dhammā diṭṭheva dhamme dvividhāvipākā. Katame pañca? Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti – ime kho, āvuso nigaṇṭhā, pañca dhammā diṭṭheva dhamme dvividhāvipākā. Tatrāyasmantānam nigaṇṭhānam kā atītaṁse satthari saddhā, kā ruci, ko anussavo, ko ākāraparivitakko, kā diṭṭhinijjhānakkhanti”ti. Evamvādī [evamvādīsu (ka.)] kho aham, bhikkhave, nigaṇṭhesu na kañci [kiñci (sī. pī. ka.)] sahadhammadikam vādapaṭihāram samanupassāmi.

“Puna caparāham [puna ca panāham (sī. pī. ka.)], bhikkhave, te nigaṇṭhe evam vadāmi – ‘tam kiṁ maññatha, āvuso nigaṇṭhā. Yasmim vo samaye tibbo [tippo (pī.)] upakkamo hoti tibbam padhānam, tibbā tasmiṁ samaye opakkamikā dukkhā tibbā kātukā vedanā vediyetha; yasmim pana vo samaye na tibbo upakkamo hoti na tibbam padhānam, na tibbā tasmiṁ samaye opakkamikā dukkhā tibbā kātukā vedanā vediyethā’ti? ‘Yasmim no, āvuso gotama, samaye tibbo upakkamo hoti tibbam padhānam, tibbā tasmiṁ samaye opakkamikā dukkhā tibbā kātukā vedanā vediyāma; yasmim pana no samaye na tibbo upakkamo hoti na tibbam padhānam, na tibbā tasmiṁ samaye opakkamikā dukkhā tibbā kātukā vedanā vediyāmā’”ti.

6. “Iti kira, āvuso nigaṇṭhā, yasmim vo samaye tibbo upakkamo hoti tibbam padhānam, tibbā tasmiṁ samaye opakkamikā dukkhā tibbā kātukā vedanā vediyetha; yasmim pana vo samaye na tibbo upakkamo hoti na tibbam padhānam, na tibbā tasmiṁ samaye opakkamikā dukkhā tibbā kātukā vedanā vediyetha. Evam sante āyasmantānam nigaṇṭhānam na kallamassa veyyākaraṇāya – yam kiñcayam purisapuggalo paṭisaṁvedeti sukham vā dukkham vā adukkhamasukham vā, sabbam tam pubbekatahetu. Iti purāṇānam kammānam tapasā byantībhāvā, navānam kammānam akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkham nijjinam bhavissatīti. Sace, āvuso nigaṇṭhā, yasmim vo samaye tibbo upakkamo hoti tibbam padhānam, na tibbā tasmiṁ samaye opakkamikā dukkhā tibbā kātukā vedanā vediyetha; yasmim pana vo samaye na tibbo upakkamo hoti na tibbam padhānam, tibbā tasmiṁ samaye opakkamikā dukkhā tibbā kātukā vedanā vediyetha [padhānam, tiṭṭheyeva tasmiṁ samaye... vedanā (sī. syā. kam. pī.)]; evam sante āyasmantānam nigaṇṭhānam kallamassa veyyākaraṇāya – yam kiñcayam purisapuggalo paṭisaṁvedeti sukham vā dukkham vā adukkhamasukham vā, sabbam tam pubbekatahetu. Iti purāṇānam kammānam tapasā byantībhāvā, navānam kammānam akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkham nijjinam bhavissatī”ti.

““Yasmā ca kho, āvuso nigaṇṭhā, yasmiṁ vo samaye tibbo upakkamo hoti tibbaṁ padhānam, tibba tasmiṁ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; yasmiṁ pana vo samaye na tibbo upakkamo hoti na tibbaṁ padhānam, na tibbā tasmiṁ samaye opakkamikā dukkhā tibbā kaṭukā vedanā vediyetha; te tumhe sāmaṇyeva opakkamikā dukkhā tibbā kaṭukā vedanā vedayamānā avijjā aññānā sammohā vipaccetha – yaṁ kiñcāyaṁ purisapuggalo paṭisamvedeti sukham vā dukkham vā adukkhamasukham vā, sabbaṁ tam pubbekatahetu. Iti purāṇānam kammānam tapasā byantībhāvā, navānam kammānam akaraṇā, āyatīm anavassavo; āyatīm anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkham nijjīṇam bhavissati’ti. Evaṁvādīpi [evamvādīsupi (ka.)] kho aham, bhikkhave, nigaṇṭhesu na kañci sahadhammikam vādapaṭīhāram samanupassāmi.

7. ‘Puna caparāham, bhikkhave, te nigaṇthe evam vadāmi – ‘tam kiṁ maññathāvuso nigaṇṭhā, yamidam kammaṁ diṭṭhadhammavedanīyaṁ tam upakkamena vā padhānena vā samparāyavedanīyaṁ hotūti labbhameta’nti? ‘No hidam, āvuso’. ‘Yaṁ panidaṁ kammaṁ samparāyavedanīyaṁ tam upakkamena vā padhānena vā diṭṭhadhammavedanīyaṁ hotūti labbhameta’nti? ‘No hidam, āvuso’. ‘Tam kiṁ maññathāvuso nigaṇṭhā, yamidam kammaṁ sukhavedanīyaṁ tam upakkamena vā padhānena vā dukkhavedanīyaṁ hotūti labbhameta’nti? ‘No hidam, āvuso’. ‘Yaṁ panidaṁ kammaṁ dukkhavedanīyaṁ tam upakkamena vā padhānena vā sukhavedanīyaṁ hotūti labbhameta’nti? ‘No hidam, āvuso’. ‘Tam kiṁ maññathāvuso nigaṇṭhā, yamidam kammaṁ paripakkavedanīyaṁ tam upakkamena vā padhānena vā aparipakkavedanīyaṁ hotūti labbhameta’nti? ‘No hidam, āvuso’. ‘Yaṁ panidaṁ kammaṁ aparipakkavedanīyaṁ tam upakkamena vā padhānena vā paripakkavedanīyaṁ hotūti labbhameta’nti? ‘No hidam, āvuso’. ‘Tam kiṁ maññathāvuso nigaṇṭhā, yamidam kammaṁ bahurvedanīyaṁ tam upakkamena vā padhānena vā appavedanīyaṁ hotūti labbhameta’nti? ‘No hidam, āvuso’. ‘Yaṁ panidaṁ kammaṁ appavedanīyaṁ tam upakkamena vā padhānena vā bahurvedanīyaṁ hotūti labbhameta’nti? ‘No hidam, āvuso’. ‘Tam kiṁ maññathāvuso nigaṇṭhā, yamidam kammaṁ savedanīyaṁ tam upakkamena vā padhānena vā avedanīyaṁ hotūti labbhameta’nti? ‘No hidam, āvuso’. ‘Yaṁ panidaṁ kammaṁ avedanīyaṁ tam upakkamena vā padhānena vā savedanīyaṁ hotūti labbhameta’nti? ‘No hidam, āvuso’.

8. ‘Iti kira, āvuso nigaṇṭhā, yamidam kammaṁ diṭṭhadhammavedanīyaṁ tam upakkamena vā padhānena vā samparāyavedanīyaṁ hotūti alabbhametam, yaṁ panidaṁ kammaṁ samparāyavedanīyaṁ tam upakkamena vā padhānena vā diṭṭhadhammavedanīyaṁ hotūti alabbhametam, yamidam kammaṁ sukhavedanīyaṁ tam upakkamena vā padhānena vā dukkhavedanīyaṁ hotūti alabbhametam, yamidam kammaṁ dukkhavedanīyaṁ tam upakkamena vā padhānena vā sukhavedanīyaṁ hotūti alabbhametam, yamidam kammaṁ paripakkavedanīyaṁ tam upakkamena vā padhānena vā aparipakkavedanīyaṁ hotūti alabbhametam, yamidam kammaṁ aparipakkavedanīyaṁ tam upakkamena vā padhānena vā paripakkavedanīyaṁ hotūti alabbhametam, yamidam kammaṁ bahurvedanīyaṁ tam upakkamena vā padhānena vā appavedanīyaṁ hotūti alabbhametam, yamidam kammaṁ appavedanīyaṁ tam upakkamena vā padhānena vā bahurvedanīyaṁ hotūti alabbhametam, yamidam kammaṁ savedanīyaṁ tam upakkamena vā padhānena vā avedanīyaṁ hotūti alabbhametam, yamidam kammaṁ avedanīyaṁ tam upakkamena vā padhānena vā savedanīyaṁ hotūti alabbhametam; evam sante āyasmantānam nigaṇṭhānam aphalo upakkamo hoti, aphalam padhānam’’.

“Evaṁvādī, bhikkhave, nigaṇṭhā. Evaṁvādīnam, bhikkhave, nigaṇṭhānam dasa sahadhammikā vādānuvādā gārayham tīhanam āgacchanti.

9. ‘Sace, bhikkhave, sattā pubbekatahetu sukhadukkham paṭisamvedenti; addhā, bhikkhave, nigaṇṭhā pubbe dukkaṭakammakārino yaṁ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā issaranimmānahetu sukhadukkham paṭisamvedenti; addhā, bhikkhave, nigaṇṭhā pāpakena issarena nimmitā yaṁ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkham paṭisamvedenti; addhā, bhikkhave, nigaṇṭhā pāpasaṅgatikā yaṁ

etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā abhijātihetu sukhadukkham paṭisamvedenti; addhā, bhikkhave, nigaṇṭhā pāpābhijātikā yam etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkham paṭisamvedenti; addhā, bhikkhave, nigaṇṭhā evarūpā diṭṭhadhammūpakkamā yam etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

“Sace, bhikkhave, sattā pubbekatahetu sukhadukkham paṭisamvedenti, gārayhā nigaṇṭhā; no ce sattā pubbekatahetu sukhadukkham paṭisamvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā issaranimmānahetu sukhadukkham paṭisamvedenti, gārayhā nigaṇṭhā; no ce sattā issaranimmānahetu sukhadukkham paṭisamvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkham paṭisamvedenti, gārayhā nigaṇṭhā; no ce sattā saṅgatibhāvahetu sukhadukkham paṭisamvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā abhijātihetu sukhadukkham paṭisamvedenti, gārayhā nigaṇṭhā. Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkham paṭisamvedenti, gārayhā nigaṇṭhā; no ce sattā diṭṭhadhammūpakkamahetu sukhadukkham paṭisamvedenti, gārayhā nigaṇṭhā. Evamvādī, bhikkhave, nigaṇṭhā. Evamvādīnam, bhikkhave, nigaṇṭhānam ime dasa sahadhammikā vādānuvādā gārayham thānam āgacchanti. Evam kho, bhikkhave, aphalo upakkamo hoti, aphalam padhānam.

10. “Kathañca, bhikkhave, saphalo upakkamo hoti, saphalam padhānam? Idha, bhikkhave, bhikkhu na heva anaddhabhūtam attānam dukkhena addhabhāveti, dhammikañca sukham na pariccajati, tasmiñca sukhe anadhimucchito hoti. So evam pajānāti – ‘imassa kho me dukkhanidānassa saṅkhāram padahato saṅkhārappadhānā virāgo hoti, imassa pana me dukkhanidānassa ajjhupekkhato upekkham bhāvayato virāgo hotī’ti. So yassa hi khvāssa [yassa kho panassa (sī.), yassa khvāssa (pī.)] dukkhanidānassa saṅkhāram padahato saṅkhārappadhānā virāgo hoti, saṅkhāram tattha padahati. Yassa panassa dukkhanidānassa ajjhupekkhato upekkham bhāvayato virāgo hoti, upekkham tattha bhāveti. Tassa tassa dukkhanidānassa saṅkhāram padahato saṅkhārappadhānā virāgo hoti – evampissa tam dukkham nijjiṇṇam hoti. Tassa tassa dukkhanidānassa ajjhupekkhato upekkham bhāvayato virāgo hoti – evampissa tam dukkham nijjiṇṇam hoti.

11. “Seyyathāpi, bhikkhave, puriso itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho. So tam itthim passeyya aññena purisena saddhim santiṭṭhantim sallapantim sañjagghantim samhasantim. Tam kim maññatha, bhikkhave, api nu tassa purisassa amum itthim disvā aññena purisena saddhim santiṭṭhantim sallapantim sañjagghantim samhasantim uppajjeyyum sokaparidevadukkhadomanassūpāyāsā”ti? “Evam, bhante”. “Tam kissa hetu”? “Amu hi, bhante, puriso amussā itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho. Tasmā tam itthim disvā aññena purisena saddhim santiṭṭhantim sallapantim sañjagghantim samhasantim uppajjeyyum sokaparidevadukkhadomanassūpāyāsā”ti. “Atha kho, bhikkhave, tassa purisassa evamassa – ‘ahaṁ kho amussā itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho. Tassa me amum itthim disvā aññena purisena saddhim santiṭṭhantim sallapantim sañjagghantim samhasantim uppajjanti sokaparidevadukkhadomanassūpāyāsā. Yamnūnāham yo me amussā itthiyā chandarāgo tam pajaheyya’nti. So yo amussā itthiyā chandarāgo tam pajaheyya. So tam itthim passeyya aparena samayena aññena purisena saddhim santiṭṭhantim sallapantim sañjagghantim samhasantim. Tam kim maññatha, bhikkhave, api nu tassa purisassa amum itthim disvā aññena purisena saddhim santiṭṭhantim sallapantim sañjagghantim samhasantim uppajjeyyum sokaparidevadukkhadomanassūpāyāsā”ti? “No hetam, bhante”. “Tam kissa hetu”? “Amu hi, bhante, puriso amussā itthiyā virāgo. Tasmā tam itthim disvā aññena purisena saddhim santiṭṭhantim sallapantim sañjagghantim samhasantim na uppajjeyyum sokaparidevadukkhadomanassūpāyāsā”ti.

“Evameva kho, bhikkhave, bhikkhu na heva anaddhabhūtam attānam dukkhena addhabhāveti, dhammikañca sukham na pariccajati, tasmiñca sukhe anadhimucchito hoti. So evam pajānāti – ‘imassa kho me dukkhanidānassa saṅkhāram padahato saṅkhārappadhānā virāgo hoti, imassa pana me

dukkhanidānassa ajjhupekkhato upakkham bhāvayato virāgo hotī'ti. So yassa hi khvāssa dukkhanidānassa saṅkhāram padahato saṅkhārappadhānā virāgo hoti, saṅkhāram tattha padahati; yassa panassa dukkhanidānassa ajjhupekkhato upakkham bhāvayato virāgo hoti, upakkham tattha bhāveti. Tassa tassa dukkhanidānassa saṅkhāram padahato saṅkhārappadhānā virāgo hoti – evampissa tam dukkham nijjīññām hoti. Tassa tassa dukkhanidānassa ajjhupekkhato upakkham bhāvayato virāgo hoti – evampissa tam dukkham nijjīññām hoti. Evampi, bhikkhave, saphalo upakkamo hoti, saphalam padhānam.

12. “Puna caparam, bhikkhave, bhikkhu iti paṭisañcikkhati – ‘yathāsukham kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; dukkhāya pana me attānam padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Yaṁnūnāham dukkhāya attānam padaheyya’nti. So dukkhāya attānam padahati. Tassa dukkhāya attānam padahato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. So na aparena samayena dukkhāya attānam padahati. Tam kissa hetu? Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānam padaheyya svāssa attho abhinipphanno hoti. Tasmā na aparena samayena dukkhāya attānam padahati. Seyyathāpi, bhikkhave, usukāro tejanam dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyam. Yato kho, bhikkhave, usukārassa tejanam dvīsu alātesu ātāpitaṁ hoti paritāpitaṁ ujum katam [ujum katam hoti (sī.)] kammaniyam, na so tam aparena samayena usukāro tejanam dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyam. Tam kissa hetu? Yassa hi so, bhikkhave, atthāya usukāro tejanam dvīsu alātesu ātāpeyya paritāpeyya ujum kareyya kammaniyam svāssa attho abhinipphanno hoti. Tasmā na aparena samayena usukāro tejanam dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyam. Evameva kho, bhikkhave, bhikkhu iti paṭisañcikkhati – ‘yathāsukham kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; dukkhāya pana me attānam padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Yaṁnūnāham dukkhāya attānam padaheyya’nti. So dukkhāya attānam padahati. Tassa dukkhāya attānam padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. So na aparena samayena dukkhāya attānam padahati. Tam kissa hetu? Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānam padaheyya svāssa attho abhinipphanno hoti. Tasmā na aparena samayena dukkhāya attānam padahati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalam padhānam.

13. “Puna caparam, bhikkhave, idha tathāgato loke uppajjati arahaṁ 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. Tam dhammam suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto. So tam dhammam sutvā tathāgate saddham paṭilabhati. So tena saddhāpaṭilabhenā samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajā. Nayidaṁ sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitaṁ brahmacariyam caritum. Yaṁnūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyya’nti. So aparena samayena appam vā bhogakkhandham pahāya mahantam vā bhogakkhandham pahāya, appam vā ñātiparivatṭam pahāya mahantam vā ñātiparivatṭam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

14. “So evam pabbajito samāno bhikkhūnam sikkhāsājīvasamāpanno pāṇātipātam pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānam pahāya adinnādāna paṭivirato hoti dinnādāyī dinnapāṭīkaṅkhī, athenena sucibhūtena attanā viharati. Abrahamacariyam pahāya brahmācārī hoti ārācārī virato methunā gāmadhammā. Musāvādaṁ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisamvādako lokassa. Pisūṇam vācam 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 samaggakaraṇim 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 dhammavādī vinayavādī, nidhānavatiṁ vācam bhāsitā kālena sāpadesam pariyanavatiṁ atthasamhitam. So bījagāmabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamāṇḍanavibhūsanatthānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahañā paṭivirato hoti. Āmakadhaññapaṭiggahañā paṭivirato hoti. Āmakamaṇsapāṭiggahañā paṭivirato hoti. Itthikumārikapatāṭiggahañā paṭivirato hoti. Dāsidāsapāṭiggahañā paṭivirato hoti. Ajeḷakapaṭiggahañā paṭivirato hoti. Kukkuṭasūkarapaṭiggahañā paṭivirato hoti. Hatthigavassavalavapaṭiggahañā paṭivirato hoti. Khettavatthupaṭiggahañā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakamṣakūṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā [sāviyoga (syā. kam. ka.) ettha sācisaddo kuṭilapariyāyo] paṭivirato hoti. Chedanavadvabandhanaviparāmosaālopasahasākārā paṭivirato hoti [passa ma. ni. 1.293 cūlāhatthipadopame].

“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.

15. “So cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyam asamvutam viharantam abhijjhādomanassā pāpakā akusalā dharmā 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 dharmam viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam manindriyam asamvutam viharantam abhijjhādomanassā pāpakā akusalā dharmā 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 [sammiñjite (sī. syā. kam. pī.)] pasārite sampajānakārī hoti, saṅghātipattacīvaraḍhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇḍibhāve sampajānakārī hoti.

16. “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato,) [passa ma. ni. 1.296 cūlāhatthipadopame] iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāññena samannāgato vivittam senāsanam bhajati araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. So pacchābhuttam piṇḍapātapaṭikkanto nisīdati pallaṅkam ābhujitvā, ujum kāyam pañidhāya, parimukham satim upaṭṭhapetvā. So abhijjhām loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittam parisodheti. Byāpādāpadosam pahāya abyāpannacitto viharati sabbapāñhabhūtahitānukampī, byāpādāpadosā cittam parisodheti. Thinamiddham pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittam parisodheti. Uddhaccakukkuccam pahāya anuddhato viharati ajjhattam vūpasantacitto, uddhaccakukkuccā cittam parisodheti. Vicikiccham pahāya tiṇṇavicičiccho viharati akathāmīkathī kusalesu dhammesu, vicikicchāya cittam parisodheti.

“So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalam padhānam.

“Puna caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkaṁ avicāram samādhijam pītisukhaṁ dutiyaṁ jhānam upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalam padhānam.

“Puna caparam, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisamñvedeti. Yam tam ariyā ācikkhanti – ‘upekkhako satimā sukhavihāri’ti tatiyam jhānam upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalam padhānam.

“Puna caparam, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā, adukkhamasukhaṁ upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalam padhānam.

17. “So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāñaya cittam abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidam [seyyathīdam (sī. syā. kam. pī.)] – ekampi jātim dvepi jātiyo tiṣṣopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvatṭakappe anekepi vivaṭṭakappe anekepi saṁvatṭavivaṭṭakappe – ‘amutrāsim evamnāmo evamgutto evamvāṇo evamāhāro evam̄sukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādīm; tatrāpāsim evamnāmo evamgutto evamvāṇo evamāhāro evam̄sukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. Evampi, bhikkhave, saphalo upakkamo hoti, saphalam padhānam.

18. “So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānam cutūpapātañāñaya cittam abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañte 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 nirayaṁ 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 pañte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. Evampi, bhikkhave, saphalo upakkamo hoti, saphalam padhānam.

19. “So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānam khayañāñaya cittam abhininnāmeti. So ‘idaṁ 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. Tassa evam jānato evam passato kāmāsavāpi cittam vimuccati, bhavāsavāpi cittam vimuccati, avijjāsavāpi cittam vimuccati. Vimuttasmiṁ vimuttamiti nāñam hoti. ‘Khīṇā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā’ti pajānāti. Evampi kho, bhikkhave, saphalo upakkamo hoti, saphalam padhānam. Evamvādī, bhikkhave, tathāgatā. Evamvādīnam, bhikkhave, tathāgatānam [tathāgato, evamvādīm bhikkhave tathāgatam (sī. syā. kam. pī.)] dasa sahadhammikā pāsaṁsaṭṭhānā āgacchanti.

20. “Sace, bhikkhave, sattā pubbekatahetu sukhadukkham paṭisaṁvedenti; addhā, bhikkhave, tathāgato pubbe sukatakammakārī yaṁ etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā issaranimmānhetu sukhadukkham paṭisaṁvedenti; addhā, bhikkhave, tathāgato bhaddakena

issarena nimmito yam etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkham paṭisamvedenti; addhā, bhikkhave, tathāgato kalyāṇasaṅgatiko yam etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā abhijātihetu sukhadukkham paṭisamvedenti; addhā, bhikkhave, tathāgato kalyāṇābhijātiko yam etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkham paṭisamvedenti; addhā, bhikkhave, tathāgato kalyāṇadiṭṭhadhammūpakkamo yam etarahi evarūpā anāsavā sukhā vedanā vedeti.

“Sace, bhikkhave, sattā pubbekatahetu sukhadukkham paṭisamvedenti, pāsaṃso tathāgato; no ce sattā pubbekatahetu sukhadukkham paṭisamvedenti, pāsaṃso tathāgato. Sace, bhikkhave, sattā issaranimmānahetu sukhadukkham paṭisamvedenti, pāsaṃso tathāgato; no ce sattā issaranimmānahetu sukhadukkham paṭisamvedenti, pāsaṃso tathāgato. Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkham paṭisamvedenti, pāsaṃso tathāgato; no ce sattā saṅgatibhāvahetu sukhadukkham paṭisamvedenti, pāsaṃso tathāgato. Sace, bhikkhave, sattā abhijātihetu sukhadukkham paṭisamvedenti, pāsaṃso tathāgato; no ce sattā abhijātihetu sukhadukkham paṭisamvedenti, pāsaṃso tathāgato. Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkham paṭisamvedenti, pāsaṃso tathāgato; no ce sattā diṭṭhadhammūpakkamahetu sukhadukkham paṭisamvedenti, pāsaṃso tathāgato. Evaṃvādī, bhikkhave, tathāgatā. Evaṃvādīnam, bhikkhave, tathāgatānam ime dasa sahadhammikā pāsaṃsatṭhānā āgacchantī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Devadahasuttam niṭṭhitam paṭhamam.

2. Pañcattayasuttam [pañcāyatana-sutta (ka.)]

21. Evaṃ 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 – “santi, bhikkhave, eke samaṇabrahmaṇā aparantakappikā aparantānudiṭṭhino aparantam ārabba anekavihitāni adhivuttipadāni [adhimuttipadāni (syā. kam. ka.)] abhivadanti. ‘Saññī attā hoti arogo param maraṇā’ti – ittheke abhivadanti; ‘asaññī attā hoti arogo param maraṇā’ti – ittheke abhivadanti; ‘nevasaññīnāsaññī attā hoti arogo param maraṇā’ti – ittheke abhivadanti; sato vā pana sattassa ucchedam vināsam vibhavam paññapenti [paññapenti (sī. syā. kam. pī.)], diṭṭhadhammanibbānam vā paneke abhivadanti. Iti santam vā attānam paññapenti arogam [param maraṇā. iti imāni (ka.)] param maraṇā, sato vā pana sattassa ucchedam vināsam vibhavam paññapenti, diṭṭhadhammanibbānam vā paneke abhivadanti. Iti imāni pañca [param maraṇā. iti imāni (ka.)] hutvā tīṇi honti, tīṇi hutvā pañca honti – ayamuddeso pañcattayassa.

22. “Tatra, bhikkhave, ye te samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, rūpiṃ vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, arūpiṃ vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, ekattasaññīm vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, nānattasaññīm vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, parittasaññīm vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, appamāṇasaññīm vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, etam [evam (ka.)] vā panekesam [panetesam (syā. kam.)] upātivattatam viññāṇakasiṇameke abhivadanti appamāṇam āneñjam. Tayidaṃ, bhikkhave, tathāgato abhijānāti [pajānāti (sī. syā. kam. pī.) aṭṭhakathā oloketabbā]. Ye kho te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, rūpiṃ vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, arūpiṃ vā te bhonto

samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, nevarūpiñ nārūpiñ vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, ekattasaññīm vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, nānattasaññīm vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, parittasaññīm vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā, appamāṇasaññīm vā te bhonto samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā [maraṇāti (ka.)], yā vā panetāsam saññānam parisuddhā paramā aggā anuttariyā akkhāyati – yadi rūpasaññānam yadi arūpasaññānam yadi ekattasaññānam yadi nānattasaññānam. ‘Natthi kiñci’ti ākiñcaññāyatanaameke abhivadanti appamāṇam āneñjam. ‘Tayidam saṅkhataṁ olārikam atthi kho pana saṅkhārānam nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

23. “Tatra, bhikkhave, ye te samaṇabrahmaṇā asaññīm attānam paññapenti arogam param maraṇā, rūpiñ vā te bhonto samaṇabrahmaṇā asaññīm attānam paññapenti arogam param maraṇā, arūpiñ vā te bhonto samaṇabrahmaṇā asaññīm attānam paññapenti arogam param maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrahmaṇā asaññīm attānam paññapenti arogam param maraṇā, nevarūpiñ nārūpiñ vā te bhonto samaṇabrahmaṇā asaññīm attānam paññapenti arogam param maraṇā. Tatra, bhikkhave, ye te samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā tesamete paṭikkosanti. Tam kissa hetu? Saññā rogo saññā gaṇḍo saññā sallam, etam santam etam pañītam yadidam – ‘asañña’nti. Tayidam, bhikkhave, tathāgato abhijānāti ye kho te bhonto samaṇabrahmaṇā asaññīm attānam paññapenti arogam param maraṇā, rūpiñ vā te bhonto samaṇabrahmaṇā asaññīm attānam paññapenti arogam param maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrahmaṇā asaññīm attānam paññapenti arogam param maraṇā, nevarūpiñ nārūpiñ vā te bhonto samaṇabrahmaṇā asaññīm attānam paññapenti arogam param maraṇā. Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā evam vadeyya – ‘ahamaññatra rūpā, aññatra vedanāya, aññatra saññāya, aññatra saṅkhārehi, viññānassa [aññatra viññāṇā (syā. kam.), aññatra viññāṇena (ka.)] āgatim vā gatim vā cutiñ vā upapattim vā vuddhim vā virūlhiñ vā vepullañ vā paññapessāmī’ti – netam thānam vijjati. ‘Tayidam saṅkhataṁ olārikam atthi kho pana saṅkhārānam nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

24. “Tatra, bhikkhave, ye te samaṇabrahmaṇā nevasaññīnāsaññīm attānam paññapenti arogam param maraṇā, rūpiñ vā te bhonto samaṇabrahmaṇā nevasaññīnāsaññīm attānam paññapenti arogam param maraṇā, arūpiñ vā te bhonto samaṇabrahmaṇā nevasaññīnāsaññīm attānam paññapenti arogam param maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrahmaṇā nevasaññīnāsaññīm attānam paññapenti arogam param maraṇā, nevarūpiñ nārūpiñ vā te bhonto samaṇabrahmaṇā nevasaññīnāsaññīm attānam paññapenti arogam param maraṇā. Tatra, bhikkhave, ye te samaṇabrahmaṇā saññīm attānam paññapenti arogam param maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrahmaṇā asaññīm attānam paññapenti arogam param maraṇā tesamete paṭikkosanti. Tam kissa hetu? Saññā rogo saññā gaṇḍo saññā sallam, asaññā sammoho, etam santam etam pañītam yadidam – ‘nevasaññīnāsañña’nti.

[nevasaññīnāsaññāti (syā. kam. pī. ka.) etantipadam manasikātabbam] Tayidam, bhikkhave, tathāgato abhijānāti. Ye kho te bhonto samaṇabrahmaṇā nevasaññīnāsaññīm attānam paññapenti arogam param maraṇā, rūpiñ vā te bhonto samaṇabrahmaṇā nevasaññīnāsaññīm attānam paññapenti arogam param maraṇā, arūpiñ vā te bhonto samaṇabrahmaṇā nevasaññīnāsaññīm attānam paññapenti arogam param maraṇā, rūpiñca arūpiñca vā te bhonto samaṇabrahmaṇā nevasaññīnāsaññīm attānam paññapenti arogam param maraṇā, nevarūpiñ nārūpiñ vā te bhonto samaṇabrahmaṇā nevasaññīnāsaññīm attānam paññapenti arogam param maraṇā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā [samaṇabrahmaṇā (sī. pī.)] dīṭhasutamutaviññātabbasañkhāramattena etassa āyatanassa upasampadam paññapenti, byasanañhetam, bhikkhave, akkhāyati [āyatanamakkhāyati (ka.)] etassa āyatanassa upasampadāya. Na hetam, bhikkhave, āyatanam saṅkhārasamāpattipattabbametam, bhikkhave, āyatanamakkhāyati. ‘Tayidam saṅkhataṁ olārikam atthi kho pana saṅkhārānam nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato

tadupātivatto.

25. “Tatra, bhikkhave, ye te samaṇabrahmaṇā sato sattassa ucchedam vināsam vibhavam paññapenti, tatra, bhikkhave, ye te samaṇabrahmaṇā saññim attānam paññapenti arogam param maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrahmaṇā asaññim attānam paññapenti arogam param maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrahmaṇā nevasaññināsaññim attānam paññapenti arogam param maraṇā tesamete paṭikkosanti. Tam kissa hetu? Sabbepime bhonto samaṇabrahmaṇā uddham saram [uddhamśarā (sī. pī.), uddham parāmasanti (syā. kam.)] āsattiyeva abhivadanti – ‘iti pecca bhavissāma, iti pecca bhavissāmā’ti. Seyyathāpi nāma vāṇijassa vāṇijjāya gacchato evam hoti – ‘ito me idam bhavissati, iminā idam lacchāmī’ti, evamevime bhonto samaṇabrahmaṇā vāṇijūpamā maññe paṭibhanti – ‘iti pecca bhavissāma, iti pecca bhavissāmā’ti. Tayidam, bhikkhave, tathāgato abhijānāti. Ye kho te bhonto samaṇabrahmaṇā sato sattassa ucchedam vināsam vibhavam paññapenti te sakkāyabhayā sakkāyaparijeguccā sakkāyaññeva anuparidhāvanti anuparivattanti. Seyyathāpi nāma sā gaddulabaddho dalhe thambhe vā khile [khile (sī. syā. kam. pī.)] vā upanibaddho, tameva thambhaṁ vā khilaṁ vā anuparidhāvati anuparivattati; evamevime bhonto samaṇabrahmaṇā sakkāyabhayā sakkāyaparijeguccā sakkāyaññeva anuparidhāvanti anuparivattanti. ‘Tayidam saṅkhataṁ olārikam atthi kho pana saṅkhārānam nirodho atteta’nti – iti viditvā tassa nissaranādassāvī tathāgato tadupātivatto.

26. “Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantam ārabba anekavihitāni adhivuttipadāni abhivadanti, sabbe te imāneva pañcāyatānāni abhivadanti etesam vā aññataram.

27. “Santi, bhikkhave, eke samaṇabrahmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabba anekavihitāni adhivuttipadāni abhivadanti. ‘Sassato attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘asassato attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘sassato ca asassato ca attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘nevassassato nāsassato attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘antavā attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘anantavā attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘antavā ca anantavā ca attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘nevantavā nānantavā attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘ekattasaññī attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘nānattasaññī attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘parittasaññī attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘appamāṇasaññī attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘ekantasukhī attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘ekantadukkhī attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘sukhadukkhī attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti, ‘adukkhamasukhī attā ca loko ca, idameva saccam moghamāñña’nti – ittheke abhivadanti.

28. “Tatra, bhikkhave, ye te samaṇabrahmaṇā evamvādino evamdiṭṭhino – ‘sassato attā ca loko ca, idameva saccam moghamāñña’nti, tesam vata aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā paccattamyeva nānām bhavissati parisuddham pariyodātanti – netam thānam vijjati. Paccattam kho pana, bhikkhave, nāne asati parisuddhe pariyodāte yadapi [yadipi (ka.)] te bhonto samaṇabrahmaṇā tattha nānabhāgamattameva pariyodapenti tadapi tesam bhavataṁ samaṇabrahmaṇānam upādānamakkhāyati. ‘Tayidam saṅkhataṁ olārikam atthi kho pana saṅkhārānam nirodho atteta’nti – iti viditvā tassa nissaranādassāvī tathāgato tadupātivatto.

29. “Tatra, bhikkhave, ye te samaṇabrahmaṇā evamvādino evamdiṭṭhino – ‘asassato attā ca loko ca, idameva saccam moghamāñña’nti...pe... [yathā sassatavāre, tathā vitthāretabbam] sassato ca asassato ca attā ca loko ca... nevasassato nāsassato attā ca loko ca... antavā attā ca loko ca... anantavā attā ca loko ca... antavā ca anantavā ca attā ca loko ca... nevantavā nānantavā attā ca loko ca...

ekattasaññī attā ca loko ca... nānattasaññī attā ca loko ca... parittasaññī attā ca loko ca... appamāṇasaññī attā ca loko ca... ekantasukhī attā ca loko ca... ekantadukkhī attā ca loko ca... sukhadukkhī attā ca loko ca... adukkhamasukhī attā ca loko ca, idameva saccam moghamāññanti, tesam vata aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā paccattamyeva nāṇam bhavissati parisuddham pariyodatanti – netam tħānam vijjati. Paccattam kho pana, bhikkhave, nāṇe asati parisuddhe pariyodāte yadapi te bhonto samañabrahmañā tattha nāṇabhāgamattameva pariyodapenti tadapi tesam bhavatam samañabrahmañānam upādānamakkhāyi. ‘Tayidam saṅkhataṁ oḷārikam atthi kho pana saṅkhārānam nirodho atheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

30. “Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānam anadhiṭṭhānā, pavivekam pītiṁ upasampajja viharati – ‘etam santam etam pañītam yadidaṁ pavivekam pītiṁ upasampajja viharāmī’ti. Tassa sā pavivekā pīti nirujjhati. Pavivekāya pītiyā nirodhā uppajjati domanassam, domanassassa nirodhā uppajjati pavivekā pīti. Seyyathāpi, bhikkhave, yam chāyā jahati tam ātapo pharati, yam ātapo jahati tam chāyā pharati; evameva kho, bhikkhave, pavivekāya pītiyā nirodhā uppajjati domanassam, domanassassa nirodhā uppajjati pavivekā pīti. Tayidam, bhikkhave, tathāgato abhijānāti. Ayan kho bhavañ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānam anadhiṭṭhānā, pavivekam pītiṁ upasampajja viharati – ‘etam santam etam pañītam yadidaṁ pavivekam pītiṁ upasampajja viharāmī’ti. Tassa sā pavivekā pīti nirujjhati. Pavivekāya pītiyā nirodhā uppajjati domanassam, domanassassa nirodhā uppajjati pavivekā pīti. ‘Tayidam saṅkhataṁ oḷārikam atthi kho pana saṅkhārānam nirodho atheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

31. “Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānam anadhiṭṭhānā, pavivekāya pītiyā samatikkamā nirāmisam sukham upasampajja viharati – ‘etam santam etam pañītam yadidaṁ nirāmisam sukham upasampajja viharāmī’ti. Tassa tam nirāmisam sukham nirujjhati. Nirāmisassa sukhassa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmisam sukham. Seyyathāpi, bhikkhave, yam chāyā jahati tam ātapo pharati, yam ātapo jahati tam chāyā pharati; evameva kho, bhikkhave, nirāmisassa sukhassa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmisam sukham. Tayidam, bhikkhave, tathāgato abhijānāti. Ayan kho bhavañ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānam anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisam sukham upasampajja viharati – ‘etam santam etam pañītam yadidaṁ nirāmisam sukham upasampajja viharāmī’ti. Tassa tam nirāmisam sukham nirujjhati. Nirāmisassa sukhassa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmisam sukham. ‘Tayidam saṅkhataṁ oḷārikam atthi kho pana saṅkhārānam nirodho atheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

32. “Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānam anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukham vedanam upasampajja viharati – ‘etam santam etam pañītam yadidaṁ adukkhamasukham vedanam upasampajja viharāmī’ti. Tassa sā adukkhamasukhā vedanā nirujjhati. Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmisam sukham, nirāmisassa sukhassa nirodhā uppajjati adukkhamasukhā vedanā. Seyyathāpi, bhikkhave, yam chāyā jahati tam ātapo pharati, yam ātapo jahati tam chāyā pharati; evameva kho, bhikkhave, adukkhamasukhāya vedanāya nirodhā uppajjati nirāmisam sukham, nirāmisassa sukhassa nirodhā uppajjati adukkhamasukhā vedanā. Tayidam, bhikkhave, tathāgato abhijānāti. Ayan kho bhavañ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasaṃyojanānam anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukham vedanam upasampajja viharati – ‘etam santam etam pañītam yadidaṁ

adukkhamasukham vedanam upasampajja viharāmī’ti. Tassa sā adukkhamasukhā vedanā nirujjhati. Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmisam̄ sukham̄, nirāmisassa sukhassa nirodhā uppajjati adukkhamasukhā vedanā. ‘Tayidam̄ saṅkhataṁ oḷārikam̄ atthi kho pana saṅkhārānam̄ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

33. “Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasamyojanānam̄ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukhāya vedanāya samatikkamā – ‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ti samanupassati. Tayidam̄, bhikkhave, tathāgato abhijānāti. Ayam kho bhavaṇam̄ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca paṭinissaggā, sabbaso kāmasamyojanānam̄ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukhāya vedanāya samatikkamā – ‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ti samanupassati; addhā ayamāyasmā nibbānasappāyameva paṭipadaṇam̄ abhivadati. Atha ca panāyam̄ bhavaṇam̄ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhim̄ vā upādiyamāno upādiyati, aparantānudiṭṭhim̄ vā upādiyamāno upādiyati, kāmasamyojanām̄ vā upādiyamāno upādiyati, pavivekaṇam̄ vā pītiṁ upādiyamāno upādiyati, nirāmisam̄ vā sukham̄ upādiyamāno upādiyati, adukkhamasukham̄ vā vedanām̄ upādiyamāno upādiyati. Yañca kho ayamāyasmā – ‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ti samanupassati tadapi imassa bhoto samaṇassa brāhmaṇassa upādānamakkhāyati. ‘Tayidam̄ saṅkhataṁ oḷārikam̄ atthi kho pana saṅkhārānam̄ nirodho attheta’nti – iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

“Idam̄ kho pana, bhikkhave, tathāgatena anuttaram̄ santivarapadaṇam̄ abhisambuddham yadidam – channam̄ phassāyatānānam̄ samudayañca atthaṅgamañca assādañca ādīnavāñca nissaraṇañca yathābhūtaṇam̄ viditvā [anupādāvīmokkho. tayidam̄ bhikkhave tathāgatena anuttaram̄ santivarapadaṇam̄ abhisambuddham, yadidam̄ channam̄ phassāyatānānam̄ samudayañca atthaṅgamañca assādañca ādīnavāñca nissaraṇañca yathābhūtaṇam̄ viditvā anupādāvīmokkhoti (sī. syā. kam. pī.)] anupādāvīmokkho”ti [anupādāvīmokkho. tayidam̄ bhikkhave tathāgatena anuttaram̄ santivarapadaṇam̄ abhisambuddham, yadidam̄ channam̄ phassāyatānānam̄ samudayañca atthaṅgamañca assādañca ādīnavāñca nissaraṇañca yathābhūtaṇam̄ viditvā anupādāvīmokkhoti (sī. syā. kam. pī.)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṇam̄ abhinandunti.

Pañcattayasuttam̄ niṭṭhitam̄ dutiyam̄.

3. Kintisuttam̄

34. Evaṇ me sutam̄ – ekam̄ samayam̄ bhagavā pisinārāyam̄ [kusinārāyam̄ (sī.)] viharati baliharaṇe vanasaṇde. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “kinti vo, bhikkhave, mayi hoti – ‘cīvaraḥetu vā samaṇo gotamo dhammaṇam̄ deseti, piṇḍapātahetu vā samaṇo gotamo dhammaṇam̄ deseti, senāsanahetu vā samaṇo gotamo dhammaṇam̄ deseti, itibhavābhavahetu vā samaṇo gotamo dhammaṇam̄ deseti’”ti? “Na kho no, bhante, bhagavati evaṇ hoti – ‘cīvaraḥetu vā samaṇo gotamo dhammaṇam̄ deseti, piṇḍapātahetu vā samaṇo gotamo dhammaṇam̄ deseti, senāsanahetu vā samaṇo gotamo dhammaṇam̄ deseti, itibhavābhavahetu vā samaṇo gotamo dhammaṇam̄ deseti’”ti.

“Na ca kira vo, bhikkhave, mayi evaṇ hoti – ‘cīvaraḥetu vā samaṇo gotamo dhammaṇam̄ deseti... pe... itibhavābhavahetu vā samaṇo gotamo dhammaṇam̄ deseti’”ti; atha kinti carahi vo [atha kinti vo (sī. pī.), atha kiñcarahi vo (ka.)], bhikkhave, mayi hotī”ti? “Evaṇ kho no, bhante, bhagavati hoti – ‘anukampako bhagavā hitesī; anukampaṇam̄ upādāya dhammaṇam̄ desetī’”ti. “Evañca [evaṇ (sī. pī.)] kira vo, bhikkhave, mayi hoti – ‘anukampako bhagavā hitesī; anukampaṇam̄ upādāya dhammaṇam̄ desetī’”ti.

35. “Tasmātiha, bhikkhave, ye vo [ye te (ka.)] mayā dhammā abhiññā desitā, seyyathidam – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhangā ariyo aṭṭhaṅgiko maggo, tattha sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabbaṁ. Tesañca vo, bhikkhave, samaggānam sammodamānānam avivadamānānam sikkhatam siyaṁsu [siyūm (sī. syā. kam.) saddanīti oloketabbā] dve bhikkhū abhidhamme nānāvādā. Tatra ce tumhākam evamassa – ‘imesaṁ kho āyasmantānam atthato ceva nānaṁ byañjanato ca nāna’nti, tattha yaṁ bhikkhūm suvacataram [subbacataram (ka.)] maññeeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānam kho atthato ceva nānaṁ, byañjanato ca nānaṁ. Tadamināpetam [tadimināpetam (syā. kam.)] āyasmanto jānātha – yathā atthato ceva nānaṁ, byañjanato ca nānaṁ. Māyasmanto vivādam āpajjithā’ti. Athāparesam ekatopakkhikānam bhikkhūnam yaṁ bhikkhūm suvacataram maññeeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānam kho atthato ceva nānaṁ, byañjanato ca nānaṁ. Tadamināpetam āyasmanto jānātha – yathā atthato hi kho nānaṁ, byañjanato sameti. Māyasmanto vivādam āpajjithā’ti. Iti duggahitam duggahitato dhāretabbam, suggahitam suggahitato dhāretabbam. Duggahitam duggahitato dhāretvā suggahitam suggahitato dhāretvā [iti duggahitam duggahitato dhāretabbam, duggahitam duggahitato dhāretvā (sī. syā. kam. pī.) anantaravārattaye pana idam pāṭhanānattam natthi] yo dhammo yo vinayo so bhāsitabbo.

36. “Tatra ce tumhākam evamassa – ‘imesaṁ kho āyasmantānam atthato hi kho nānaṁ, byañjanato sametī’ti, tattha yaṁ bhikkhūm suvacataram maññeeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānam kho atthato hi nānaṁ, byañjanato sameti. Tadamināpetam āyasmanto jānātha – yathā atthato hi kho nānaṁ, byañjanato sameti. Māyasmanto vivādam āpajjithā’ti. Athāparesam ekatopakkhikānam bhikkhūnam yaṁ bhikkhūm suvacataram maññeeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānam kho atthato hi kho nānaṁ, byañjanato sameti. Tadamināpetam āyasmanto jānātha – yathā atthato hi kho nānaṁ, byañjanato sameti. Māyasmanto vivādam āpajjithā’ti. Iti duggahitam duggahitato dhāretabbam, suggahitam suggahitato dhāretabbam. Duggahitam duggahitato dhāretvā suggahitam suggahitato dhāretvā yo dhammo yo vinayo so bhāsitabbo.

37. “Tatra ce tumhākam evamassa – ‘imesaṁ kho āyasmantānam atthato hi kho sameti, byañjanato nāna’nti, tattha yaṁ bhikkhūm suvacataram maññeeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānam kho atthato hi sameti, byañjanato nānaṁ. Tadamināpetam āyasmanto jānātha – yathā atthato hi kho sameti, byañjanato nānaṁ. Appamattakam kho panetam yadidam – byañjanam. Māyasmanto appamattake vivādam āpajjithā’ti. Athāparesam ekatopakkhikānam bhikkhūnam yaṁ bhikkhūm suvacataram maññeeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānam kho atthato hi sameti, byañjanato nānaṁ. Tadamināpetam āyasmanto jānātha – yathā atthato hi kho sameti, byañjanato nānaṁ. Appamattakam kho panetam yadidam – byañjanam. Māyasmanto appamattake [appamattakehi (sī. pī.)] vivādam āpajjithā’ti. Iti suggahitam suggahitato dhāretabbam, duggahitam duggahitato dhāretabbam. Suggahitam suggahitato dhāretvā duggahitam duggahitato dhāretvā yo dhammo yo vinayo so bhāsitabbo.

38. “Tatra ce tumhākam evamassa – ‘imesaṁ kho āyasmantānam atthato ceva sameti byañjanato ca sametī’ti, tattha yaṁ bhikkhūm suvacataram maññeeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānam kho atthato ceva sameti, byañjanato ca sameti. Tadamināpetam āyasmanto jānātha – yathā atthato ceva sameti byañjanato ca sameti. Māyasmanto vivādam āpajjithā’ti. Athāparesam ekatopakkhikānam bhikkhūnam yaṁ bhikkhūm suvacataram maññeeyyātha so upasaṅkamitvā evamassa vacanīyo – ‘āyasmantānam kho atthato ceva sameti byañjanato ca sameti. Tadamināpetam āyasmanto jānātha – yathā atthato ceva sameti byañjanato ca sameti. Māyasmanto vivādam āpajjithā’ti. Iti suggahitam suggahitato dhāretabbam. Suggahitam suggahitato dhāretvā yo dhammo yo vinayo so bhāsitabbo.

39. “Tesañca vo, bhikkhave, samaggānam sammodamānānam avivadamānānam sikkhatam siyā aññatarassa bhikkhuno āpatti siyā vītikkamo, tatra, bhikkhave, na codanāya taritabbam [coditabbam

(syā. kam. ka.) turitabbam (?). Puggalo upaparikkhitabbo – ‘iti mayhañca aviheśā bhavissati parassa ca puggalassa anupaghāto, paro hi puggalo akkodhano anupanāhī adaļhadiṭhī suppaṭinissaggī, sakkomi cāham etam puggalam akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallam vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayham kho aviheśā bhavissati parassa ca puggalassa upaghāto, paro hi puggalo kodhano upanāhī adaļhadiṭhī suppaṭinissaggī, sakkomi cāham etam puggalam akusalā vuṭṭhāpetvā kusale patiṭṭhāpetum. Appamattakam kho panetam yadidam – parassa **[yadidam mayhañca viheśā bhavissati parassa ca (ka.)]** puggalassa upaghāto. Atha kho etadeva bahutaram – svāham sakkomi etam puggalam akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallam vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayham kho viheśā bhavissati parassa ca puggalassa anupaghāto. Paro hi puggalo akkodhano anupanāhī daļhadiṭhī dappaṭinissaggī, sakkomi cāham etam puggalam akusalā vuṭṭhāpetvā kusale patiṭṭhāpetum. Appamattakam kho panetam yadidam – mayham viheśā **[mayhañca viheśā bhavissati parassa ca puggalassa upaghāto (ka.)]**. Atha kho etadeva bahutaram – svāham sakkomi etam puggalam akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallam vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhañca kho viheśā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhī daļhadiṭhī dappaṭinissaggī, sakkomi cāham etam puggalam akusalā vuṭṭhāpetvā kusale patiṭṭhāpetum. Appamattakam kho panetam yadidam – mayhañca viheśā bhavissati parassa ca puggalassa upaghāto. Atha kho etadeva bahutaram – svāham sakkomi etam puggalam akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Sace, bhikkhave, evamassa, kallam vacanāya.

“Sace pana, bhikkhave, evamassa – ‘mayhañca kho viheśā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhī daļhadiṭhī dappaṭinissaggī, na cāham sakkomi etam puggalam akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu’nti. Evarūpe, bhikkhave, puggale upekkhā nātimāññitabbā.

40. “Tesañca vo, bhikkhave, samaggānam sammodamānānam avivadamānānam sikkhatam aññamaññassa vacīsamhāro **[vacīsankhāro (sī. pī.)]** uppajjeyya diṭṭhipalāso **[diṭṭhipalāso (sī. ka.)]** cetaso āghāto appaccayo anabhiraddhi. Tattha ekatopakkhikānam bhikkhūnam yam bhikkhum suvacataram maññeyyātha so upasankamitvā evamassa vacanīyo – ‘yam no, āvuso, amhākam samaggānam sammodamānānam avivadamānānam sikkhatam aññamaññassa vacīsamhāro uppanno diṭṭhipalāso cetaso āghāto appaccayo anabhiraddhi, tam jānamāno samaṇo garaheyyā’ti **[samāno (sī. ka.)]**. Sammā byākaramāno, bhikkhave, bhikkhu evam byākareyya – ‘yam no, āvuso, amhākam samaggānam sammodamānānam avivadamānānam sikkhatam aññamaññassa vacīsamhāro uppanno diṭṭhipalāso cetaso āghāto appaccayo anabhiraddhi, tam jānamāno samaṇo garaheyyāti. Etam panāvuso, dhammaṇ appahāya nibbānam sacchikareyyā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evam byākareyya – ‘etam, āvuso, dhammaṇ appahāya na nibbānam sacchikareyyā’ti.

“Athāparesam ekatopakkhikānam bhikkhūnam yam bhikkhum suvacataram maññeyyātha, so upasankamitvā evamassa vacanīyo – ‘yam no, āvuso, amhākam samaggānam sammodamānānam avivadamānānam sikkhatam aññamaññassa vacīsamhāro uppanno diṭṭhipalāso cetaso āghāto appaccayo anabhiraddhi, tam jānamāno samaṇo garaheyyā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evam byākareyya – ‘yam no, āvuso, amhākam samaggānam sammodamānānam avivadamānānam sikkhatam aññamaññassa vacīsamhāro uppanno diṭṭhipalāso cetaso āghāto appaccayo anabhiraddhi tam jānamāno samaṇo garaheyyāti. Etam panāvuso, dhammaṇ appahāya nibbānam sacchikareyyā’ti. Sammā byākaramāno, bhikkhave, bhikkhu evam byākareyya – ‘etam kho, āvuso, dhammaṇ appahāya na nibbānam sacchikareyyā’ti.

“Tam ce, bhikkhave, bhikkhum pare evam puccheyyum – ‘āyasmatā no ete bhikkhū akusalā vuṭṭhāpetvā kusale patiṭṭhāpitā’ti? Sammā byākaramāno, bhikkhave, bhikkhu evam byākareyya – ‘idhāham, āvuso, yena bhagavā tenupasaṅkamim, tassa me bhagavā dhammaṁ desesi, tāham dhammaṁ sutvā tesam bhikkhūnaṁ abhāsim. Tam te bhikkhū dhammaṁ sutvā akusalā vuṭṭhahimṣu, kusale patiṭṭhahimṣu’ti. Evam byākaramāno kho, bhikkhave, bhikkhu na ceva attānam ukkamseti, na param vambheti, dhammassa cānudhammaṁ byākaroti, na ca koci sahadhammiko vādānuvādo gārayham thānam āgacchatī”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Kintisuttam niṭṭhitam tatiyam.

4. Sāmagāmasuttam

41. Evam me sutam – ekam samayam bhagavā sakkesu viharati sāmagāme. Tena kho pana samayena nigaṇṭho nāṭaputto [nāṭaputto (sī. pī.)] pāvāyam adhunākālaṅkato [kālakato (sī. syā. kam. pī.)] hoti. Tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā [dveṭhakajātā (syā. kam. ka.)] bhaṇḍanajātā kalahajātā vivādāpannā aññamaññam mukhasattīhi vitudantā viharanti – “na tvam imam dhammadvinayam ājānāsi, aham imam dhammadvinayam ājānāmi. Kim tvam imam dhammadvinayam ājānissasi! Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitam me, asahitam te. Purevacanīyam pacchā avaca, pacchāvacanīyam pure avaca. Adhiciṇṇam [aviciṇṇam (sī. pī.)] te viparāvattam. Āropito te vādo. Niggahitosi, cara vādappamokkhāya; nibbeṭhehi vā sace pahosi’ti. Vadhoyeva kho [vadhoyeveko (syā. kam. ka.)] maññe nigaṇṭhesu nāṭaputtiyesu vattati. Yepi nigaṇṭhassa nāṭaputtassa sāvakā gihī odātavasanā tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā [nibbindarūpā (syā. kam. ka.)] virattarūpā paṭivānarūpā yathā tam durakkhāte dhammadvinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.

42. Atha kho cundo samaṇuddeso pāvāyam vassamvuṭṭho [vassamvuṭṭho (sī. syā. kam. pī.)] yena sāmagāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisino kho cundo samaṇuddeso āyasmantaṁ ānandaṁ etadavoca – “nigaṇṭho, bhante, nāṭaputto pāvāyam adhunākālaṅkato. Tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā...pe... bhinnathūpe appaṭisaraṇe”ti. Evam vutte, āyasmā ānando cundam samaṇuddesam etadavoca – “atthi kho idam, āvuso cunda, kathāpābhataṁ bhagavantaṁ dassanāya. Āyāma, āvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamattham bhagavato ārocessāmā”ti. “Evam, bhante”ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.

Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamim̄su; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisino kho āyasmā ānando bhagavantaṁ etadavoca – “ayaṁ, bhante, cundo samaṇuddeso evamāha – ‘nigaṇṭho, bhante, nāṭaputto pāvāyam adhunākālaṅkato. Tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā...pe... bhinnathūpe appaṭisaraṇe’ti. Tassa mayham, bhante, evam hoti – ‘māheva bhagavato accayena saṅghe vivādo uppajji; svāssa [so (sī. pī.), svāyan (ka.)] vivādo bahujanāhitāya bahujāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussāna’’nti.

43. “Tam kim maññasi, ānanda, ye vo mayā dhammā abhiññā desitā, seyyathidam – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo atṭhaṅgiko maggo, passasi no tvam, ānanda, imesu dhammesu dvepi bhikkhū nānāvāde”ti? “Ye me, bhante, dhammā bhagavatā abhiññā desitā, seyyathidam – cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo atṭhaṅgiko maggo, nāhaṁ passāmi imesu dhammesu dvepi bhikkhū nānāvāde. Ye ca kho [santi ca kho (syā. kam.), santi ca (ka.)], bhante, puggalā bhagavantaṁ patissayamānarūpā viharanti tepi bhagavato accayena saṅghe vivādaṁ janeyyum

ajjhājīve vā adhipātimokkhe vā. Svāssa [sossa (sī. pī.), svāyam (ka.)] vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussāna”nti. Appamattako so, ānanda, vivādo yadidam – ajjhājīve vā adhipātimokkhe vā. Magge vā hi, ānanda, paṭipadāya vā sanghe vivādo uppajjamāno uppajjeyya; svāssa vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānam.

44. “Chayimāni, ānanda, vivādamūlāni. Katamāni cha? Idhānanda, bhikkhu kodhano hoti upanāhī. Yo so, ānanda, bhikkhu kodhano hoti upanāhī so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, ānanda, bhikkhu satthari agāravo viharati appatisso, dhamme... saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī hoti, so saṅghe vivādam janeti; yo hoti vivādo bahujanāhitāya bahujanāsukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānam. Evarūpañce tumhe, ānanda, vivādamūlam ajjhattam vā bahiddhā vā samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, ānanda, vivādamūlam ajjhattam vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa ayatim anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānam hoti, evametassa pāpakassa vivādamūlassa ayatim anavassavo hoti.

45. “Puna caparam, ānanda, bhikkhu makkhī hoti paṭāsī...pe... issukī hoti maccharī...pe... saṭho hoti māyāvī...pe... pāpiccho hoti micchādiṭṭhi [micchādiṭṭhi (syā. kaṇ. pī. ka.)] ...pe... sandiṭṭhiparāmāsī hoti ādhānaggāhī dappaṭinissaggī. Yo so, ānanda, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī dappaṭinissaggī so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, ānanda, bhikkhu satthari agāravo viharati appatisso, dhamme... saṅghe... sikkhāya na paripūrakārī hoti so saṅghe vivādam janeti; yo hoti vivādo bahujanāhitāya bahujanāsukhāya, bahuno janassa anatthāya ahitāya dukkhāya devamanussānam. Evarūpañce tumhe, ānanda, vivādamūlam ajjhattam vā bahiddhā vā samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpañce tumhe, ānanda, vivādamūlam ajjhattam vā bahiddhā vā na samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa ayatim anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānam hoti, evametassa pāpakassa vivādamūlassa ayatim anavassavo hoti. Imāni kho, ānanda, cha vivādamūlāni.

46. “Cattārimāni, ānanda, adhikaraṇāni. Katamāni cattāri? Vivādādhikaraṇam, anuvādādhikaraṇam, āpattādhikaraṇam, kiccādhikaraṇam – imāni kho, ānanda, cattāri adhikaraṇāni. Satta kho panime, ānanda, adhikaraṇasamathā – uppānuppannānam adhikaraṇānam samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūlāvinayo dātabbo, paṭiññāya kāretabbam, yebhuyyasikā, tassapāpiyasikā, tiṇavatthārako.

47. “Kathañcānanda, sammukhāvinayo hoti? Idhānanda, bhikkhū vivadanti dhammoti vā adhammoti vā vinayoti vā avinayoti vā. Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbam. Sannipatitvā dhammanetti samanumajjitatibbā. Dhammanettim samanumajjityā yathā tattha sameti tathā tam adhikaraṇam vūpasametabbam. Evañ kho, ānanda, sammukhāvinayo hoti; evañca panidhekaccānam adhikaraṇānam vūpasamo hoti yadidam – sammukhāvinayena.

48. “Kathañcānanda, yebhuyyasikā hoti? Te ce, ānanda, bhikkhū na sakkonti tam adhikaraṇam tasminī āvāse vūpasametum. Tehānanda, bhikkhūhi yasminī āvāse bahutarā bhikkhū so āvāso gantabbo. Tattha sabbeheva samaggehi sannipatitabbam. Sannipatitvā dhammanetti samanumajjitatibbā. Dhammanettim samanumajjityā yathā tattha sameti tathā tam adhikaraṇam vūpasametabbam. Evañ kho, ānanda, yebhuyyasikā hoti, evañca panidhekaccānam adhikaraṇānam vūpasamo hoti yadidam – yebhuyyasikāya.

49. “Kathañcānanda, sativinayo hoti? Idhānanda, bhikkhū bhikkhuṃ evarūpāya garukāya āpattiyā codenti pārājikena vā pārājikasāmantena vā – ‘saratāyasmā evarūpiṃ [evarūpaṃ (sī. syā. kam. pī.) evarūpāya-iti vuccamānavacanena sameti. vinayenapi saṃsandetabbam] garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā’ti? So evamāha – ‘na kho aham, āvuso, sarāmi evarūpiṃ garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā’ti. Tassa kho [tassa kho evam (sabbattha)], ānanda, bhikkhuno sativinayo dātabbo. Evam kho, ānanda, sativinayo hoti, evañca panidhekaccānam adhikaraṇānam vūpasamo hoti yadidam – sativinayena.

50. “Kathañcānanda, amūl̄havinayo hoti? Idhānanda, bhikkhū bhikkhuṃ evarūpāya garukāya āpattiyā codenti pārājikena vā pārājikasāmantena vā – ‘saratāyasmā evarūpiṃ garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā’ti? (So evamāha – ‘na kho aham, āvuso, sarāmi evarūpiṃ garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā’ti. Tamenam so nibbeñtentam ativeñheti – ‘īnhāyasmā sādhukameva jānāhi yadi sarasi evarūpiṃ garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā’ti.) [() etthantare pātho cūlava. 237 natthi tassapāpiyasikāvāreevetena bhavitabbam] So evamāha – ‘aham kho, āvuso, ummādam pāpuṇīm cetaso vipariyāsam. Tena me ummattakena bahum assāmañakam ajjhaciñnam bhāsitaparikkantam [bhāsitaparikkantam (sī. syā. kam. pī.)]. Nāham tam sarāmi. Mūlhena me etam kata’nti. Tassa kho [tassa kho evam (syā. kam. ka.)], ānanda, bhikkhuno amūl̄havinayo dātabbo. Evam kho, ānanda, amūl̄havinayo hoti, evañca panidhekaccānam adhikaraṇānam vūpasamo hoti yadidam – amūl̄havinayena.

51. “Kathañcānanda, paññātakaraṇam hoti? Idhānanda, bhikkhu codito vā acodito vā āpattim sarati, vivarati uttānikaroti [uttāniṃ karoti (ka.)]. Tena, ānanda, bhikkhunā vuḍḍhataram bhikkhuṃ [vuḍḍhataro bhikkhu (sī. syā. kam. pī.)] upasañkamitvā ekamsam cīvaraṃ katvā pāde vanditvā ukkuṭikam nisīditvā añjaliṃ paggahetvā evamassa vacanīyo – ‘aham, bhante, itthannāmaṃ āpattim āpanno, tam pañidesemī’ti. So evamāha – ‘passasī’ti? ‘Āma passāmī’ti. ‘Āyatim samvareyyāsī’ti. (‘Samvarissāmī’ti.) [() vinaye natthi] Evam kho, ānanda, paññātakaraṇam hoti, evañca panidhekaccānam adhikaraṇānam vūpasamo hoti yadidam – paññātakaraṇena.

52. “Kathañcānanda, tassapāpiyasikā hoti? Idhānanda, bhikkhu bhikkhuṃ evarūpāya garukāya āpattiyā codeti pārājikena vā pārājikasāmantena vā – ‘saratāyasmā evarūpiṃ garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā’ti? So evamāha – ‘na kho aham, āvuso, sarāmi evarūpiṃ garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā’ti. Tamenam so nibbeñtentam ativeñheti – ‘īnhāyasmā sādhukameva jānāhi yadi sarasi evarūpiṃ garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā’ti. So evamāha – ‘na kho aham, āvuso, sarāmi evarūpiṃ garukam āpattim āpajjītā pārājikam vā; sarāmi ca kho aham, āvuso, evarūpiṃ appamattikam āpattim āpajjītā’ti. Tamenam so nibbeñtentam ativeñheti – ‘īnhāyasmā sādhukameva jānāhi yadi sarasi evarūpiṃ garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā’ti? So evamāha – ‘imañhi nāmāham, āvuso, appamattikam āpattim āpajjītvā apuṭṭho pañijānissāmi. Kim panāham evarūpiṃ garukam āpattim āpajjītvā pārājikam vā pārājikasāmantam vā puṭṭho napañijānissāmī’ti? So evamāha – ‘imañhi nāma tvam, āvuso, appamattikam āpattim āpajjītvā apuṭṭho napañijānissasi, kim pana tvam evarūpiṃ garukam āpattim āpajjītvā pārājikam vā pārājikasāmantam vā puṭṭho [apuṭṭho (syā. kam. ka.)] pañijānissasi? īnhāyasmā sādhukameva jānāhi yadi sarasi evarūpiṃ garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā’ti. So evamāha – ‘sarāmi kho aham, āvuso, evarūpiṃ garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā. Davā me etam vuttam, ravā me etam vuttañ – nāhañ tam sarāmi evarūpiṃ garukam āpattim āpajjītā pārājikam vā pārājikasāmantam vā’ti. Evam kho, ānanda, tassapāpiyasikā hoti, evañca panidhekaccānam adhikaraṇānam vūpasamo hoti yadidam – tassapāpiyasikāya.

53. “Kathañcānanda, tiṇavatthārako hoti? Idhānanda, bhikkhūnam bhanḍanajātānam kalahajātānam vivādāpannānam viharatam bahum assāmañakam ajjhaciñnam hoti bhāsitaparikkantam. Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbam. Sannipatitvā ekatopakkhikānam bhikkhūnam byattena

[byattarena (sī. pī. ka.)] bhikkhunā uṭṭhāyāsanā ekaṁsaṁ cīvaraṁ katvā añjaliṁ pañāmetvā saṅgo nīpetabbo –

‘Suñātu me, bhante, saṅgo. Idam amhākam bhaṇḍanajātānaṁ kalahajātānaṁ vivādāpannānam viharataṁ bahum assāmaṇakam ajjhaciṇṇam bhāsitaparikkantaṁ. Yadi saṅghassa pattakallam, aham yā ceva imesam āyasmantānaṁ āpatti yā ca attano āpatti, imesañceva āyasmantānaṁ atthāya attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyam, ṭhapetvā thullavajjam ṭhapetvā gihipaṭisamyyutta’’nti.

“Athāparesam ekatopakkhikānaṁ bhikkhūnaṁ byattena bhikkhunā uṭṭhāyāsanā ekamsam cīvaraṁ katvā añjaliṁ pañāmetvā saṅgo nīpetabbo –

‘Suñātu me, bhante, saṅgo. Idam amhākam bhaṇḍanajātānaṁ kalahajātānaṁ vivādāpannānam viharataṁ bahum assāmaṇakam ajjhaciṇṇam bhāsitaparikkantaṁ. Yadi saṅghassa pattakallam, aham yā ceva imesam āyasmantānaṁ āpatti yā ca attano āpatti, imesañceva āyasmantānaṁ atthāya attano ca atthāya, saṅghamajjhe tiṇavatthārakena deseyyam, ṭhapetvā thullavajjam ṭhapetvā gihipaṭisamyyutta’’nti.

“Evaṁ kho, ānanda, tiṇavatthārako hoti, evañca panidhekaccānaṁ adhikaraṇānam vūpasamo hoti yadidam – tiṇavatthārakena.

54. “Chayime, ānanda, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya samvattanti. Katame cha? Idhānanda, bhikkhuno mettam kāyakammam paccupaṭṭhitam hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya samvattati.

“Puna caparam, ānanda, bhikkhuno mettam vacīkammaṁ paccupaṭṭhitam hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya samvattati.

“Puna caparam, ānanda, bhikkhu – ye te lābhā dhammikā dhammadddhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi – apaṭīvibhattabhogī hoti, sīlavantehi sabrahmacārīhi sādhāraṇabhogī. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya samvattati.

“Puna caparam, ānanda, bhikkhu – yāni tāni sīlāni akhaṇḍāni acciddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni tathārūpesu sīlesu – sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya samvattati.

“Puna caparam, ānanda, bhikkhu – yāyam diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayā tathārūpāya diṭṭhiyā – diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya samvattati. Ime kho, ānanda, cha sāraṇīyā dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggiyā ekībhāvāya samvattanti.

“Ime ce tumhe, ānanda, cha sāraṇīye dhamme samādāya vatteyyātha, passatha no tumhe, ānanda, tam vacanapatham aṇum vā thūlam vā yām tumhe nādhivāseyyāthā”ti? “No hetam, bhante”.

“Tasmātihānanda, ime cha sāraṇīye dhamme samādāya vattatha. Tam vo bhavissati dīgharattam hitāya

sukhāyā”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṁ abhinandīti.

Sāmagāmasuttam niṭṭhitam catuttham.

5. Sunakkhattasuttam

55. Evam me sutam – ekam samayam bhagavā vesāliyam viharati mahāvane kūṭagārasalāyam. Tena kho pana samayena sambahulehi bhikkhūhi bhagavato santike aññā byākatā hoti – “‘khīnā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā’ti pajānāmā”ti. Assosi kho sunakkhatto licchaviputto – “sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā hoti – ‘khīnā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā’ti pajānāmā”ti. Atha kho sunakkhatto licchaviputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho sunakkhatto licchaviputto bhagavantam etadavoca – “sutam metaṁ, bhante – ‘sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā – khīnā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā’ti pajānāmā”ti. “Ye te, bhante, bhikkhū bhagavato santike aññām byākaṁsu – ‘khīnā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā’ti pajānāmā”ti, kacci te, bhante, bhikkhū sammadeva aññām byākaṁsu udāhu santetthekacce bhikkhū adhimānena aññām byākaṁsūti?

56. “Ye te, sunakkhatta, bhikkhū mama santike aññām byākaṁsu – ‘khīnā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā’ti pajānāmā”ti. “Santetthekacce bhikkhū sammadeva aññām byākaṁsu, santi panidhekacce bhikkhū adhimānenapi [adhimānena (?)] aññām byākaṁsu. Tatra, sunakkhatta, ye te bhikkhū sammadeva aññām byākaṁsu tesam tam tatheva hoti; ye pana te bhikkhū adhimānena aññām byākaṁsu tatra, sunakkhatta, tathāgatassa evam hoti – ‘dhammam nesam desessa’nti [deseyyanti (pi. ka.)]. Evañcettha, sunakkhatta, tathāgatassa hoti – ‘dhammam nesam desessa’nti. Atha ca panidhekacce moghapurisā pañhaṁ abhisāñkharityā abhisāñkharityā tathāgatam upasaṅkamitvā pucchanti. Tatra, sunakkhatta, yampi tathāgatassa evam hoti – ‘dhammam nesam desessa’nti tassapi hoti aññathatta”nti. “Etassa bhagavā kālo, etassa sugata kālo, yam bhagavā dhammam deseyya. Bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hi, sunakkhatta suñāhi, sādhukam manasi karohi; bhāsissāmī”ti. “Evam, bhante”ti kho sunakkhatto licchaviputto bhagavato paccassosi. Bhagavā etadavoca –

57. “Pañca kho ime, sunakkhatta, 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, sunakkhatta, pañca kāmaguṇā.

58. “Thānam kho panetaṁ, sunakkhatta, vijjati yam idhekacco purisapuggalo lokāmisādhimutto assa. Lokāmisādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā sañṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisam bhajati, tena ca vittim āpajjati; āneñjapañcasamyuttāya ca pana kathāya kacchamānāya na sussūsatī, na sotam odahati, na aññā cittam upaṭṭhāpeti [upaṭṭhāpeti (sī. syā. kam. pi.)], na ca tam purisam bhajati, na ca tena vittim āpajjati. Seyyathāpi, sunakkhatta, puriso sakamhā gāmā vā nigamā vā ciravippavuttho assa. So aññataram purisam passeyya tamhā gāmā vā nigamā vā acirapakkantam. So tam purisam tassa gāmassa vā nigamassa vā khematañca subhikkhatañca appābādhatañca puccheyya; tassa so puriso tassa gāmassa vā nigamassa vā khematañca subhikkhatañca appābādhatañca samseyya. Tam kiṁ maññasi, sunakkhatta, api nu so puriso tassa purisassa sussūseyya, sotam odaheyya, aññā cittam upaṭṭhāpeyya, tañca purisam bhajeyya, tena ca vittim āpajjeyyā”ti? “Evam, bhante”. “Evameva kho, sunakkhatta, thānametam vijjati yam idhekacco purisapuggalo lokāmisādhimutto assa. Lokāmisādhimuttassa kho, sunakkhatta,

purisapuggalassa tappatirūpī ceva kathā sañṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisam bhajati, tena ca vittim āpajjati; āneñjapaṭisamyuttāya ca pana kathāya kacchamānāya na sussūsatī, na sotam odahati, na aññā cittam upaṭṭhāpeti, na ca tam purisam bhajati, na ca tena vittim āpajjati. So evamassa veditabbo – ‘āneñjasamyojanena hi kho visamyutto [āneñjasamyojanena hi kho visamyutto-iti pātho sī. syā. kam. pī. potthakesu natthi, aṭṭhakathāsu pana tabbaṇṇanā dissatiyeva] lokāmisādhimutto purisapuggalo’’ti.

59. “Thānam kho panetām, sunakkhatta, vijjati yam idhekacco purisapuggalo āneñjādhimutto assa. Āneñjādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā sañthāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisam bhajati, tena ca vittim āpajjati; lokāmisapañcasamyuttāya ca pana kathāya kacchamānāya na sussūsatī, na sotam odahati, na aññā cittam upatthāpeti, na ca tam purisam bhajati, na ca tena vittim āpajjati. Seyyathāpi, sunakkhatta, pañdupalāso bandhanā pavutto abhabbo haritattāya; evameva kho, sunakkhatta, āneñjādhimuttassa purisapuggalassa ye lokāmisasamyojane se pavutte. So evamassa veditabbo – ‘lokāmisasamyojanena hi kho visamyyutto āneñjādhimutto purisapuggalo’”ti.

60. “Thānam kho panetam, sunakkhatta, vijjati yam idhekacco purisapuggalo
 ākiñcaññāyatanādhimutto assa. Ākiñcaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa
 tappatirūpī ceva kathā sañṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisam bhajati, tena
 ca vittim āpajjati; āneñjapañisañyuttāya ca pana kathāya kacchamānāya na sussūsatī, na sotam odahati,
 na aññā cittam upaṭṭhāpeti, na ca tam purisam bhajati, na ca tena vittim āpajjati. Seyyathāpi,
 sunakkhatta, puthusilā dvedhābhinnā appañisandhikā hoti; evameva kho, sunakkhatta,
 ākiñcaññāyatanādhimuttassa purisapuggalassa ye āneñjasamyojane se bhinne. So evamassa veditabbo –
 ‘āneñjasamyojanena hi kho visamutto ākiñcaññāyatanādhimutto purisapuggalo’”ti.

61. “Thānam kho panetam, sunakkhatta, vijjati yam idhekacco purisapuggalo nevasaññānāsaññāyatanādhimutto assa. Nevasaññānāsaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā sañthāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisam bhajati, tena ca vittim āpajjati; ākiñcaññāyatanapañcasamyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotam odahati, na aññā cittam upaṭṭhāpeti, na ca tam purisam bhajati, na ca tena vittim āpajjati. Seyyathāpi, sunakkhatta, puriso manuññabhojanam bhuttavī chaddeyya [chaddeyya (?)]. Tam kiñ maññasi, sunakkhatta, api nu tassa purisassa tasmiñ bhatte [vante (ka. sī.), bhutte (ka. sī. ka.)] puna bhottukamyatā assā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Aduñhi, bhante, bhattam [vantam (sī.)] pañcikulasammata”nti. “Evameva kho, sunakkhatta, nevasaññānāsaññāyatanādhimuttassa purisapuggalassa ye ākiñcaññāyatanasamyojane se vante. So evamassa veditabbo – ‘ākiñcaññāyatanasamyojanena hi kho visamutto nevasaññānāsaññāyatanādhimutto purisapuggalo’ti.

62. “Thānam kho panetam, sunakkhatta, vijjati yam idhekacco purisapuggalo sammā nibbānādhimutto assa. Sammā nibbānādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā sañthāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisam bhajati, tena ca vittim āpajjati; nevasaññānāsaññāyatanapaṭisamyojuttāya ca pana kathāya kacchamānāya na sussūsati, na sotam odahati, na aññā cittam upaṭṭhāpeti, na ca tam purisam bhajati, na ca tena vittim āpajjati. Seyyathāpi, sunakkhatta, tālo matthakacchinno abhabbo puna viruḷhiyā; evameva kho, sunakkhatta, sammā nibbānādhimuttassa purisapuggalassa ye nevasaññānāsaññāyatanasamyojane se ucchinnaṁūle tālāvatthukate anabhāvamkate [anabhāvakate (sī. pī.), anabhāvaṅgate (syā. kam.)] āyatim anuppādadhamme. So evamassa veditabbo – ‘nevasaññānāsaññāyatanasamyojanena hi kho visañyutto sammā nibbānādhimutto purisapuggalo’”ti.

63. ‘Thānam kho panetam, sunakkhatta, vijjati yam idhekaccassa bhikkhuno evamassa – ‘taṇhā kho sallam samaṇena vuttam, avijjāvisadoso, chandarāgabyāpādena ruppati. Tam me taṇhāsallam pahīnam, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmīti. Evamīmāni [evamīmāni (sī. pī.

ka.), evamādi (syā. kam.)] assa atathām samānam [atthām samānam (syā. kam. pī), atthasamānam (sī.)]. So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya; asappāyām cakkhunā rūpadassanām anuyuñjeyya, asappāyām sotena saddam anuyuñjeyya, asappāyām ghānena gandham anuyuñjeyya, asappāyām jivhāya rasam anuyuñjeyya, asappāyām kāyena phoṭṭhabbam anuyuñjeyya, asappāyām manasā dhammaṁ anuyuñjeyya. Tassa asappāyām cakkhunā rūpadassanām anuyuttassa, asappāyām sotena saddam anuyuttassa, asappāyām ghānena gandham anuyuttassa, asappāyām jivhāya rasam anuyuttassa, asappāyām kāyena phoṭṭhabbam anuyuttassa, asappāyām manasā dhammaṁ anuyuttassa rāgo cittam anuddhamseyya. So rāgānuddham̄sitena cittena maraṇam vā nigaccheyya maraṇamattam vā dukkham.

“Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gālhūpalepanena. Tassa mittāmacca nātisālohitā bhisakkam sallakattam upatthāpeyyum. Tassa so bhisakko sallakatto satthena vaṇamukham parikanteyya. Satthena vaṇamukham parikantitvā esaniyā sallam esitvā sallam abbuheyya, apaneyya visadosam saupādisesam. Saupādisesoti [anupādisesoti (sabbattha) ayam hi tathāgatassa visayo] jānamāno so evam vadeyya – ‘ambho purisa, ubbhataṁ kho te sallam, apanīto visadoso saupādiseso [anupādiseso (sabbattha) ayampi tathāgatassa visayo]. Analāñca te antarāyāya. Sappāyāni ceva bhojanāni bhuñjeyyāsi, mā te asappāyāni bhojanāni bhuñjato vaṇo assāvī assa. Kālena kālañca vaṇam dhoveyyāsi, kālena kālam vaṇamukham ālimpeyyāsi, mā te na kālena kālam vaṇam dhovato na kālena kālam vaṇamukham ālimpato pubbalohitam vaṇamukham pariyonandhi. Mā ca vātātape cārittam anuyuñji, mā te vātātape cārittam anuyuttassa rājosūkam vaṇamukham anuddham̄sesi. Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropīti [vaṇasāropīti (ka.) vaṇa + sam + ropī = vaṇasāropī-iti padavibhāgo]. Tassa evamassa – ‘ubbhataṁ kho me sallam, apanīto visadoso anupādiseso. Analāñca me antarāyāya’ti. So asappāyāni ceva bhojanāni bhuñjeyya. Tassa asappāyāni bhojanāni bhuñjato vaṇo assāvī assa. Na ca kālena kālam vaṇam dhoveyya, na ca kālena kālam vaṇamukham ālimpeyya. Tassa na kālena kālam vaṇam dhovato, na kālena kālam vaṇamukham ālimpato pubbalohitam vaṇamukham pariyonandheyra. Vātātape ca cārittam anuyuñjeyya. Tassa vātātape cārittam anuyuttassa rājosūkam vaṇamukham anuddham̄seyya. Na ca vaṇānurakkhī vihareyya na vaṇasāropī. Tassa imissā ca asappāyakiriyāya, asuci visadoso apanīto saupādiseso tadubhayena vaṇo puthuttam gaccheyya. So puthuttam gatena vaṇena maraṇam vā nigaccheyya maraṇamattam vā dukkham.

“Evameva kho, sunakkhatta, thānametam vijjati yaṁ idhekaccassa bhikkhuno evamassa – ‘tañhā kho sallam samañena vuttam, avijjāvisadoso chandarāgabyāpādena ruppati. Taṁ me tañhāsallam pahīnam, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmīti. Evañmāni assa atathām samānam. So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya, asappāyām cakkhunā rūpadassanām anuyuñjeyya, asappāyām sotena saddam anuyuñjeyya, asappāyām ghānena gandham anuyuñjeyya, asappāyām jivhāya rasam anuyuñjeyya, asappāyām kāyena phoṭṭhabbam anuyuñjeyya, asappāyām manasā dhammaṁ anuyuñjeyya. Tassa asappāyām cakkhunā rūpadassanām anuyuttassa, asappāyām sotena saddam anuyuttassa, asappāyām ghānena gandham anuyuttassa, asappāyām jivhāya rasam anuyuttassa, asappāyām kāyena phoṭṭhabbam anuyuttassa, asappāyām manasā dhammaṁ anuyuttassa rāgo cittam anuddham̄seyya. So rāgānuddham̄sitena cittena maraṇam vā nigaccheyya maraṇamattam vā dukkham. Maraṇañhetam, sunakkhatta, ariyassa vinaye yo sikkham paccakkhāya hīnāyāvattati; maraṇamattañhetam, sunakkhatta, dukkham yaṁ aññataram samkiliñtham āpattim āpajjati.

64. “Thānam kho panetam, sunakkhatta, vijjati yaṁ idhekaccassa bhikkhuno evamassa – ‘tañhā kho sallam samañena vuttam, avijjāvisadoso chandarāgabyāpādena ruppati. Taṁ me tañhāsallam pahīnam, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmīti. Sammā nibbānādhimuttasseva sato so yāni sammā nibbānādhimuttassa asappāyāni tāni nānuyuñjeyya, asappāyām cakkhunā rūpadassanām nānuyuñjeyya, asappāyām sotena saddam nānuyuñjeyya, asappāyām ghānena gandham nānuyuñjeyya, asappāyām jivhāya rasam nānuyuñjeyya, asappāyām kāyena phoṭṭhabbam nānuyuñjeyya, asappāyām manasā dhammaṁ nānuyuñjeyya. Tassa asappāyām cakkhunā rūpadassanām nānuyuttassa,

asappāyam sotena saddam nānuyuttassa, asappāyam ghānena gandham nānuyuttassa, asappāyam jivhāya rasam nānuyuttassa, asappāyam kāyena phoṭṭhabbam nānuyuttassa, asappāyam manasā dhammam nānuyuttassa rāgo cittam nānuddhamseyya. So na rāgānuddham̄sitena cittena neva maraṇam vā nigaccheyya na maraṇamattam vā dukkham.

“Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gālhūpalepanena. Tassa mittāmacca nātisālohitā bhisakkam sallakattam upaṭṭhāpeyyum. Tassa so bhisakko sallakatto satthena vaṇamukham parikanteyya. Satthena vaṇamukham parikantitvā esaniyā sallam eseyya. Esaniyā sallam esitvā sallam abbuheyya, apaneyya visadosam anupādisesam. Anupādisesoti jānamāno so evam vadeyya – ‘ambho purisa, ubbhataṁ kho te sallam, apanīto visadoso anupādiseso. Analāñca te antarāyāya. Sappāyāni ceva bhojanāni bhuñjeyyāsi, mā te asappāyāni bhojanāni bhuñjato vaṇo assāvī assa. Kālena kālañca vaṇam dhoveyyāsi, kālena kālam vaṇamukham ālimpeyyāsi. Mā te na kālena kālam vaṇam dhovato na kālena kālam vaṇamukham ālimpato pubbalohitam vaṇamukham pariyonandhi. Mā ca vātātape cārittam anuyuñji, mā te vātātape cārittam anuyuttassa rājosūkam vaṇamukham anuddham̄sesi. Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī’ti. Tassa evamassa – ‘ubbhataṁ kho me sallam, apanīto visadoso anupādiseso. Analāñca me antarāyāyā’ti. So sappāyāni ceva bhojanāni bhuñjeyya. Tassa sappāyāni bhojanāni bhuñjato vaṇo na assāvī assa. Kālena kālañca vaṇam dhoveyya, kālena kālam vaṇamukham ālimpeyya. Tassa kālena kālam vaṇam dhovato kālena kālam vaṇamukham ālimpato na pubbalohitam vaṇamukham pariyonandheyya. Na ca vātātape cārittam anuyuñjeyya. Tassa vātātape cārittam ananuyuttassa rājosūkam vaṇamukham nānuddhamseyya. Vaṇānurakkhī ca vihareyya vaṇasāropī. Tassa imissā ca sappāyakiriyāyaasu ca [asuci (sabbattha) socāti tabbaññanā manasikātabbā] visadoso apanīto anupādiseso tadubhayena vaṇo viruheyya. So ruñhena vaṇena sañchavinā neva maraṇam vā nigaccheyya na maraṇamattam vā dukkham.

“Evameva kho, sunakkhatta, thānametam vijjati yam idhekaccassa bhikkhuno evamassa – ‘tañhā kho sallam samañena vuttam, avijjāvisadoso chandarāgabyāpādena ruppati. Tam me tañhāsallam pahīnam, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī’ti. Sammā nibbānādhimuttasseva sato so yāni sammā nibbānādhimuttassa asappāyāni tāni nānuyuñjeyya, asappāyam cakkhunā rūpadassanam nānuyuñjeyya, asappāyam sotena saddam nānuyuñjeyya, asappāyam ghānena gandham nānuyuñjeyya, asappāyam jivhāya rasam nānuyuñjeyya, asappāyam kāyena phoṭṭhabbam nānuyuñjeyya, asappāyam manasā dhammam nānuyuñjeyya. Tassa asappāyam cakkhunā rūpadassanam nānuyuttassa, asappāyam sotena saddam nānuyuttassa, asappāyam ghānena gandham nānuyuttassa, asappāyam jivhāya rasam nānuyuttassa, asappāyam kāyena phoṭṭhabbam nānuyuttassa, asappāyam manasā dhammam nānuyuttassa, rāgo cittam nānuddham̄seyya. So na rāgānuddham̄sitena cittena neva maraṇam vā nigaccheyya na maraṇamattam vā dukkham.

65. “Upamā kho me ayam, sunakkhatta, katā atthassa viññāpanāya. Ayamevettha attho – vaṇoti kho, sunakkhatta, channetaṁ ajjhāttikānam āyatanānam adhivacanam; visadosoti kho, sunakkhatta, avijjāyetam adhivacanam; sallanti kho, sunakkhatta, tañhāyetam adhivacanam; esanīti kho, sunakkhatta, satiyāyetam adhivacanam; satthanti kho, sunakkhatta, ariyāyetam paññāya adhivacanam; bhisakko sallakattoti kho, sunakkhatta, tathāgatasassetam adhivacanam arahato sammāsambuddhassa.

“So vata, sunakkhatta, bhikkhu chasu phassāyatanesu samvutakārī ‘upadhi dukkhassa mūla’nti – iti viditvā nirupadhi upadhisañkhaye vimutto upadhisimī vā kāyam upasamharissati cittam vā uppādessañtī – netam thānam vijjati. Seyyathāpi, sunakkhatta, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno; so ca kho visena saṃsaṭṭho. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapañikūlo. Tam kim maññasi, sunakkhatta, api nu so puriso amum āpānīyakamṣam piveyya yam jaññā – ‘imāham pivitvā maraṇam vā nigacchāmi maraṇamattam vā dukkha’”nti? “No hetam, bhante”. “Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu samvutakārī ‘upadhi dukkhassa mūla’nti – iti viditvā nirupadhi upadhisañkhaye vimutto upadhisimī vā kāyam upasamharissati cittam vā uppādessañtī – netam thānam vijjati. Seyyathāpi, sunakkhatta, āsīviso

[āsiviso (ka.)] ghoraviso. Atha puriso āgaccheyya jīvitukāmo amaritukāmo suhkakāmo dukkhapaṭikūlo. Taṁ kim maññasi, sunakkhatta, api nu so puriso amussa āśīvisassa ghoravisassa hattham vā anguṭṭham vā dajjā [yuñjeyya (ka.)] yaṁ jaññā – ‘imināham daṭṭho maraṇam vā nigacchāmi maraṇamattam vā dukkha’’nti? ‘‘No hetam, bhante’’. ‘‘Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu samvutakārī ‘upadhi dukkhassa mūla’nti – iti viditvā nirupadhi upadhisaṅkhaye vimutto upadhisimīm vā kāyam upasamharissati cittam vā uppādessaṭti – netam thānam vijjat’’ti.

Idamavoca bhagavā. Attamano sunakkhatto licchaviputto bhagavato bhāsitaṁ abhinandīti.

Sunakkhattasuttaṁ niṭhitam pañcamam.

6. Āneñjasappāyasuttam

66. Evaṁ me sutam – ekaṁ samayam bhagavā kurūsu viharati kammāsadhammaṁ nāma kurūnaṁ nigamo. Tatra kho bhagavā bhikkhū āmantesi – ‘bhikkhavo’ti. ‘Bhadante’ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – ‘aniccā, bhikkhave, kāmā tucchā musā mosadhammā. Māyākatame tam, bhikkhave, bālalāpanam. Ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā – ubhayametaṁ māradheyam, mārassesa [mārassesava (ka.)] visayo, mārassesa nivāpo, mārassesa gocaro. Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārambhāpi samvattanti. Teva ariyasāvakassa idhamanusikkhato antarāyāya sambhavanti. Tatra, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā – ubhayametaṁ māradheyam, mārassesa visayo, mārassesa nivāpo, mārassesa gocaro. Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārambhāpi samvattanti, teva ariyasāvakassa idhamanusikkhato antarāyāya sambhavanti. Yamnūnāhaṁ vipulena mahaggatena cetasā vihareyyam abhibhuyya lokam adhiṭṭhāya manasā. Vipulena hi me mahaggatena cetasā viharato abhibhuyya lokam adhiṭṭhāya manasā ye pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārambhāpi te na bhavissanti. Tesam pahānā aparittañca me cittam bhavissati appamāṇam subhāvita’nti. Tassa evampaṭipannassa tabbahulavihārino āyatane cittam pasīdati. Sampasāde sati etarahi vā āneñjam samāpajjati paññāya vā adhimuccati kāyassa bhedā param maraṇā. Thānametam vijjati yaṁ tamṣamvattanikam viññānam assa āneñjūpagam. Ayam, bhikkhave, paṭhamā āneñjasappāyā paṭipadā akkhāyati’’.

67. ‘‘Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; yaṁ kiñci rūpaṁ (sabbam rūpaṁ) [() natthi sī. pī. potthakesu] cattāri ca mahābhūtāni, catunnañca mahābhūtānam upādāyarūpa’nti. Tassa evampaṭipannassa tabbahulavihārino āyatane cittam pasīdati. Sampasāde sati etarahi vā āneñjam samāpajjati paññāya vā adhimuccati kāyassa bhedā param maraṇā. Thānametam vijjati yaṁ tamṣamvattanikam viññānam assa āneñjūpagam. Ayam, bhikkhave, dutiyā āneñjasappāyā paṭipadā akkhāyati.

‘‘Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā – ubhayametaṁ aniccaṁ. Yadaniccaṁ tam nālam abhinanditum, nālam abhivaditum, nālam ajjhositu’nti. Tassa evampaṭipannassa tabbahulavihārino āyatane cittam pasīdati. Sampasāde sati etarahi vā āneñjam samāpajjati paññāya vā adhimuccati kāyassa bhedā param maraṇā. Thānametam vijjati yaṁ tamṣamvattanikam viññānam assa āneñjūpagam. Ayam, bhikkhave, tatiyā āneñjasappāyā patipadā akkhāyati.

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

dīṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca dīṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā; yā ca āneñjasaññā – sabbā saññā. Yatthetā aparisēsā nirujjhanti etam santam etam pañtam – yadidam ākiñcaññāyatana’nti. Tassa evampaṭipannassa tabbahulavihārino āyatane cittam pasidati. Sampasāde sati etarahi vā ākiñcaññāyatanaṁ samāpajjati paññāya vā adhimuccati kāyassa bhedā param marañā. Thānametam vijjati yam tamṣamvattanikam viññānam assa ākiñcaññāyatanaūpagaṁ. Ayam, bhikkhave, pathamā ākiñcaññāyatanaṁ appāyā paṭipadā akkhāyati.

69. “Puna caparam, bhikkhave, ariyasāvako araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati – ‘suññamidaṁ attena vā attaniyena vā’ti. Tassa evampaṭipannassa tabbahulavihārino āyatane cittam pasidati. Sampasāde sati etarahi vā ākiñcaññāyatanaṁ samāpajjati paññāya vā adhimuccati kāyassa bhedā param marañā. Thānametam vijjati yam tamṣamvattanikam viññānam assa ākiñcaññāyatanaūpagaṁ. Ayam, bhikkhave, dutiyā ākiñcaññāyatanaṁ appāyā paṭipadā akkhāyati.

70. “Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘nāham kvacani [kvacini (syā. kam. sī. aṭṭha.)] kassaci kiñcanatasmiṁ [kiñcanatasmi (?)], na ca mama kvacani kismiñci kiñcanam natthi’ti. Tassa evampaṭipannassa tabbahulavihārino āyatane cittam pasidati. Sampasāde sati etarahi vā ākiñcaññāyatanaṁ samāpajjati paññāya vā adhimuccati kāyassa bhedā param marañā. Thānametam vijjati yam tamṣamvattanikam viññānam assa ākiñcaññāyatanaūpagaṁ. Ayam, bhikkhave, tatiyā ākiñcaññāyatanaṁ appāyā paṭipadā akkhāyati.

“Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘ye ca dīṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca dīṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca dīṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca dīṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā; yā ca āneñjasaññā, yā ca ākiñcaññāyatanaṁ assaññā – sabbā saññā. Yatthetā aparisēsā nirujjhanti etam santam etam pañtam – yadidam nevasaññānāsaññāyatana’nti. Tassa evampaṭipannassa tabbahulavihārino āyatane cittam pasidati. Sampasāde sati etarahi vā nevasaññānāsaññāyatanaṁ samāpajjati paññāya vā adhimuccati kāyassa bhedā param marañā. Thānametam vijjati yam tamṣamvattanikam viññānam assa nevasaññānāsaññāyatanaūpagaṁ. Ayam, bhikkhave, nevasaññānāsaññāyatanaṁ appāyā paṭipadā akkhāyati’ti.

71. Evam vutte, āyasmā ānando bhagavantam etadavoca – “idha, bhante, bhikkhu evam paṭipanno hoti – ‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi yam, bhūtam – tam pajahāmī’ti. Evam upekkham paṭilabhati. Parinibbāyeyya nu kho so, bhante, bhikkhu na vā parinibbāyeyyā’ti? “Apetthekacco, ānanda, bhikkhu parinibbāyeyya, apetthekacco bhikkhu na parinibbāyeyyā”ti. “Ko nu kho, bhante, hetu ko paccayo yenapetthekacco bhikkhu parinibbāyeyya, apetthekacco bhikkhu na parinibbāyeyyā”ti? “Idhānanda, bhikkhu evam paṭipanno hoti – ‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yam bhūtam – tam pajahāmī’ti. Evam upekkham paṭilabhati. So tam upekkham abhinandati, abhivadati, ajjhosāya tiṭṭhati. Tassa tam upekkham abhinandato abhivadato ajjhosāya tiṭṭhato tannissitam hoti viññānam tadupādānam. Saupādāno, ānanda, bhikkhu na parinibbāyati”ti. “Kaham pana so, bhante, bhikkhu upādiyamāno upādiyati”ti? “Nevasaññānāsaññāyatanaṁ, ānandā”ti. “Upādānaseṭṭham kira so, bhante, bhikkhu upādiyamāno upādiyati”ti? “Upādānaseṭṭhañhi so, ānanda, bhikkhu upādiyamāno upādiyati. Upādānaseṭṭhañhetam, ānanda, yadidam – nevasaññānāsaññāyatanaṁ”.

72. “Idhānanda, bhikkhu evam paṭipanno hoti – ‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yam bhūtam – tam pajahāmī’ti. Evam upekkham paṭilabhati. So tam upekkham nābhinandati, nābhivadati, na ajjhosāya tiṭṭhati. Tassa tam upekkham anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitam hoti viññānam na tadupādānam. Anupādāno, ānanda, bhikkhu parinibbāyati”ti.

73. “Acchariyaṁ, bhante, abbhutam, bhante! Nissāya nissāya kira no, bhante, bhagavatā oghassa

nittharaṇā akkhātā. Katamo pana, bhante, ariyo vimokkho”ti? “Idhānanda, bhikkhu ariyasāvako iti paṭisañcikkhati – ‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā; yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā; ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā; yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā; yā ca āneñjasaññā, yā ca ākiñcaññāyatanaññā, yā ca nevasaññāsaññāyatanaññā – esa sakkāyo yāvatā sakkāyo. Etam amataṁ yadidam anupādā cittassa vimokkho. Iti, kho, ānanda, desitā mayā āneñjasappāyā paṭipadā, desitā ākiñcaññāyatanaññāpasappāyā paṭipadā, desitā nevasaññāsaññāyatanaññāpasappāyā paṭipadā, desitā nissāya nissāya oghassa nittharaṇā, desito ariyo vimokkho. Yaṁ kho, ānanda, satthārā karaṇīyam sāvakānaṁ hitesinā anukampakena anukampam upādāya, kataṁ vo taṁ mayā. Etāni, ānanda, rukkhamūlāni, etāni suññāgārāni. Jhāyathānanda, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayam vo amhākam anusāsanī”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.

Āneñjasappāyasuttam niṭhitam chaṭṭham.

7. Gaṇakamoggallānasuttam

74. Evaṁ me sutam – ekam samayam bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde. Atha kho gaṇakamoggallāno [gaṇakamoggalāno (ka.)] brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho gaṇakamoggallāno brāhmaṇo bhagavantam etadavoca –

“Seyyathāpi, bho gotama, imassa migāramātupāsādassa dissati anupubbashikkhā anupubbakiriyā anupubbapaṭipadā yadidam – yāva pacchimasopānakalevaraः: imesampi hi, bho gotama, brāhmaṇānam dissati anupubbashikkhā anupubbakiriyā anupubbapaṭipadā yadidam – ajjheneः: imesampi hi, bho gotama, issāsānam dissati anupubbashikkhā anupubbakiriyā anupubbapaṭipadā yadidam – issatthe [issatte (ka.)]. Amhākampi hi, bho gotama, gaṇakānaṁ gaṇanājīvānam dissati anupubbashikkhā anupubbakiriyā anupubbapaṭipadā yadidam – saṅkhāne. Mayañhi, bho gotama, antevāsim labhitvā paṭhamam evam gaṇāpema – ‘ekam ekakam, dve dukā, tīṇi tikā, cattāri catukkā, pañca pañcakā, cha chakkā, satta sattakā, aṭṭha aṭṭhakā, nava navakā, dasa dasakā’ti; satampi mayam, bho gotama, gaṇāpema, bhiyyopi gaṇāpema. Sakkā nu kho, bho gotama, imasmimpi dhammadvinaye evameva anupubbashikkhā anupubbakiriyā anupubbapaṭipadā paññapetu’nti?

75. “Sakkā, brāhmaṇa, imasmimpi dhammadvinaye anupubbashikkhā anupubbakiriyā anupubbapaṭipadā paññapetum. Seyyathāpi, brāhmaṇa, dakkho assadammako bhaddam assājānīyam labhitvā paṭhameneva mukhādhāne kāraṇam kāreti, atha uttarim kāraṇam kāreti; evameva kho, brāhmaṇa, tathāgato purisadammaṁ labhitvā paṭhamam evam vineti – ‘ehi tvam, bhikkhu, sīlavā hohi, pātimokkhasaṁvarasamvuto viharāhi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesū’’ti.

“Yato kho, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṁvarasamvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, tamenam tathāgato uttarim vineti – ‘ehi tvam, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpam disvā mā nimittaggāhī hohi mānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyam asamvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa samvarāya paṭipajjāhi; rakkhāhi cakkhundriyam, cakkhundriye samvaram āpajjāhi. Sotena saddam sutvā...pe... ghānena gandham ghāyitvā...pe... jivhāya rasam sāyitvā...pe... kāyena phothabbam phusitvā...pe... manasā dhammam viññāya mā nimittaggāhī hohi mānubyañjanaggāhī. Yatvādhikaraṇamenam manindriyam asamvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa samvarāya paṭipajjāhi; rakkhāhi manindriyam, manindriye samvaram āpajjāhī’’ti.

“Yato kho, brāhmaṇa, bhikkhu indriyesu guttadvāro hoti, tamenam tathāgato uttarīm vineti – ‘ehi tvam, bhikkhu, bhojane mattaññū hohi. Paṭisaṅkhā yoniso āhāram āhāreyyāsi – neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṛthityā yāpanāya vihiṁsūparatiyā brahmacariyānuggahāya – iti purāṇa ca vedanam paṭhaṅkhami, navaṇca vedanam na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’’ti.

“Yato kho, brāhmaṇa, bhikkhu bhojane mattaññū hoti, tamenam tathāgato uttarīm vineti – ‘ehi tvam, bhikkhu, jāgariyam anuyutto viharāhi, divasam caṅkamena nisajjāya āvaraṇīyehi dhammehi cittam parisodhehi, rattiyā pathamam yāmam caṅkamena nisajjāya āvaraṇīyehi dhammehi cittam parisodhehi, rattiyā majjhimaṁ yāmam dakkhiṇena passena sīhaseyyam kappeyyāsi pāde pādam accādhāya sato sampajāno uṭṭhānasaññam manasikaritvā, rattiyā pacchimam yāmam paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittam parisodhehi”’ti.

“Yato kho, brāhmaṇa, bhikkhu jāgariyam anuyutto hoti, tamenam tathāgato uttarīm vineti – ‘ehi tvam, bhikkhu, satisampajaññena samannāgato hohi, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samiñjite pasārite sampajānakārī, saṅghāṭipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṛhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī”’ti.

“Yato kho, brāhmaṇa, bhikkhu satisampajaññena samannāgato hoti, tamenam tathāgato uttarīm vineti – ‘ehi tvam, bhikkhu, vivittam senāsanam bhajāhi araññam rukkhamūlam pabbataṁ kandaram giriguham susānam vanapattham abbhokāsam palālapuñja’nti. So vivittam senāsanam bhajati araññam rukkhamūlam pabbataṁ kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. So pacchābhuttam piṇḍapātapaṭikkanto niśidati pallaṅkam ābhujitvā, ujum kāyam pañdhāya, parimukham satim upaṭṭhapetvā. So abhijjhām loke pahāya vigatābhijjhena cetā vīharati, abhijjhāya cittam parisodheti; byāpādapadosam pahāya abyāpannacitto vīharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittam parisodheti; thinamiddham [thīnamiddham (sī. syā. kam. pī.)] pahāya vigatathinamiddho vīharati ālokasaññī sato sampajāno, thinamiddhā cittam parisodheti; uddhaccakukkuccam pahāya anuddhato vīharati ajjhattam vūpasantacitto, uddhaccakukkuccā cittam parisodheti; vicikicchaṁ pahāya tiṇṭavicičiccho vīharati akathāmkathī kusalesu dhammesu, vicikicchāya cittam parisodheti.

76. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja vīharati. Vitakkavicārānam vūpasamā ajjhattam sampaśādanam...pe... dutiyam jhānam upasampajja vīharati. Pītiyā ca virāgā... tatiyam jhānam upasampajja vīharati. Sukhassa ca pahānā... catuttham jhānam upasampajja vīharati.

“Ye kho te, brāhmaṇa, bhikkhū sekkhā [sekkhā (sabbattha)] apattamānasā anuttaram yogakkhemam patthayamānā vīharanti tesu me ayaṁ evarūpī anusāsanī hoti. Ye pana te bhikkhū arahanto khīṇasavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadathā parikkhīṇabhabhasamyojanā sammadaññā vimuttā tesam ime dhammā diṭṭhadhammasukhavīhārāya ceva saṃvattanti, satisampajaññāya cā’’ti.

Evam vutte, gaṇakamoggallāno brāhmaṇo bhagavantam etadavoca – “kim nu kho bhoto gotamassa sāvakā bhotā gotamena evam ovadīyamānā evam anusāsiyamānā sabbe accantam niṭṭham nibbānam ārādhentti udāhu ekacce nārādhentī”’ti? “Appekacce kho, brāhmaṇa, mama sāvakā mayā evam ovadīyamānā evam anusāsiyamānā accantam niṭṭham nibbānam ārādhenti, ekacce nārādhentī”’ti.

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

nārādhenti”ti?

77. “Tena hi, brāhmaṇa, tamyevettha paṭipucchissāmi. Yathā te khameyya tathā nam byākareyyāsi. Tam kiṁ maññasi, brāhmaṇa, kusalo tvam rājagahagāmissa maggassā”ti? “Evam, bho, kusalo aham rājagahagāmissa maggassā”ti. “Tam kiṁ maññasi, brāhmaṇa, idha puriso āgaccheyya rājagaham gantukāmo. So tam upasaṅkamitvā evam vadeyya – ‘icchāmaham, bhante, rājagaham gantum; tassa me rājagahassa maggām upadisā’ti. Tamenam tvam evam vadeyyāsi – ‘ehambho [evam bho (sī, pī.)] purisa, ayam maggo rājagaham gacchati. Tena muhuttam gaccha, tena muhuttam gantvā dakkhissasi amukam nāma gāmam, tena muhuttam gaccha, tena muhuttam gantvā dakkhissasi amukam nāma nigamam; tena muhuttam gaccha, tena muhuttam gantvā dakkhissasi rājagahassa ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharaṇīrāmaṇeyyaka’nti. So tayā evam ovadīyamāno evam anusāsīyamāno ummaggām gahetvā pacchāmukho gaccheyya. Atha dutiyo puriso āgaccheyya rājagaham gantukāmo. So tam upasaṅkamitvā evam vadeyya – ‘icchāmaham, bhante, rājagaham gantum; tassa me rājagahassa maggām upadisā’ti. Tamenam tvam evam vadeyyāsi – ‘ehambho purisa, ayam maggo rājagaham gacchati. Tena muhuttam gaccha, tena muhuttam gantvā dakkhissasi amukam nāma gāmam; tena muhuttam gaccha, tena muhuttam gantvā dakkhissasi amukam nāma nigamam; tena muhuttam gaccha, tena muhuttam gantvā dakkhissasi rājagahassa ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharaṇīrāmaṇeyyaka’nti. So tayā evam ovadīyamāno evam anusāsīyamāno sotthinā rājagaham gaccheyya. Ko nu kho, brāhmaṇa, hetu ko paccayo yam tiṭṭhateva rājagaham, tiṭṭhati rājagahagāmī maggo, tiṭṭhasi tvam samādapetā; atha ca pana tayā evam ovadīyamāno evam anusāsīyamāno eko puriso ummaggām gahetvā pacchāmukho gaccheyya, eko sotthinā rājagaham gaccheyyā”ti? “Ettha kyāham, bho gotama, karomi? Maggakkhāyīham, bho gotamā”ti.

“Evameva kho, brāhmaṇa, tiṭṭhateva nibbānam, tiṭṭhati nibbānagāmī maggo, tiṭṭhāmaham samādapetā; atha ca pana mama sāvakā mayā evam ovadīyamānā evam anusāsīyamānā appekacce accantam niṭṭham nibbānam ārādhenti, ekacce nārādhenti. Ettha kyāham, brāhmaṇa, karomi? Maggakkhāyīham, brāhmaṇa, tathāgato”ti.

78. Evam vutte, gaṇakamoggallāno brāhmaṇo bhagavantam etadavoca – “yeme, bho gotama, puggalā assaddhā jīvikatthā na saddhā agārasmā anagāriyam pabbajitā saṭhā māyāvino ketabino [keṭubhino (sī. syā. kam. pī.)] uddhatā unnaṭā capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattaññuno jāgariyam ananuyuttā sāmaññe anapekkhavanto sikkhāya na tibbagāravā bāhulikā [bāhullikā (syā. kam.)] sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā kusītā hīnavīriyā muṭṭhassatino asampajānā samāhitā vibbhantacittā duppaññā elamūgā, na tehi bhavam gotamo saddhim samvasati”.

“Ye pana te kulaputtā saddhā agārasmā anagāriyam pabbajitā asaṭhā amāyāvino aketabino anuddhatā anunnaṭā acopalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattaññuno jāgariyam anuyuttā sāmaññe apekkhavanto sikkhāya tibbagāravā nabāhulikā nasāthalikā okkamane nikkhittadhurā paviveke pubbaṅgamā āraddhavīriyā pahitattā upaṭṭhitassatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, tehi bhavam gotamo saddhim samvasati.

“Seyyathāpi, bho gotama, ye keci mūlagandhā, kālānusāri tesam aggamakkhāyat; ye keci sāragandhā, lohitacandanaṁ tesam aggamakkhāyat; ye keci pupphagandhā, vassikam tesam aggamakkhāyat; evameva bhotō gotamassa ovādo paramajjadhammesu.

“Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama! Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggām ācikkheyya, andhakāre vā telapajjotam dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ti; evamevam bhotā gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam gotamam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Upāsakanam

mam bhavam gotamo dhāretu ajjatagge pāñupetam saraṇam gata”nti.

Gaṇakamoggallānasuttam niṭhitam sattamam.

8. Gopakamoggallānasuttam

79. Evaṁ me sutam – ekam samayam āyasmā ānando rājagahe viharati veļuvane kalandakanivāpe aciraparinibbutē bhagavati. Tena kho pana samayena rājā māgadho ajātasattu vedehiputto rājagahaṁ paṭisāṅkhārāpeti rañño pajjotassa āsaṅkamāno. Atha kho āyasmā ānando pubbañhasamayam nivāsetvā pattacīvaramādāya rājagahaṁ piṇḍāya pāvisi. Atha kho āyasmato ānandassa etadahosi – “atippago kho tāva rājagahe piṇḍāya caritum. Yamenūnāhaṁ yena gopakamoggallānassa brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo tenupasaṅkameyya”nti.

Atha kho āyasmā ānando yena gopakamoggallānassa brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo tenupasaṅkami. Addasā kho gopakamoggallāno brāhmaṇo āyasmantam ānandam dūratova āgacchantam. Disvāna āyasmantam ānandam etadavoca – “etu kho bhavam ānando. Svāgataṁ bhotu ānandassa. Cirassam kho bhavam ānando imam pariyāyamakāsi yadidam idhāgamanāya. Nisīdatu bhavam ānando, idamāsanam paññatta”nti. Nisīdi kho āyasmā ānando paññatte āsane. Gopakamoggallānopi kho brāhmaṇo aññataram nīcam āsanam gahetvā ekamantam nisīdi. Ekamantam nisinno kho gopakamoggallāno brāhmaṇo āyasmantam ānandam etadavoca – “atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbam sabbathāsabbam samannāgato yehi dhammehi samannāgato so bhavam gotamo ahosi araham sammāsambuddho”ti? “Natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbam sabbathāsabbam samannāgato yehi dhammehi samannāgato so bhagavā ahosi araham sammāsambuddho. So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovidō; maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā”ti. Ayañca hidam āyasmato ānandassa gopakamoggallānena brāhmaṇena saddhiṁ antarākathā vippakatā ahosi.

Atha kho vassakāro brāhmaṇo magadhamahāmatto rājagahe kammante anusaññāyamāno yena gopakamoggallānassa brāhmaṇassa kammanto, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmata ānandena saddhiṁ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho vassakāro brāhmaṇo magadhamahāmatto āyasmantam ānandam etadavoca – “kāyanuttha, bho ānanda, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Idha maṁ, brāhmaṇa, gopakamoggallāno brāhmaṇo evamāha – ‘atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbam sabbathāsabbam samannāgato yehi dhammehi samannāgato so bhavam gotamo ahosi araham sammāsambuddho’ti. Evaṁ vutte aham, brāhmaṇa, gopakamoggallānam brāhmaṇam etadavocam – ‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbam sabbathāsabbam samannāgato yehi dhammehi samannāgato so bhagavā ahosi araham sammāsambuddho. So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovidō; maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā’ti. Ayaṁ kho no, brāhmaṇa, gopakamoggallānena brāhmaṇena saddhiṁ antarākathā vippakatā. Atha tvam anuppatto”ti.

80. “Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito – ‘ayam vo mamaccayena paṭisaranam bhavissati’ti, yam tumhe etarahi paṭipādeyyāthā’ti [paṭidhāveyyāthāti (sī. syā. kam. pī.)]? “Natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena thapito – ‘ayam vo mamaccayena patisaranam bhavissati’ti, yam mayam etarahi paṭipādeyyāmā’ti. “Atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ‘ayam no bhagavato accayena patisaranam bhavissati’ti, yam tumhe etarahi paṭipādeyyāthā’ti? “Natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ‘ayam no bhagavato accayena paṭisaranam bhavissati’ti, yam mayam etarahi

paṭipādeyyāmā”ti. “Evam appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggiyā”ti? “Na kho mayam, brāhmaṇa, appaṭisaraṇā; sappaṭisaraṇā mayam, brāhmaṇa; dhammappaṭisaraṇā”ti.

““Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito – ayam vo mamaccayena paṭisaraṇam bhavissatītī, yam tumhe etarahi paṭipādeyyāthā”ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito – ayam vo mamaccayena paṭisaraṇam bhavissatītī, yam mayam etarahi paṭipādeyyāmā”ti vadesi; ‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayam no bhagavato accayena paṭisaraṇam bhavissatītī, yam tumhe etarahi paṭipādeyyāthā”ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayam no bhagavato accayena paṭisaraṇam bhavissatītī, yam mayam etarahi paṭipādeyyāmā”ti – vadesi; ‘evam appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggiyā”ti iti puṭṭho samāno ‘na kho mayam, brāhmaṇa, appaṭisaraṇā; sappaṭisaraṇā mayam, brāhmaṇa; dhammappaṭisaraṇā”ti vadesi. Imassa pana, bho ānanda, bhāsitassa katham attho daṭṭhabbo”ti?

81. “Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena bhikkhūnam sikkhāpadam paññattam, pātimokkham uddiṭṭham. Te mayam tadauposathe yāvatikā ekam gāmakhettam upanissāya viharāma te sabbe ekajjhām sannipatāma; sannipatitvā yassa tam pavattati tam ajjhesāma. Tasmīm ce bhaññamāne hoti bhikkhussa āpatti hoti vītikkamo tam mayam yathādhammam yathānusīṭṭham kāremāti.

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

““Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito – ayam vo mamaccayena paṭisaraṇam bhavissatītī yam tumhe etarahi paṭipādeyyāthā”ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito – ayam vo mamaccayena paṭisaraṇam bhavissatītī yam mayam etarahi paṭipādeyyāmā”ti vadesi; ‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayam no bhagavato accayena paṭisaraṇam bhavissatītī yam tumhe etarahi paṭipādeyyāthā”ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito – ayam no bhagavato accayena paṭisaraṇam bhavissatītī yam mayam etarahi paṭipādeyyāmā”ti vadesi; ‘atthi nu kho, bho ānanda, ekabhikkhupi yam tumhe etarahi sakkarotha garum karotha mānetha pūjetha; sakkatvā garum katvā upanissāya viharathā”ti – iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi yam mayam etarahi sakkaroma garum karoma mānema pūjema; sakkatvā garum katvā upanissāya viharāmā”ti vadesi. Imassa pana, bho ānanda, bhāsitassa katham attho daṭṭhabbo”ti?

82. “Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa pasādanīyā dhammā akkhātā. Yasmīm no ime dhammā saṃvijjanti tam mayam etarahi sakkaroma garum karoma mānema pūjema; sakkatvā garum katvā upanissāya viharāma. Katame dasa?

“Idha, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasāmavuto viharati ācāragocarasampanno, anumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

“Bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā, majjhēkalyāṇā, pariyośānakalyāṇā, sāttham, sabyañjanam [sātthā sabyañjanā (sī. syā. kam.)], kevalaparipuṇṇam parisuddham brahmacariyam abhivadantnti tathārūpāssa dhammā bahussutā honti dhātā [dhātā (sī. syā. kam. pī.)] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

“Santuṭho hoti () [(itarītarehi) dī. ni. 3.345]
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.

“Catunnam jhānānam ābhicetasikānam diṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchalābhī akasiralābhī.

“Anekavihitam iddhividham paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvam tirobhāvam; tirokuṭṭam [tirokuḍḍam (sī. syā. kam. pī.)] tiropākāram tiropabbataṁ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjam karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyam; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evam̄mahiddhike evam̄mahānubhāve pāṇinā parimasati [parāmasati (ka.)] parimajjati, yāva brahmałokāpi kāyena vasam vatteti.

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

“Parasattānam parapuggalānam cetasā ceto paricca pajānāti. 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, mahaggatam vā cittam ‘mahaggatam citta’nti pajānāti, amahaggatam vā cittam ‘amahaggatam citta’nti pajānāti, sauttaram vā cittam ‘sauvaram 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.

“Anekavihitam pubbenivāsam anussarati, seyyathidam – ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvatṭakappe anekepi vivaṭṭakappe anekepi saṃvatṭavivaṭṭakappe – ‘amutrāsim evamnāmo evamgutto evamvaṇṇo evamāhāro evamsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādīm; tatrāpāsim evamnāmo evamgutto evamvaṇṇo evamāhāro evamsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati.

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

“Āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

“Ime kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa pasādanīyā dhammā akkhātā. Yasmim no ime dhammā saṃvijjanti tam mayam etarahi sakkaroma garum karoma mānema pūjema; sakkatvā garum katvā upanissāya viharāmā”ti.

83. Evam vutte vassakāro brāhmaṇo magadhamahāmatto upanandaṁ senāpatim āmantesi – “tam kiṁ maññati bhavaṁ senāpati [maññasi evam senāpati (syā. kam. pī.), maññasi senāpati (sī.), maññasi bhavaṁ senāpati (ka.)] yadime bhonto sakkātabbam sakkaronti, garum kātabbam garum karonti, mānetabbam mānenti, pūjetabbam pūjenti”? “Tagghime [taggha me (ka.)] bhonto sakkātabbam sakkaronti, garum kātabbam garum karonti, mānetabbam mānenti, pūjetabbam pūjenti. Imañca hi te bhonto na sakkareyyum na garum kareyyum na māneyyum na pūjeyyum; atha kiñcarahi te bhonto sakkareyyum garum kareyyum māneyyum pūjeyyum, sakkatvā garum katvā mānetvā pūjetvā

upanissāya vihareyyu”nti? Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmantam ānandam etadavoca – “kaham pana bhavaṁ ānando etarahi viharati”ti? “Veļuvane khoham, brāhmaṇa, etarahi viharāmī”ti. “Kacci pana, bho ānanda, veļuvanaṁ ramaṇīyañceva appasaddañca appanigghosañca vijanavātam manussarāhasseyyakam [manussarāhasseyyakam (sī. syā. kam. pī.)] paṭisallānasāruppa”nti? “Tagga, brāhmaṇa, veļuvanaṁ ramaṇīyañceva appasaddañca appanigghosañca vijanavātam manussarāhasseyyakam paṭisallānasāruppam, yathā tam tumhādisehi rakkhakehi gopakehī”ti. “Tagga, bho ānanda, veļuvanaṁ ramaṇīyañceva appasaddañca appanigghosañca vijanavātam manussarāhasseyyakam paṭisallānasāruppam, yathā tam bhavantehi jhāyīhi jhānasilīhi. Jhāyino ceva bhavanto jhānasilino ca”.

“Ekamidāham, bho ānanda, samayaṁ so bhavaṁ gotamo vesāliyam viharati mahāvane kūṭagārasālāyam. Atha khvāham, bho ānanda, yena mahāvanaṁ kūṭagārasālā yena so bhavaṁ gotamo tenupasaṅkamī. Tatra ca pana so [tatra ca so (sī. pī.)] bhavaṁ gotamo anekapariyāyena jhānakatham kathesi. Jhāyī ceva so bhavaṁ gotamo ahosi jhānasilī ca. Sabbañca pana so bhavaṁ gotamo jhānam vanñesi”ti.

84. “Na ca kho, brāhmaṇa, so bhagavā sabbam jhānam vanñesi, napi so bhagavā sabbam jhānam na vanñesīti. Katham rūpañca, brāhmaṇa, so bhagavā jhānam na vanñesi? Idha, brāhmaṇa, ekacco kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇam yathābhūtaṁ nappajānāti; so kāmarāgamyeva antaraṁ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇam yathābhūtaṁ nappajānāti; so byāpādamyeva antaraṁ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇam yathābhūtaṁ nappajānāti; so thinamiddhamyeva antaraṁ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇam yathābhūtaṁ nappajānāti; so uddhaccakukkuccamyeva antaraṁ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇam yathābhūtaṁ nappajānāti; so vicikicchāmyeva antaraṁ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Evarūpaṁ kho, brāhmaṇa, so bhagavā jhānam na vanñesi.

“Katham rūpañca, brāhmaṇa, so bhagavā jhānam vanñesi? Idha, brāhmaṇa, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam...pe... tatiyam jhānam... catuttham jhānam upasampajja viharati. Evarūpaṁ kho, brāhmaṇa, so bhagavā jhānam vanñesi”ti.

“Gārayham kira, bho ānanda, so bhavaṁ gotamo jhānam garahi, pāsamsam pasamsi. Handa, ca dāni mayam, bho ānanda, gacchāma; bahukiccā mayam bahukaraṇīyā”ti. “Yassadānī tvam, brāhmaṇa, kālam maññasi”ti. Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmato ānandassa bhāsitam abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmi.

Atha kho gopakamoggallāno brāhmaṇo acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantam ānandam etadavoca – “yam no mayam bhavantam ānandam apucchimhā tam no bhavaṁ ānando na byākāsī”ti. “Nanu te, brāhmaṇa, avocumhā – ‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbam sabbathāsabbam samannāgato yehi dhammehi samannāgato so bhagavā ahosi araham sammāsambuddho. So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovidō. Maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā”ti.

Gopakamoggallānasuttaṁ niṭṭhitam atṭhamam.

9. Mahāpuṇṇamasuttam

85. Evam me sutam – ekaṁ samayam bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahiposathe pannarase puṇṇaya puṇṇamāya rattiya bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho aññataro bhikkhu uṭṭhāyāsanā ekaṁsam cīvaraṁ katvā yena bhagavā tenañjaliṁ pañāmetvā bhagavantam etadavoca –

“Puccheyyāhaṁ, bhante, bhagavantam kiñcideva desam, sace me bhagavā okāsaṁ karoti pañhassa veyyākaraṇāyā”ti. “Tena hi tvam, bhikkhu, sake āsane nisīditvā puccha yadākaṅkhasī”ti.

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

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitam abhinanditvā anumoditvā bhagavantam uttarīm pañhaṁ pucchi – “ime pana, bhante, pañcupādānakkhandhā kiñmūlakā”ti? “Ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā”ti. “Taṁyeva nu kho, bhante, upādānam te pañcupādānakkhandhā, udāhu aññatra pañcahupādānakkhandhehi upādāna”nti? “Na kho, bhikkhu, taṁyeva upādānam te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānam. Yo kho, bhikkhu, pañcasu upādānakkhandhesu chandarāgo tam tattha upādāna”nti.

“Siyā pana, bhante, pañcasu upādānakkhandhesu chandarāgavemattatā”ti? “Siyā bhikkhū”ti bhagavā avoca “idha, bhikkhu, ekaccassa evam hoti – ‘evamṛūpo siyam anāgatamaddhānam, evamvedano siyam anāgatamaddhānam, evamsañño siyam anāgatamaddhānam, evamsaṅkhāro siyam anāgatamaddhānam, evamviññāṇo siyam anāgatamaddhāna’nti. Evam kho, bhikkhu, siyā pañcasu upādānakkhandhesu chandarāgavemattatā”ti.

“Kittāvatā pana, bhante, khandhānam kandhādhivacanam hotī”ti? “Yam kiñci, bhikkhu, rūpam – atītānāgatapacuppānam ajjhattam vā bahiddhā vā, oḷārikam vā sukhumaṁ vā, hīnam vā pañītam vā, yam dure santike vā – ayam rūpakkhandho. Yā kāci vedanā – atītānāgatapacuppānam ajjhattam vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā pañītā vā, yā dure santike vā – ayam vedanākkhandho. Yā kāci saññā – atītānāgatapacuppānam...pe... yā dure santike vā – ayam saññākkhandho. Ye keci saṅkhārā – atītānāgatapacuppānam ajjhattam vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā pañītā vā, ye dure santike vā – ayam saṅkhārakkhandho. Yam kiñci viññāṇam – atītānāgatapacuppānam ajjhattam vā bahiddhā vā, oḷārikam vā sukhumaṁ vā, hīnam vā pañītam vā, yam dure santike vā – ayam viññāṇakkhandho. Ettāvatā kho, bhikkhu, kandhānam kandhādhivacanam hotī”ti.

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

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

87. “Katham pana, bhante, sakkāyadiṭṭhi hotī”ti? “Idha, bhikkhu, assutavā puthujjano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānam adassāvī sappurisadhammassa

akovido sappurisadhamme avinīto rūpam attato samanupassati rūpavantam vā attānam attani vā rūpam rūpasmim vā attānam; vedanām attato samanupassati vedanāvantam vā attānam attani vā vedanām vedanāya vā attānam; saññam attato samanupassati saññavantam vā attānam attani vā saññam saññāya vā attānam; saṅkhāre attato samanupassati saṅkhāravantam vā attānam attani vā saṅkhāre saṅkhāresu vā attānam; viññāṇam attato samanupassati viññāṇavantam vā attānam attani vā viññāṇam viññāṇasmiṃ vā attānam. Evam kho, bhikkhu, sakkāyadiṭhi hotī’ti.

“Katham pana, bhante, sakkāyadiṭhi na hotī’ti? “Idha, bhikkhu, sutavā ariyasāvako ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānam dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpam attato samanupassati na rūpavantam vā attānam na attani vā rūpam na rūpasmim vā attānam; na vedanām attato samanupassati na vedanāvantam vā attānam na attani vā vedanām na vedanāya vā attānam; na saññam attato samanupassati na saññavantam vā attānam na attani vā saññam na saññāya vā attānam; na saṅkhāre attato samanupassati na saṅkhāravantam vā attānam na attani vā saṅkhāresu vā attānam; na viññāṇam attato samanupassati na viññāṇavantam vā attānam na attani vā viññāṇam na viññāṇasmiṃ vā attānam. Evam kho, bhikkhu, sakkāyadiṭhi na hotī’ti.

88. “Ko nu kho, bhante, rūpe assādo, ko ādīnavo, kiṃ nissaraṇam? Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇam? Ko saññāya assādo, ko ādīnavo, kiṃ nissaraṇam? Ko saṅkhāresu assādo, ko ādīnavo, kiṃ nissaraṇam? Ko viññāṇe assādo, ko ādīnavo, kiṃ nissaraṇa”nti? “Yam kho, bhikkhu, rūpam paṭicca uppajjati sukham somanassam, ayam rūpe assādo. Yam rūpam aniccam dukkham vipariṇāmadhammaṃ, ayam rūpe ādīnavo. Yo rūpe chandarāgavinayo chandarāgappahānam, idam rūpe nissaraṇam. Yam kho [yañca (syā. kam.)], bhikkhu, vedanām paṭicca... saññam paṭicca... saṅkhāre paṭicca... viññāṇam paṭicca uppajjati sukham somanassam, ayam viññāṇe assādo. Yam viññāṇam aniccam dukkham vipariṇāmadhammaṃ, ayam viññāṇe ādīnavo. Yo viññāṇe chandarāgavinayo chandarāgappahānam, idam viññāṇe nissaraṇa”nti.

89. “Katham pana, bhante, jānato katham passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahamkāramamāṃkāramānānusayā na hontī’ti? “Yam kiñci, bhikkhu, 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... yā kāci saññā... ye keci saṅkhārā... yam kiñci viññāṇam – atītānāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañītam vā yam dūre santike vā – sabbam viññāṇam ‘netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññāya passati. Evam kho, bhikkhu, jānato evam passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahamkāramamāṃkāramānānusayā na hontī’ti.

90. Atha kho aññatarassa bhikkhuno evam cetaso parivitakko udapādi – “iti kira, bho, rūpam anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇam anattā; anattakatāni kammāni kamattānam [kathamattānam (sam. ni. 3.82)] phusissantī’ti? Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi – ‘thānam kho panetam, bhikkhave, vijjati yam idhekacco moghapuriso avidvā avijjāgato taṇhādhipateyyena cetasā satthu sāsanam atidhāvitabbaṃ maññeyya – ‘iti kira, bho, rūpam anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇam anattā; anattakatāni kammāni kamattānam phusissantī’ti. Paṭivinītā [paticca vinītā (sī. pī.), patipucchāmi vinītā (syā. kam.)] kho me tumhe, bhikkhave, tatra tatra dhammesu”.

“Tam kiṃ maññatha, bhikkhave, rūpam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammaṃ, kallam nu tam samanupassitum – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṃ maññatha, bhikkhave, vedanā... saññā... saṅkhārā... viññāṇam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam dukkham vā tam sukham vā”ti?

“Dukkham, bhante”. “Yam panāniccaṁ dukkham vipariñāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tasmātiha, bhikkhave, yan kiñci rūpaṁ atītānāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañitam vā yan dūre santike vā sabbam rūpaṁ – ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya daṭṭhabbam. Yā kāci vedanā... yā kāci saññā... ye keci saṅkhārā... yan kiñci viññāṇam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañitam vā yan dūre santike vā sabbam viññāṇam – ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya daṭṭhabbam. Evam passam, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati; nibbindam virajjati, virāgā vimuccati. Vimuttasmin vimuttamiti nāṇam hoti. ‘Khīṇā jāti, vusitam brahmacariyam, katam karaṇiyam, nāparam itthattāyā’ti pajānātī’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti. Imasmiñca pana veyyākaraṇasmiñ bhaññamāne saṭṭhimattānam bhikkhūnam anupādāya āsavehi cittāni vimuccimśūti.

Mahāpuṇṇamasuttam niṭṭhitam navamam.

10. Cūlapuṇṇamasuttam

91. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadauposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtam tuṇhībhūtam bhikkhusaṅgham anuviloketvā bhikkhū āmantesi – “jāneyya nu kho, bhikkhave, asappuriso asappurisam – ‘asappuriso ayam bhava’”nti? “No hetam, bhante”. “Sādhu, bhikkhave; atṭhānametam, bhikkhave, anavakāso yan asappuriso asappurisam jāneyya – ‘asappuriso ayam bhava’nti. Jāneyya pana, bhikkhave, asappuriso sappurisam – ‘sappuriso ayam bhava’”nti? “No hetam, bhante”. “Sādhu, bhikkhave; etampi kho, bhikkhave, atṭhānam anavakāso yan asappuriso sappurisam jāneyya – ‘sappuriso ayam bhava’nti. Asappuriso, bhikkhave, assaddhammasamannāgato hoti, asappurisabhatti [asappurisabhatti (sabbatha)] hoti, asappurisacintī hoti, asappurisamantī hoti, asappurisavāco hoti, asappurisakkamanto hoti, asappurisadiṭṭhi [asappurisadiṭṭhi (sabbatha)] hoti; asappurisadānam deti”.

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

“Kathañca, bhikkhave, asappuriso asappurisabhatti hoti? Idha, bhikkhave, asappurisassa ye te samaṇabrahmaṇā assaddhā ahirikā anottappino appassutā kusītā muṭṭhassatino duppaññā tyāssa mittā honti te sahāyā. Evam kho, bhikkhave, asappuriso asappurisabhatti hoti.

“Kathañca, bhikkhave, asappuriso asappurisacintī hoti? Idha, bhikkhave, asappuriso attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti. Evam kho, bhikkhave, asappuriso asappurisacintī hoti.

“Kathañca, bhikkhave, asappuriso asappurisamantī hoti? Idha, bhikkhave, asappuriso attabyābādhāyapi manteti, parabyābādhāyapi manteti, ubhayabyābādhāyapi manteti. Evam kho, bhikkhave, asappuriso asappurisamantī hoti.

“Kathañca, bhikkhave, asappuriso asappurisavāco hoti? Idha, bhikkhave, asappuriso musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti. Evam kho, bhikkhave, asappuriso asappurisavāco hoti.

“Kathañca, bhikkhave, asappuriso asappurisakammanto hoti? Idha, bhikkhave, asappuriso pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti. Evam̄ kho, bhikkhave, asappuriso asappurisakammanto hoti.

“Kathañca, bhikkhave, asappuriso asappurisadiṭṭhi hoti? Idha, bhikkhave, asappuriso evam̄diṭṭhi [evam̄diṭṭhī (sī. pī.), evam̄diṭṭhiko (syā. kam.)] hoti – ‘natthi dinnam̄, natthi yittham̄, natthi hutam̄, natthi sukatadukkaṭānam̄ [sukkataḍukkaṭānam̄ (sī. pī.)] kammānam̄ phalaṁ vipāko, natthi ayam̄ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samañabrahmaṇā sammaggatā [samaggatā (ka.)] sammāpaṭipannā, ye imañca lokam̄ parañca lokam̄ sayam̄ abhiññā sacchikatvā pavedentīti. Evam̄ kho, bhikkhave, asappuriso asappurisadiṭṭhi hoti.

“Kathañca, bhikkhave, asappuriso asappurisadānam̄ deti? Idha, bhikkhave, asappuriso asakkaccam̄ dānam̄ deti, asahathā dānam̄ deti, acittikatvā dānam̄ deti, apaviṭṭham̄ dānam̄ deti anāgamanadiṭṭhiko dānam̄ deti. Evam̄ kho, bhikkhave, asappuriso asappurisadānam̄ deti.

“So, bhikkhave, asappuriso evam̄ assaddhammasamannāgato, evam̄ asappurisabhatti, evam̄ asappurisacintī, evam̄ asappurisamantī, evam̄ asappurisavāco, evam̄ asappurisakammanto, evam̄ asappurisadiṭṭhi; evam̄ asappurisadānam̄ datvā kāyassa bhedā param̄ maraṇā yā asappurisānam̄ gati tattha upapajjati. Kā ca, bhikkhave, asappurisānam̄ gati? Nirayo vā tiracchānayoni vā.

92. “Jāneyya nu kho, bhikkhave, sappuriso sappurisam̄ – ‘sappuriso ayam̄ bhava’”nti? “Evam̄, bhante”. “Sādu, bhikkhave; thānametam̄, bhikkhave, vijjati yaṁ sappuriso sappurisam̄ jāneyya – ‘sappuriso ayam̄ bhava’nti. Jāneyya pana, bhikkhave, sappuriso asappurisam̄ – ‘asappuriso ayam̄ bhava’”nti? “Evam̄, bhante”. “Sādu, bhikkhave; etampi kho, bhikkhave, thānam̄ vijjati yaṁ sappuriso asappurisam̄ jāneyya – ‘asappuriso ayam̄ bhava’nti. Sappuriso, bhikkhave, saddhammasamannāgato hoti, sappurisabhatti hoti, sappurisacintī hoti, sappurisamantī hoti, sappurisavāco hoti, sappurisakammanto hoti, sappurisadiṭṭhi hoti; sappurisadānam̄ deti”.

“Kathañca, bhikkhave, sappuriso saddhammasamannāgato hoti? Idha, bhikkhave, sappuriso saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, upaṭṭhitassati hoti, paññavā hoti. Evam̄ kho, bhikkhave, sappuriso saddhammasamannāgato hoti.

“Kathañca, bhikkhave, sappuriso sappurisabhatti hoti? Idha, bhikkhave, sappurisassa ye te samañabrahmaṇā saddhā hirimanto ottappino bahussutā āraddhavīriyā upaṭṭhitassatino paññavanto tyāssa mittā honti, te sahāyā. Evam̄ kho, bhikkhave, sappuriso sappurisabhatti hoti.

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

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

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

“Kathañca, bhikkhave, sappuriso sappurisakammanto hoti? Idha, bhikkhave, sappuriso pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti. Evam̄ kho, bhikkhave, sappuriso sappurisakammanto hoti.

“Kathañca, bhikkhave, sappuriso sappurisadiṭṭhi hoti? Idha, bhikkhave, sappuriso evamdiṭṭhi hoti – ‘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 samañabrahmañā sammaggatañ sammāpaṭipannā ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedent’ti. Evam kho, bhikkhave, sappuriso sappurisadiṭṭhi hoti.

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

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Cūḍapuṇṇamasuttam niṭṭhitam dasamam.

Devadahavaggo niṭṭhito paṭhamo.

Tassuddānam –

Devadahañ pañcattayam, kinti-sāma-sunakkhattam;
Sappāya-gaṇa-gopaka-mahāpuṇṇacūḍapuṇṇañcāti.

2. Anupadavaggo

1. Anupadasuttam

93. 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 –

“Pañđito, bhikkhave, sāriputto; mahāpañño, bhikkhave, sāriputto; puthupañño, bhikkhave, sāriputto; hāsapañño [hāsupañño (sī. pī.)], bhikkhave, sāriputto; javanapañño, bhikkhave, sāriputto; tikkhapañño, bhikkhave, sāriputto; nibbedhikapañño, bhikkhave, sāriputto; sāriputto, bhikkhave, aḍḍhamāsam anupadadhammadvippassanañ vipassati. Tatridam, bhikkhave, sāriputtassa anupadadhammadvippassanāya hoti.

94. “Idha, bhikkhave, sāriputto vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Ye ca paṭhame jhāne [pathamajjhāne (ka. sī. pī. ka.)] dhammā vitakko ca vicāro ca pīti ca sukhañca cittekaggatā ca, phasso vedanā saññā cetanā cittam chando adhimokkho vīriyan sati upekkhā manasikāro – tyāssa dhammā anupadavavatthitā honti. Tyāssa dhammā vidiṭā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhaththam gacchanti. So evam pajānāti – ‘evam kirame dhammā ahutvā sambhonti, hutvā pativent’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho [appaṭibandho (ka.)] vippamutto visamyutto vimariyādikatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulikārā atthitvevassa [atthivevassa (sī. pī.)] hoti.

“Puna caparam, bhikkhave, sāriputto vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Ye ca dutiye jhāne dharmā – ajjhattam sampasādo ca pīti ca sukhañca cittekaggatā ca, phasso vedanā saññā cetanā cittam chando adhimokkho vīriyam sati upekkhā manasikāro – tyāssa dharmā anupadavavatthitā honti. Tyāssa dharmā vidiṭā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhattham gacchanti. So evam pajānāti – ‘evam kirame dharmā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamyutto vimariyādikatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulikārā atthitvevassa hoti.

“Puna caparam, bhikkhave, sāriputto pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisamvedeti. Yam tam ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyam jhānam upasampajja viharati. Ye ca tatiye jhāne dharmā – sukhañca sati ca sampajaññañca cittekaggatā ca, phasso vedanā saññā cetanā cittam chando adhimokkho vīriyam sati upekkhā manasikāro – tyāssa dharmā anupadavavatthitā honti, tyāssa dharmā vidiṭā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhattham gacchanti. So evam pajānāti – ‘evam kirame dharmā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamyutto vimariyādikatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulikārā atthitvevassa hoti.

“Puna caparam, bhikkhave, sāriputto sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsatipārisuddhiṁ catuttham jhānam upasampajja viharati. Ye ca catutthe jhāne dharmā – upekkhā adukkhamasukhā vedanā passaddhattā cetaso anābhogo satipārisuddhi cittekaggatā ca, phasso vedanā saññā cetanā cittam chando adhimokkho vīriyam sati upekkhā manasikāro – tyāssa dharmā anupadavavatthitā honti. Tyāssa dharmā vidiṭā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhattham gacchanti. So evam pajānāti – ‘evam kirame dharmā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyāe anissito appaṭibaddho vippamutto visamyutto vimariyādikatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulikārā atthitvevassa hoti.

“Puna caparam, bhikkhave, sāriputto sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsaññāñcāyatanaṁ upasampajja viharati. Ye ca ākāsaññāñcāyatane dharmā – ākāsaññāñcāyatanaṁ sāññā ca cittekaggatā ca phasso vedanā saññā cetanā cittam chando adhimokkho vīriyam sati upekkhā manasikāro – tyāssa dharmā anupadavavatthitā honti. Tyāssa dharmā vidiṭā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhattham gacchanti. So evam pajānāti – ‘evam kirame dharmā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamyutto vimariyādikatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulikārā atthitvevassa hoti.

“Puna caparam, bhikkhave, sāriputto sabbaso ākāsaññāñcāyatanaṁ samatikkamma ‘anantaṁ viññāna’nti viññānañcāyatanaṁ upasampajja viharati. Ye ca viññānañcāyatane dharmā – viññānañcāyatanaṁ sāññā ca cittekaggatā ca, phasso vedanā saññā cetanā cittam chando adhimokkho vīriyam sati upekkhā manasikāro – tyāssa dharmā anupadavavatthitā honti. Tyāssa dharmā vidiṭā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhattham gacchanti. So evam pajānāti – ‘evam kirame dharmā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamyutto vimariyādikatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulikārā atthitvevassa hoti.

“Puna caparam, bhikkhave, sāriputto sabbaso viññānañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati. Ye ca ākiñcaññāyatane dharmā – ākiñcaññāyatanaṁ sāññā ca cittekaggatā ca, phasso vedanā saññā cetanā cittam chando adhimokkho vīriyam sati upekkhā manasikāro – tyāssa dharmā anupadavavatthitā honti. Tyāssa dharmā vidiṭā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhattham gacchanti. So evam pajānāti – ‘evam kirame dharmā ahutvā sambhonti,

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

95. “Puna caparam, bhikkhave, sāriputto sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati. So tāya samāpattiyā sato vuṭṭhahati. So tāya samāpattiyā sato vuṭṭhahitvā ye dhammā [ye te dhammā (sī.)] atītā niruddhā vipariṇatā te dhamme samanupassati – ‘evam kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā atthitvevassa hoti.

96. “Puna caparam, bhikkhave, sāriputto sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhā upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti. So tāya samāpattiyā sato vuṭṭhahati. So tāya samāpattiyā sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā te dhamme samanupassati – ‘evam kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visamyutto vimariyādīkatena cetasā viharati. So ‘natthi uttari nissaraṇa’nti pajānāti. Tabbahulīkārā natthitvevassa hoti.

97. “Yam kho tam, bhikkhave, sammā vadamāno vadeyya – ‘vasippatto pāramippatto ariyasmiṁ sīlasmiṁ, vasippatto pāramippatto ariyasmiṁ samādhismiṁ, vasippatto pāramippatto ariyāya vimuttiyā’ti, sāriputtameva tam sammā vadamāno vadeyya – ‘vasippatto pāramippatto ariyasmiṁ sīlasmiṁ, vasippatto pāramippatto ariyasmiṁ samādhismiṁ, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā’ti. Yam kho tam, bhikkhave, sammā vadamāno vadeyya – ‘bhagavato putto oraso mukhato jāto dhammadajo dhammanimmito dhammadāyādo no āmisadāyādo’ti, sāriputtameva tam sammā vadamāno vadeyya – ‘bhagavato putto oraso mukhato jāto dhammadajo dhammanimmito dhammadāyādo no āmisadāyādo’ti. Sāriputto, bhikkhave, tathāgatena anuttaram dhammacakkam pavattitam sammadeva anuppavattetī’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Anupadasuttam niṭṭhitam paṭhamam.

2. Chabbisodhanasuttam

98. 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 –

“Idha, bhikkhave, bhikkhu aññam byākaroti – ‘khīṇā jāti, vusitam brahmacariyam, kataṁ karaṇiyam, nāparam itthattāyāti pajānāmī’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbam nappaṭikkositabbam. Anabhinanditvā appaṭikkositvā pañho pucchitabbo – ‘cattārome, āvuso, vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katame cattāro? Diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā – ime kho, āvuso, cattāro vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katham jānato panāyasmato, katham passato imesu catūsu vohāresu anupādāya āsavehi cittam vimutta’nti? Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇiyassa ohitabhārassa anuppattasadathassa parikkhīṇabhasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘diṭṭhe kho aham, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto visamyutto vimariyādīkatena cetasā viharāmi. Sute kho aham, āvuso...pe... mute kho aham, āvuso... viññāte kho aham, āvuso, anupāyo anapāyo anissito appaṭibaddho vippamutto visamyutto vimariyādīkatena cetasā viharāmi. Evam kho me, āvuso, jānato evam passato imesu catūsu vohāresu anupādāya āsavehi cittam vimutta’nti. Tassa,

bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṁ abhinanditabbam̄ anumoditabbam̄. ‘Sādhū’ti bhāsitaṁ abhinanditvā anumoditvā uttarim̄ pañho pucchitabbo.

99. ““Pañcime, āvuso, upādānakkhandhā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katame pañca? Seyyathidaṁ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, sañkhārupādānakkhandho, viññāṇupādānakkhandho – ime kho, āvuso, pañcupādānakkhandhā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katham jānato panāyasmato, kathaṁ passato imesu pañcasu upādānakkhandhesu anupādāya āsavehi cittam̄ vimutta’nti? Khīnāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasaṁyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘rūpaṁ kho aham, āvuso, abalam̄ virāgunam̄ [virāgam̄ (sī. pī.), virāgutam̄ (tīkā)] anassāsikanti viditvā ye rūpe upāyūpādānā [upayūpādānā (ka.)] cetaso adhiṭṭhānābhinivesānusayā tesam̄ khayā virāgā nirodhā cāgā paṭinissaggā vimuttam̄ me cittanti pajānāmi. Vedanam̄ kho aham, āvuso... pe... saññam̄ kho aham, āvuso... sañkhāre kho aham, āvuso... viññānam̄ kho aham, āvuso, abalam̄ virāgunam̄ anassāsikanti viditvā ye viññāne upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam̄ khayā virāgā nirodhā cāgā paṭinissaggā vimuttam̄ me cittanti pajānāmi. Evam̄ kho me, āvuso, jānato evam̄ passato imesu pañcasu upādānakkhandhesu anupādāya āsavehi cittam̄ vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṁ abhinanditabbam̄, anumoditabbam̄. ‘Sādhū’ti bhāsitaṁ abhinanditvā anumoditvā uttarim̄ pañho pucchitabbo.

100. ““Chayimā, āvuso, dhātuyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katamā cha? Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadadhātu – imā kho, āvuso, cha dhātuyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā. Katham jānato panāyasmato, kathaṁ passato imāsu chasu dhātūsu anupādāya āsavehi cittam̄ vimutta’nti? Khīnāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasaṁyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘pathavīdhātum̄ kho aham, āvuso, na attato upagacchiṁ, na ca pathavīdhātunissitam̄ attānam̄. Ye ca pathavīdhātunissitā upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam̄ khayā virāgā nirodhā cāgā paṭinissaggā vimuttam̄ me cittanti pajānāmi. Āpodhātum̄ kho aham, āvuso... pe... tejodhātum̄ kho aham, āvuso... vāyodhātum̄ kho aham, āvuso... ākāsadadhātum̄ kho aham, āvuso... viññānadadhātum̄ kho aham, āvuso, na attato upagacchiṁ, na ca viññāṇadhātunissitam̄ attānam̄. Ye ca viññāṇadhātunissitā upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam̄ khayā virāgā nirodhā cāgā paṭinissaggā vimuttam̄ me cittanti pajānāmi. Evam̄ kho me, āvuso, jānato, evam̄ passato imāsu chasu dhātūsu anupādāya āsavehi cittam̄ vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṁ abhinanditabbam̄, anumoditabbam̄. ‘Sādhū’ti bhāsitaṁ abhinanditvā anumoditvā uttarim̄ pañho pucchitabbo.

101. ““Cha kho panimāni, āvuso, ajjhattikabāhirāni [ajjhattikāni bāhirāni (syā. kam. pī.)] āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni. Katamāni cha? Cakkhu ceva rūpā ca, sotañca saddā ca, ghānañca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca – imāni kho, āvuso, cha ajjhattikabāhirāni āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni. Katham jānato panāyasmato, kathaṁ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittam̄ vimutta’nti? Khīnāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasaṁyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘cakkhusmim̄, āvuso, rūpe cakkhuviññāne cakkhuviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī [nandi (sī. syā. kam. pī.)] yā tañhā ye ca upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam̄ khayā virāgā nirodhā cāgā paṭinissaggā vimuttam̄ me cittanti pajānāmi. Sotasmim̄, āvuso, sadde sotaviññāne... pe... ghānasmim̄, āvuso, gandhe ghānaviññāne... jivhāya, āvuso, rase jivhāviññāne... kāyasmim̄, āvuso, phoṭṭhabbe kāyaviññāne... manasmim̄, āvuso, dhamme manoviññāne manoviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā tañhā ye ca upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam̄ khayā

virāgā nirodhā cāgā paṭinissaggā vimuttaṁ me cittanti pajānāmi. Evam kho me, āvuso, jānato evam passato imesu chasu ajjhātikabāhiresu āyatanesu anupādāya āsavehi cittam vimutta’nti. Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitam abhinanditabbam anumoditabbam. ‘Sādhū’ti bhāsitam abhinanditvā anumoditvā uttarim pañho pucchitabbo.

102. ““Katham jānato panāyasmato, katham passato imasmiñca saviññānake kāye bahiddhā ca sabbanimittesu ahamkāramamāmākāramānānusayā samūhatā’ti [susamūhatāti (sī. syā. kam. pī.)]? Khīñāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadathassa parikkhīñabhadhasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya – ‘pubbe kho aham, āvuso, agāriyabhūto samāno aviddasu ahosim. Tassa me tathāgato vā tathāgatasāvako vā dhammam desesi. Tāham dhammam sutvā tathāgate saddham paṭilabhim. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhim – sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham sañkhalikhitaṁ brahmacariyam caritum. Yamnūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyya””nti.

“So kho aham, āvuso, aparena samayena appam vā bhogakkhandham pahāya mahantam vā bhogakkhandham pahāya, appam vā ñātiparivat̄tam pahāya mahantam vā ñātiparivat̄tam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajim. So evam pabbajito samāno bhikkhūnam sikkhāsajīvasamāpanno pāñātipātam pahāya pāñātipātā paṭivirato ahosim nihitadañdo nihitasattho, lajjī dayāpanno sabbapāñabhūtahitānukampī vihāsim. Adinnādānam pahāya adinnādānā paṭivirato ahosim dinnādāyī dinnapāñikañkhī, athenena sucibhūtena attanā vihāsim. Abrahmacariyam pahāya brahmācārī ahosim ārācārī virato methunā gāmadhammā. Musāvādām pahāya musāvādā paṭivirato ahosim saccavādī saccasandho theto paccayiko avisamvādako lokassa. Pisūnam vācam pahāya pisūñaya vācāya paṭivirato ahosim, 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 ahosim. Pharusam vācam pahāya pharusāya vācāya paṭivirato ahosim; yā sā vācā nelā kaññasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpīm vācam bhāsitā ahosim. Samphappalāpam pahāya samphappalāpā paṭivirato ahosim; kālavādī bhūtavādī athavādī dhammavādī vinayavādī nidhānavatim vācam bhāsitā ahosim kālena sāpadesam pariyantavatim atthasamphitam.

“So bījagāmabhūtagāmasamārambhā paṭivirato ahosim, ekabhattiko ahosim rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato ahosim. Mālāgandhavilepanadhārañamāñdanavibhūsanañthānā paṭivirato ahosim. Uccāsayanamahāsayanā paṭivirato ahosim. Jātarūparajatapañiggahañā paṭivirato ahosim, āmakadhaññapañiggahañā paṭivirato ahosim, āmakamamsapañiggahañā paṭivirato ahosim; itthikumārikapañiggahañā paṭivirato ahosim, dāsidāsapatiggahañā paṭivirato ahosim, ajeļakapatiggahañā paṭivirato ahosim, kukkuṭasūkarapañiggahañā paṭivirato ahosim, hatthigavassavalavapañiggahañā paṭivirato ahosim, khettavatthupañiggahañā paṭivirato ahosim. Dūteyyapahiñagamanānuyogā paṭivirato ahosim, kayavikkayā paṭivirato ahosim, tulākūṭakāmsakūṭamānakūṭā paṭivirato ahosim, ukkoṭanavañcananikatisāciyogā paṭivirato ahosim, chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato ahosim.

“So santuttho ahosim kāyaparihārikena cīvarena, kucchiparihārikena piñḍapātena. So yena yeneva [yena yena ca (ka.)] pakkamīm samādāyeva pakkamīm. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḥeti sapattabhārova ḥeti; evameva kho aham, āvuso; santuttho ahosim kāyaparihārikena cīvarena, kucchiparihārikena piñḍapātena. So yena yeneva pakkamīm samādāyeva pakkamīm. So iminā ariyena sīlakkhandhena samannāgato ajjhāttam anavajjasukham paṭisañvedesim.

103. “So cakkhunā rūpam disvā na nimittaggāhī ahosim nānubyañjanaggāhī; yatvādhibhāraṇamēnam cakkhundriyam asamvutam viharantam abhijjhādomanassā pāpakā akusalā

dhammā anvāssaveyyum, tassa samvarāya paṭipajjim; rakkhim cakkhundriyam, cakkhundriye samvaraṇā āpajjim. Sotena saddam sutvā...pe... ghānena gandham ghāyitvā...pe... jivhāya rasam sāyitvā...pe... kāyena phoṭṭhabbam phusitvā...pe... manasā dhammaṇā viññāya na nimittaggāhī ahosim nānubyāñjanaggāhī; yatvādhikaraṇamenam manindriyam asaṁvutam viharantam abhijjhādomanassā pāpākā akusalā dhammā anvāssaveyyum, tassa samvarāya paṭipajjim; rakkhim manindriyam, manindriye samvaraṇā āpajjim. So iminā ariyena indriyasamvarena samannāgato ajjhattam abyāsekasukham paṭisamvedesiṁ.

“So abhikkante paṭikkante sampajānakārī ahosim, ālokite vilokite sampajānakārī ahosim, samiñjite pasārite sampajānakārī ahosim, saṅghātipattacīvaradhāraṇe sampajānakārī ahosim, asite pīte khāyite sāyite sampajānakārī ahosim, uccārapassāvakanme sampajānakārī ahosim, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhibhāve sampajānakārī ahosim.

“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 bhajim araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam. So pacchābhattam piṇḍapātapaṭikkanto nisidim pallākam ābhujitvā ujum kāyam pañidhāya parimukham satim upaṭṭhapetvā.

“So abhijjhām loke pahāya vigatābhijjhena cetasā vihāsim, abhijjhāya cittam parisodhesim. Byāpādāpadosam pahāya abyāpannacitto vihāsim sabbapāṇabhūtahitānukampī, byāpādāpadosā cittam parisodhesim. Thinamiddham pahāya vigatathinamiddho vihāsim ālokasaññī sato sampajāno, thinamiddhā cittam parisodhesim. Uddhaccakukkuccam pahāya anuddhato vihāsim ajjhattam, vūpasantacitto, uddhaccakukkuccā cittam parisodhesim. Vicikiccham pahāya tiṇṇavvicikiccho vihāsim akathāmīkathī kusalesu dhammesu, vicikicchāya cittam parisodhesim.

104. “So ime pañca nīvarane pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṇam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja vihāsim. Vitakkavicāram vūpasamā ajjhattam sampaśādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam...pe... tatiyam jhānam... catuttham jhānam upasampajja vihāsim.

“So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānam khayaññāya cittam abhininnāmesim. So idam dukkhanti yathābhūtam abbhaññāsim, ayam dukkhasamudayoti yathābhūtam abbhaññāsim, ayam dukkhanirodhoti yathābhūtam abbhaññāsim, ayam dukkhanirodhagāminī paṭipadāti yathābhūtam abbhaññāsim; ime āsavāti yathābhūtam abbhaññāsim, ayam āsavasamudayoti yathābhūtam abbhaññāsim, ayam āsavanirodhoti yathābhūtam abbhaññāsim, ayam āsavanirodhagāminī paṭipadāti yathābhūtam abbhaññāsim. Tassa me evam jānato evam passato kāmāsavāpi cittam vimuccittha, bhavāsavāpi cittam vimuccittha, avijjāsavāpi cittam vimuccittha:: vimuttasmiṁ vimuttamiti nāñam ahosi. Khīñā jāti, vusitam brahmačariyam, katam karaṇīyam, nāparam itthattāyāti abbhaññāsim. Evam kho me, āvuso, jānato evam passato imasmiñca saviññānake kāye bahiddhā ca sabbanimittesu ahamkāramamāmīkāramānānusayā samūhatā”ti. “Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitam abhinanditabbam anumoditabbam. ‘Sādhū’ti bhāsitam abhinanditvā anumoditvā evamassa vacanīyo – ‘lābhā no, āvuso, suladdham no, āvuso, ye mayam āyasmantaṁ tādisam sabrahmacāriṁ samanupassāmā””ti [passāmāti (sī.)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Chabbisodhanasuttam niṭhitam dutiyam.

3. Sappurisasuttam

105. Evam me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane arāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “sappurisadhammañca vo, bhikkhave, desessāmi asappurisadhammañca. Tam sunātha, sādhukam manasi krotha; bhāsissāmī”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Katamo ca, bhikkhave, asappurisadhammo? Idha, bhikkhave, asappuriso uccākulā pabbajito hoti. So iti paṭisañcikkhati – ‘aham khomhi uccākulā pabbajito, ime panaññe bhikkhū na uccākulā pabbajita’ti. So tāya uccākulatāya attānukkamseti, param vambheti. Ayam [ayampi (sī. pī.)], bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho uccākulatāya lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi uccākulā pabbajito hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsamso’ti. So paṭipadaṃyeva antaram karitvā tāya uccākulatāya nevattānukkamseti na param vambheti. Ayam, bhikkhave, sappurisadhammo.

“Puna caparam, bhikkhave, asappuriso mahākulā pabbajito hoti...pe... [yathā uccākulavāre tathā vitthāretabbam] mahābhogakulā pabbajito hoti...pe... ulārabhogakulā pabbajito hoti. So iti paṭisañcikkhati – ‘aham khomhi ulārabhogakulā pabbajito, ime panaññe bhikkhū na ulārabhogakulā pabbajita’ti. So tāya ulārabhogatāya attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho ulārabhogatāya lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi ulārabhogakulā pabbajito hoti; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsamso’ti. So paṭipadaṃyeva antaram karitvā tāya ulārabhogatāya nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

106. “Puna caparam, bhikkhave, asappuriso nāto hoti yasassī. So iti paṭisañcikkhati – ‘aham khomhi nāto yasassī, ime panaññe bhikkhū appaññatā appesakkhā’ti. So tena nāttena [nāttena (sī. ka.), nātattena (syā. kam. pī.)] attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho nāttena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi nāto hoti yasassī; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsamso’ti. So paṭipadaṃyeva antaram karitvā tena nāttena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparam, bhikkhave, asappuriso lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam. So iti paṭisañcikkhati – ‘aham khomhi lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam, ime panaññe bhikkhū na lābhino cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānti. So tena lābhena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho lābhena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi lābhī hoti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānam; so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha pujjo, so tattha pāsamso’ti. So paṭipadaṃyeva antaram karitvā tena lābhena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

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

bahussuto, ime panaññe bhikkhū na bahussutā'ti. So tena bāhusaccena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti pañisañcikkhati – 'na kho bāhusaccena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi bahussuto hoti; so ca hoti dhammānudhammappañipanno sāmīcippañipanno anudhammacārī, so tattha pujjo, so tattha pāsamso'ti. So pañipadañyeva antaram karitvā tena bāhusaccena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

"Puna caparam, bhikkhave, asappuriso vinayadharo hoti. So iti pañisañcikkhati – 'aham khomhi vinayadharo, ime panaññe bhikkhū na vinayadharā'ti. So tena vinayadharattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti pañisañcikkhati – 'na kho vinayadharattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi vinayadharo hoti; so ca hoti dhammānudhammappañipanno sāmīcippañipanno anudhammacārī, so tattha pujjo, so tattha pāsamso'ti. So pañipadañyeva antaram karitvā tena vinayadharattena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

"Puna caparam, bhikkhave, asappuriso dhammadhathiko hoti. So iti pañisañcikkhati – 'aham khomhi dhammadhathiko, ime panaññe bhikkhū na dhammadhathikā'ti. So tena dhammadhathikattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti pañisañcikkhati – 'na kho dhammadhathikattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi dhammadhathiko hoti; so ca hoti dhammānudhammappañipanno sāmīcippañipanno anudhammacārī, so tattha pujjo, so tattha pāsamso'ti. So pañipadañyeva antaram karitvā tena dhammadhathikattena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

107. "Puna caparam, bhikkhave, asappuriso āraññiko hoti. So iti pañisañcikkhati – 'aham khomhi āraññiko ime panaññe bhikkhū na āraññikā'ti. So tena āraññikattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti pañisañcikkhati – 'na kho āraññikattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi āraññiko hoti; so ca hoti dhammānudhammappañipanno sāmīcippañipanno anudhammacārī, so tattha pujjo, so tattha pāsamso'ti. So pañipadañyeva antaram karitvā tena āraññikattena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

"Puna caparam, bhikkhave, asappuriso pañsukūliko hoti. So iti pañisañcikkhati – 'aham khomhi pañsukūliko, ime panaññe bhikkhū na pañsukūlikā'ti. So tena pañsukūlikattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti pañisañcikkhati – 'na kho pañsukūlikattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi pañsukūliko hoti; so ca hoti dhammānudhammappañipanno sāmīcippañipanno anudhammacārī, so tattha pujjo, so tattha pāsamso'ti. So pañipadañyeva antaram karitvā tena pañsukūlikattena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

"Puna caparam, bhikkhave, asappuriso piñdapātiko hoti. So iti pañisañcikkhati – 'aham khomhi piñdapātiko, ime panaññe bhikkhū na piñdapātikā'ti. So tena piñdapātikattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti pañisañcikkhati – 'na kho piñdapātikattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi piñdapātiko hoti; so ca hoti dhammānudhammappañipanno sāmīcippañipanno anudhammacārī, so tattha pujjo, so tattha pāsamso'ti. So pañipadañyeva antaram karitvā tena piñdapātikattena nevattānukkamseti, na param vambheti.

Ayampi, bhikkhave, sappurisadhammo.

“Puna caparam, bhikkhave, asappuriso rukkhamūliko hoti. So iti paṭisañcikkhati – ‘ahaṁ khomhi rukkhamūliko, ime panaññe bhikkhū na rukkhamūlikā’ti. So tena rukkhamūlikattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho rukkhamūlikattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi rukkhamūliko hoti; so ca hoti dhammānudhammappaṭipanno sāmīcipatipanno anudhammacārī, so tattha pujo, so tattha pāsaṁso’ti. So patipadaṁyeva antaram karitvā tena rukkhamūlikattena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparam, bhikkhave, asappuriso sosāniko hoti...pe... abbhokāsiko hoti... nesajjiko hoti... yathāsanthatiko hoti... ekāsaniko hoti. So iti paṭisañcikkhati – ‘ahaṁ khomhi ekāsaniko, ime panaññe bhikkhū na ekāsanikā’ti. So tena ekāsanikattena attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘na kho ekāsanikattena lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti, mohadhammā vā parikkhayam gacchanti. No cepi ekāsaniko hoti; so ca hoti dhammānudhammappaṭipanno sāmīcipatipanno anudhammacārī, so tattha pujo, so tattha pāsaṁso’ti. So patipadaṁyeva antaram karitvā tena ekāsanikattena nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

108. “Puna caparam, bhikkhave, asappuriso vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṁ khomhi paṭhamajjhānasamāpattiya lābhī, ime panaññe bhikkhū paṭhamajjhānasamāpattiya na lābhino’ti. So tāya paṭhamajjhānasamāpattiya attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘paṭhamajjhānasamāpattiya kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato tam hoti aññathā’ti. So atammayataññeva antaram karitvā tāya paṭhamajjhānasamāpattiya nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparam, bhikkhave, asappuriso vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam...pe... tatiyam jhānam... catuttham jhānam upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṁ khomhi catutthajjhānasamāpattiya lābhī, ime panaññe bhikkhū catutthajjhānasamāpattiya na lābhino’ti. So tāya catutthajjhānasamāpattiya attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘catutthajjhānasamāpattiya kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato tam hoti aññathā’ti. So atammayataññeva antaram karitvā tāya catutthajjhānasamāpattiya nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparam, bhikkhave, asappuriso sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṁ khomhi ākāsānañcāyatanaṁ samāpattiya lābhī, ime panaññe bhikkhū ākāsānañcāyatanaṁ samāpattiya na lābhino’ti. So tāya ākāsānañcāyatanaṁ samāpattiya attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘ākāsānañcāyatanaṁ samāpattiya kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato tam hoti aññathā’ti. So atammayataññeva antaram karitvā tāya ākāsānañcāyatanaṁ samāpattiya nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparam, bhikkhave, asappuriso sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantam

viññāṇa'nti viññāṇañcāyatanaṁ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṁ khomhi viññāṇañcāyatanaṁ samāpattiya lābhī, ime panaññe bhikkhū viññāṇañcāyatanaṁ samāpattiya na lābhino’ti. So tāya viññāṇañcāyatanaṁ samāpattiya attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘viññāṇañcāyatanaṁ samāpattiya pi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṁ hoti aññathā’ti. So atammayataññeva antaraṁ karitvā tāya viññāṇañcāyatanaṁ samāpattiya nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparam, bhikkhave, asappuriso sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natti kiñci’ti ākiñcaññāyatanaṁ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṁ khomhi ākiñcaññāyatanaṁ samāpattiya lābhī, ime panaññe bhikkhū ākiñcaññāyatanaṁ samāpattiya na lābhino’ti. So tāya ākiñcaññāyatanaṁ samāpattiya attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘ākiñcaññāyatanaṁ samāpattiya pi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṁ hoti aññathā’ti. So atammayataññeva antaraṁ karitvā tāya ākiñcaññāyatanaṁ samāpattiya nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparam, bhikkhave, asappuriso sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati. So iti paṭisañcikkhati – ‘ahaṁ khomhi nevasaññānāsaññāyatanaṁ samāpattiya lābhī, ime panaññe bhikkhū nevasaññānāsaññāyatanaṁ samāpattiya na lābhino’ti. So tāya nevasaññānāsaññāyatanaṁ samāpattiya attānukkamseti, param vambheti. Ayampi, bhikkhave, asappurisadhammo. Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati – ‘nevasaññānāsaññāyatanaṁ samāpattiya pi kho atammayatā vuttā bhagavatā. Yena yena hi maññanti tato taṁ hoti aññathā’ti. So atammayataññeva antaraṁ karitvā tāya nevasaññānāsaññāyatanaṁ samāpattiya nevattānukkamseti, na param vambheti. Ayampi, bhikkhave, sappurisadhammo.

“Puna caparam, bhikkhave, sappuriso sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati. Paññaya cassa disvā āsavā [ekacce āsavā (ka.)] parikkhīnā honti. Ayam [ayam kho (syā. kam.)], bhikkhave, bhikkhu na kiñci maññati, na kuhiñci maññati, na kenaci maññatī’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Sappurisasuttam niṭhitam tatiyam.

4. Sevitabbāsevitabbasuttam

109. Evaṁ me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane arāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “sevitabbāsevitabbam vo, bhikkhave, dhammapariyāyam desessāmi. Taṁ suṇātha, sādhukam manasi krotha; bhāsissāmī”ti. “Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Kāyasamācārampāham [paham (sabbattha)], bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam kāyasamācāram. Vacīsamācārampāham, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam vacīsamācāram. Manosamācārampāham, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam manosamācāram. Cittuppādampāham, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam cittuppādam. Saññāpaṭilābhampāham, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam saññāpaṭilābhām. Dīṭhipaṭilābhampāham, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam dīṭhipaṭilābhām. Attabhāvapaṭilābhampāham,

bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam attabhāvapaṭilābha”nti.

Evam vutte āyasmā sāriputto bhagavantam etadavoca – “imassa kho aham, bhante, bhagavatā samñkhittena bhāsitassa, vitthārena attham avibhattassa, evam vitthārena attham ājānāmi.

110. “Kāyasamācārampāham, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam kāyasamācāra’nti – iti kho panetam vuttam bhagavatā. Kiñcetam paṭicca vuttam? Yathārūpam, bhante, kāyasamācāram sevato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti, evarūpo kāyasamācāro na sevitabbo; yathārūpañca kho, bhante, kāyasamācāram sevato akusalā dhammā parihāyanti, kusalā dhammā abhivadḍhanti, evarūpo kāyasamācāro sevitabbo.

111. “Kathamrūpam, bhante, kāyasamācāram sevato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco pāñātipātī hoti luddo lohitapāni hatappahate niviṭṭho adayāpanno pāñabhbutesu; adinnādāyī kho pana hoti, yam tam parassa paravittūpakaraṇam gāmagatam vā araññagataṁ vā tam adinnam theyyasaṅkhātam ādātā hoti; kāmesumicchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidañḍā antamaso mālāgūlaparikkhittāpi tathārūpāsu cārittam āpajjita hoti – evarūpam, bhante, kāyasamācāram sevato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti.

“Kathamrūpam, bhante, kāyasamācāram sevato akusalā dhammā parihāyanti, kusalā dhammā abhivadḍhanti? Idha, bhante, ekacco pāñātipātam pahāya pāñātipātā paṭivirato hoti nihitadañdo nihitasattho, lajī dayāpanno sabbapāñabhbūtahitānukampī viharati; adinnādānam pahāya adinnādānā paṭivirato hoti, yam tam parassa paravittūpakaraṇam gāmagatam vā araññagataṁ vā tam nādinnam theyyasaṅkhātam ādātā hoti; kāmesumicchācāram pahāya kāmesumicchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidañḍā antamaso mālāgūlaparikkhittāpi tathārūpāsu na cārittam āpajjita hoti – evarūpam, bhante, kāyasamācāram sevato akusalā dhammā parihāyanti, kusalā dhammā abhivadḍhanti. ‘Kāyasamācārampāham, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam kāyasamācāra’nti – iti yam tam vuttam bhagavatā idametam paṭicca vuttam.

“Vacīsamācārampāham, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam vacīsamācāra’nti – iti kho panetam vuttam bhagavatā. Kiñcetam paṭicca vuttam? Yathārūpam, bhante, vacīsamācāram sevato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti, evarūpo vacīsamācāro na sevitabbo; yathārūpañca kho, bhante, vacīsamācāram sevato akusalā dhammā parihāyanti, kusalā dhammā abhivadḍhanti evarūpo vacīsamācāro sevitabbo.

112. “Kathamrūpam, bhante, vacīsamācāram sevato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco musāvādī hoti, sabhāgato [sabhaggato (bahūsu)] vā parisāgato [parisaggato (bahūsu)] vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho – ‘ehambho purisa, yam jānāsi tam vadehī’ti so ajānam vā āha – ‘jānāmī’ti, jānam vā āha – ‘na jānāmī’ti; apassam vā āha – ‘passāmī’ti, passam vā āha – ‘na passāmī’ti – iti [passa ma. ni. 1.440 sāleyyakasutte] attahetu vā parahetu vā āmisakiñcikkhahetu [kiñcakkhahetu (sī.)] vā sampajānamusā bhāsitā hoti; pisuṇavāco kho pana hoti, ito sutvā amutra akkhātā imesam bhedāya, amutra vā sutvā imesam akkhātā amūsam bhedāya – iti samaggānam vā bhettā, bhinnānam vā anuppadātā, vaggārāmo, vaggarato, vagganandī, vaggakaranīm vācam bhāsitā hoti; pharusavāco kho pana hoti, yā sā vācā kaṇḍakā kakkasā pharusā parakaṭukā parābhisejjanī kodhasāmantā asamādhisaṁvattanikā, tathārūpiṁ vācam bhāsitā hoti; samphappalāpī kho pana hoti akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī, anidhānavatīm vācam bhāsitā hoti akālena anapadesam apariyantavatīm anatthasamhitam – evarūpam, bhante, vacīsamācāram sevato akusalā

dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṁrūpaṁ, bhante, vacīsamācāraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco musāvādaṁ 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; pisuṇam vācam pahāya pisuṇāya 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; pharusaṁ vācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṁ vācam bhāsitā hoti; samphappalāpaṁ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatīm vācam bhāsitā hoti kālena sāpadesam pariyantavatīm atthasamphitaṁ – evarūpaṁ, bhante, vacīsamācāraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Vacīsamācārampāhaṁ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam vacīsamācāra’nti – iti yaṁ tam vuttam bhagavatā idametam paṭicca vuttam.

“Manosamācārampāhaṁ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam manosamācāra’nti – iti kho panetam vuttam bhagavatā. Kiñcetam paṭicca vuttam? Yathārūpaṁ, bhante, manosamācāraṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo manosamācāro na sevitabbo; yathārūpañca kho, bhante, manosamācāraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo manosamācāro sevitabbo.

113. “Kathaṁrūpaṁ, bhante, manosamācāraṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālu hoti, yaṁ tam parassa paravittūpakaraṇam tam abhijjhātā hoti – ‘aho vata yaṁ parassa tam mamassa’ti; byāpannacitto kho pana hoti paduṭṭhamanasāñkappo – ‘ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesu’nti – evarūpaṁ, bhante, manosamācāraṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṁrūpaṁ, bhante, manosamācāraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālu hoti, yaṁ tam parassa paravittūpakaraṇam tam nābhijjhātā hoti – ‘aho vata yaṁ parassa tam mamassā’ti; abyāpannacitto kho pana hoti appaduṭṭhamanasāñkappo – ‘ime sattā averā abyābajjhā [abyāpajjhā (sī. syā. kam. pī. ka.)] anīghā sukhi attānam pariharantū’ti – evarūpaṁ, bhante, manosamācāraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Manosamācārampāhaṁ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam manosamācāra’nti – iti yaṁ tam vuttam bhagavatā idametam paṭicca vuttam.

114. “Cittuppādampāhaṁ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam cittuppāda’nti – iti kho panetam vuttam bhagavatā. Kiñcetam paṭicca vuttam? Yathārūpaṁ, bhante, cittuppādaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo cittuppādo na sevitabbo; yathārūpañca kho, bhante, cittuppādaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo cittuppādo sevitabbo.

“Kathaṁrūpaṁ, bhante, cittuppādaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsaṅhagatena cetasā viharati; byāpādavā hoti, byāpādasaṅhagatena cetasā viharati; vihesavā hoti, vihesaṅhagatena cetasā viharati – evarūpaṁ, bhante, cittuppādaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṁrūpaṁ, bhante, cittuppādaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsaṅghatena cetasā viharati; abyāpādavā hoti, abyāpādasaṅghatena cetasā viharati; avihesavā hoti, avihesāsaṅghatena cetasā viharati – evarūpaṁ, bhante, cittuppādaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

‘Cittuppādaṁpāhaṁ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṁ cittuppāda’nti – iti yaṁ tam vuttam bhagavatā idametam paṭicca vuttam.

115. ““Saññāpaṭilābhampāhaṁ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṁ saññāpaṭilābha’nti – iti kho panetam vuttam bhagavatā. Kiñcetam paṭicca vuttam? Yathārūpaṁ, bhante, saññāpaṭilābhampāhaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo saññāpaṭilābho na sevitabbo; yathārūpañca kho, bhante, saññāpaṭilābhampāhaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo saññāpaṭilābho sevitabbo.

“Kathaṁrūpaṁ, bhante, saññāpaṭilābhampāhaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsaṅghatāya saññāya viharati; byāpādavā hoti, abyāpādasaṅghatāya saññāya viharati; vihesavā hoti, vihesāsaṅghatāya saññāya viharati – evarūpaṁ, bhante, saññāpaṭilābhampāhaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṁrūpaṁ, bhante, saññāpaṭilābhampāhaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsaṅghatāya saññāya viharati; abyāpādavā hoti, abyāpādasaṅghatāya saññāya viharati; avihesavā hoti, avihesāsaṅghatāya saññāya viharati – evarūpaṁ, bhante, saññāpaṭilābhampāhaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Saññāpaṭilābhampāhaṁ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṁ saññāpaṭilābha’nti – iti yaṁ tam vuttam bhagavatā idametam paṭicca vuttam.

116. ““Diṭṭhipaṭilābhampāhaṁ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṁ diṭṭhipaṭilābha’nti – iti kho panetam vuttam bhagavatā. Kiñcetam paṭicca vuttam? Yathārūpaṁ, bhante, diṭṭhipaṭilābhampāhaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo diṭṭhipaṭilābho na sevitabbo; yathārūpañca kho, bhante, diṭṭhipaṭilābhampāhaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti – evarūpo diṭṭhipaṭilābho sevitabbo.

“Kathaṁrūpaṁ, bhante, diṭṭhipaṭilābhampāhaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, bhante, ekacco evamdiṭṭhiko hoti – ‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukatadukkaṭānam kammānam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrahmaṇā sammaggatā sammāpaṭipannā ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentī’ti – evarūpaṁ, bhante, diṭṭhipaṭilābhampāhaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṁrūpaṁ, bhante, diṭṭhipaṭilābhampāhaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, bhante, ekacco evamdiṭṭhiko hoti – ‘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 – evarūpaṁ, bhante, diṭṭhipaṭilābhampāhaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Diṭṭhipaṭilābhampāhaṁ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṁ diṭṭhipaṭilābha’nti – iti yaṁ tam vuttam bhagavatā idametam paṭicca vuttam.

117. ““Attabhāvapaṭilābhampāhaṁ, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññaṁ attabhāvapaṭilābha’nti – iti kho panetam vuttam bhagavatā. Kiñcetam paṭicca vuttam? Yathārūpaṁ, bhante, attabhāvapaṭilābhampāhaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti – evarūpo attabhāvapaṭilābho na sevitabbo; yathārūpañca kho, bhante,

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

“Kathaṇrūpam, bhante, attabhāvapaṭilābhām̄ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Sabyābajjhām̄ [sabyāpajjhām̄ (sī. syā. kam. pī. ka.)], bhante, attabhāvapaṭilābhām̄ abhinibbattayato apariniṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; abyābajjhām̄, bhante, attabhāvapaṭilābhām̄ abhinibbattayato pariniṭhitabhāvāya akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Attabhāvapatilābhampāham̄, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam̄ attabhāvapaṭilābha’nti – iti yaṁ tam vuttam̄ bhagavatā idametam̄ paṭicca vuttam̄.

“Imassa kho aham, bhante, bhagavatā samkhittena bhāsitassa, vitthārena attham̄ avibhattassa, evam̄ vitthārena attham̄ ājānāmī”ti.

118. “Sādhu sādhu, sāriputta! Sādhu kho tvam̄, sāriputta, imassa mayā samkhittena bhāsitassa, vitthārena attham̄ avibhattassa, evam̄ vitthārena attham̄ ājānāsi.

““Kāyasamācārampāham̄, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam̄ kāyasamācāra’nti – iti kho panetam̄ vuttam̄ mayā. Kiñcetaṁ paṭicca vuttam̄? Yathārūpam̄, sāriputta, kāyasamācāram̄ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo kāyasamācāro na sevitabbo; yathārūpañca kho, sāriputta, kāyasamācāram̄ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti – evarūpo kāyasamācāro sevitabbo.

“Kathaṇrūpam̄, sāriputta, kāyasamācāram̄ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Idha, sāriputta, ekacco pāṇātipātī hoti luddo lohitapāni hatappahate niviṭṭho adayāpanno pāṇabhūtesu; adinnādāyī kho pana hoti, yaṁ tam parassa paravittūpakaṇam̄ gāmagataṁ vā araññagatam̄ vā tam adinnaṁ theyyasaṅkhātam̄ ādātā hoti; kāmesumicchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāgulaparikkhittāpi tathārūpāsu cārittam̄ āpajjīta hoti – evarūpam̄, sāriputta, kāyasamācāram̄ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

“Kathaṇrūpam̄, sāriputta, kāyasamācāram̄ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? Idha, sāriputta, ekacco pāṇātipātām̄ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajī dayāpanno sabbapāṇabhūtahitānukampī viharati; adinnādānam̄ pahāya adinnādānā paṭivirato hoti, yaṁ tam parassa paravittūpakaṇam̄ gāmagataṁ vā araññagatam̄ vā tam nādinnam̄ theyyasaṅkhātam̄ ādātā hoti; kāmesumicchācāram̄ pahāya kāmesumicchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāgulaparikkhittāpi tathārūpāsu na cārittam̄ āpajjīta hoti – evarūpam̄, sāriputta, kāyasamācāram̄ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Kāyasamācārampāham̄, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam̄ kāyasamācāra’nti – iti yaṁ tam vuttam̄ mayā idametam̄ paṭicca vuttam̄.

“Vacīsamācārampāham̄, bhikkhave, duvidhena vadāmi ...pe... mano samācārampāham̄, bhikkhave, duvidhena vadāmi...pe... cittuppādampāham̄, bhikkhave, duvidhena vadāmi...pe... saññāpaṭilābhampāham̄, bhikkhave, duvidhena vadāmi...pe... diṭṭhipaṭilābhampāham̄, bhikkhave, duvidhena vadāmi...pe....

““Attabhāvapaṭilābhampāham̄, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam̄ attabhāvapaṭilābha’nti – iti kho panetam̄ vuttam̄ mayā. Kiñcetam̄ paṭicca vuttam̄? Yathārūpam̄, sāriputta, attabhāvapaṭilābhām̄ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā

parihāyanti evarūpo attabhāvapaṭilābho na sevitabbo; yathārūpañca kho, sāriputta, attabhāvapaṭilābhām̄ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti – evarūpo attabhāvapaṭilābho sevitabbo.

“Kathaṁrūpaṁ, sāriputta, attabhāvapaṭilābhām̄ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti? Sabyābajjhām̄, sāriputta, attabhāvapaṭilābhām̄ abhinibbattayato apariniṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; abyābajjhām̄, sāriputta, attabhāvapatilābhām̄ abhinibbattayato pariniṭhitabhāvāya akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. ‘Attabhāvapaṭilābhampāham̄, bhikkhave, duvidhena vadāmi – sevitabbampi, asevitabbampi; tañca aññamaññam̄ attabhāvapaṭilābha’nti – iti yaṁ tam vuttam̄ mayā idametam̄ paṭicca vuttam̄. Imassa kho, sāriputta, mayā saṃkhittena bhāsitassa evam̄ vitthārena attho daṭṭhabbo.

119. “Cakkhuviññeyyam̄ rūpampāham̄, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; sotaviññeyyam̄ saddampāham̄, sāriputta, duvidhena vadāmi – sevitabbampi asevitabbampi; ghānaviññeyyam̄ gandhampāham̄, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; jivhāviññeyyam̄ rasampāham̄, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; kāyaviññeyyam̄ phoṭṭhabbampāham̄, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampi; manoviññeyyam̄ dhammampāham̄, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampi”ti.

Evam̄ vutte, āyasmā sāriputto bhagavantam̄ etadavoca – “imassa kho aham̄, bhante, bhagavatā saṃkhittena bhāsitassa, vitthārena attham̄ avibhattassa, evam̄ vitthārena attham̄ ājānāmi. ‘Cakkhuviññeyyam̄ rūpampāham̄, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetam̄ vuttam̄ bhagavatā. Kiñcetam̄ paṭicca vuttam̄? Yathārūpaṁ, bhante, cakkhuviññeyyam̄ rūpam̄ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṁ cakkhuviññeyyam̄ rūpam̄ na sevitabbam̄; yathārūpañca kho, bhante, cakkhuviññeyyam̄ rūpam̄ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṁ cakkhuviññeyyam̄ rūpam̄ sevitabbam̄. ‘Cakkhuviññeyyam̄ rūpampāham̄, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṁ tam vuttam̄ bhagavatā idametam̄ paṭicca vuttam̄.

“Sotaviññeyyam̄ saddampāham̄, sāriputta...pe... evarūpo sotaviññeyyo saddo na sevitabbo... evarūpo sotaviññeyyo saddo sevitabbo... evarūpo ghānaviññeyyo gandho na sevitabbo... evarūpo ghānaviññeyyo gandho sevitabbo... evarūpo jivhāviññeyyo raso na sevitabbo... evarūpo jivhāviññeyyo raso sevitabbo... kāyaviññeyyam̄ phoṭṭhabbampāham̄, sāriputta ... evarūpo kāyaviññeyyo phoṭṭhabbo na sevitabbo... evarūpo kāyaviññeyyo phoṭṭhabbo sevitabbo.

“Manoviññeyyam̄ dhammampāham̄, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetam̄ vuttam̄ bhagavatā. Kiñcetam̄ paṭicca vuttam̄? Yathārūpaṁ, bhante, manoviññeyyam̄ dhammo na sevitabbo; yathārūpañca kho, bhante, manoviññeyyam̄ dhammo sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo manoviññeyyo dhammo sevitabbo. ‘Manoviññeyyam̄ dhammampāham̄, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yaṁ tam vuttam̄ bhagavatā idametam̄ paṭicca vuttam̄. Imassa kho aham̄, bhante, bhagavatā saṃkhittena bhāsitassa, vitthārena attham̄ avibhattassa, evam̄ vitthārena attham̄ ājānāmī’ti.

120. “Sādu sādu, sāriputta! Sādu kho tvam̄, sāriputta, imassa mayā saṃkhittena bhāsitassa, vitthārena attham̄ avibhattassa, evam̄ vitthārena attham̄ ājānāsi. ‘Cakkhuviññeyyam̄ rūpampāham̄, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetam̄ vuttam̄ mayā. Kiñcetam̄ paṭicca vuttam̄? Yathārūpaṁ, sāriputta, cakkhuviññeyyam̄ rūpam̄ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṁ cakkhuviññeyyam̄ rūpam̄ na sevitabbam̄; yathārūpañca kho, sāriputta, cakkhuviññeyyam̄ rūpam̄ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti

evarūpam cakkhuviññeyyam rūpam sevitabbam. ‘Cakkhuviññeyyam rūpampāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yam tam vuttam mayā idametam paṭicca vuttam.

“Sotaviññeyyam saddampāham, sāriputta...pe... evarūpo sotaviññeyyo saddo na sevitabbo... evarūpo sotaviññeyyo saddo sevitabbo... evarūpo ghānaviññeyyo gandho na sevitabbo... evarūpo ghānaviññeyyo gandho sevitabbo... evarūpo jivhāviññeyyo raso na sevitabbo... evarūpo jivhāviññeyyo raso sevitabbo... evarūpo kāyaviññeyyo phoṭṭhabbo na sevitabbo... evarūpo kāyaviññeyyo phoṭṭhabbo sevitabbo.

“Manoviññeyyam dhammadampāham, sāriputta...pe... evarūpo manoviññeyyo dhammo na sevitabbo... evarūpo manoviññeyyo dhammo sevitabbo. ‘Manoviññeyyam dhammadampāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yam tam vuttam mayā idametam paṭicca vuttam. Imassa kho, sāriputta, mayā samkhittena bhāsitassa evam vitthārena attho daṭṭhabbo.

121. “Cīvaraṃpāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī...pe... piṇḍapātampāham, sāriputta... senāsanampāham, sāriputta... gāmampāham, sāriputta... nigamaṃpāham, sāriputta... nagarampāham, sāriputta... janapadaṃpāham, sāriputta... puggalampāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti.

Evam vutte, āyasmā sāriputto bhagavantam etadavoca – “imassa kho aham, bhante, bhagavatā samkhittena bhāsitassa, vitthārena attham avibhattassa, evam vitthārena attham ājānāmi. ‘Cīvaraṃpāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetam vuttam bhagavatā. Kiñcetam paṭicca vuttam? Yathārūpam, bhante, cīvaraṃ sevato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti evarūpam cīvaraṃ na sevitabbam; yathārūpañca kho, bhante, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivadḍhanti evarūpam cīvaraṃ sevitabbam. ‘Cīvaraṃpāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yam tam vuttam bhagavatā idametam paṭicca vuttam.

“Piṇḍapātampāham, sāriputta...pe... evarūpo piṇḍapāto na sevitabbo... evarūpo piṇḍapāto sevitabbo... senāsanampāham, sāriputta...pe... evarūpam senāsanam na sevitabbam... evarūpam senāsanam sevitabbam... gāmampāham, sāriputta ...pe... evarūpo gāmo na sevitabbo... evarūpo gāmo sevitabbo... evarūpo nigamo na sevitabbo... evarūpo nigamo sevitabbo... evarūpam nagaram na sevitabbam... evarūpam nagaram sevitabbam... evarūpo janapado na sevitabbo... evarūpo janapado sevitabbo.

“Puggalampāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetam vuttam bhagavatā. Kiñcetam paṭicca vuttam? Yathārūpam, bhante, puggalam sevato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti evarūpo puggalo na sevitabbo; yathārūpañca kho, bhante, puggalam sevato akusalā dhammā parihāyanti, kusalā dhammā abhivadḍhanti evarūpo puggalo sevitabbo. ‘Puggalampāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yam tam vuttam bhagavatā idametam paṭicca vuttanti. Imassa kho aham, bhante, bhagavatā samkhittena bhāsitassa, vitthārena attham avibhattassa evam vitthārena attham ājānāmi’ti.

122. “Sādu sādu, sāriputta! Sādu kho tvam, sāriputta, imassa mayā samkhittena bhāsitassa, vitthārena attham avibhattassa evam vitthārena attham ājānāsi. ‘Cīvaraṃpāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetam vuttam mayā. Kiñcetam paṭicca vuttam? Yathārūpam, sāriputta, cīvaraṃ sevato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti evarūpam cīvaraṃ na sevitabbam; yathārūpañca kho, sāriputta, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivadḍhanti evarūpam cīvaraṃ sevitabbam. ‘Cīvaraṃpāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yam tam vuttam mayā idametam paṭicca

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

““Puggalampāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti kho panetam vuttam mayā. Kiñcetam paṭicca vuttam? Yathārūpam, sāriputta, puggalām sevato akusalā dhammā abhivaddhanti, kusalā dhammā parihāyanti evarūpo puggalo na sevitabbo; yathārūpañca kho, sāriputta, puggalām sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaddhanti evarūpo puggalo sevitabbo. ‘Puggalampāham, sāriputta, duvidhena vadāmi – sevitabbampi, asevitabbampī’ti – iti yam tam vuttam mayā idametam paṭicca vuttam. Imassa kho, sāriputta, mayā samkhittena bhāsitassa evam vitthārena attho datṭhabbo.

123. “Sabbepi ce, sāriputta, khattiyā imassa mayā samkhittena bhāsitassa evam vitthārena attham ājāneyyūm, sabbesānampissa khattiyānam dīgharattam hitāya sukhāya. Sabbepi ce, sāriputta, brāhmaṇā...pe... sabbepi ce, sāriputta, vessā... sabbepi ce, sāriputta, suddā imassa mayā samkhittena bhāsitassa evam vitthārena attham ājāneyyūm, sabbesānampissa suddānam dīgharattam hitāya sukhāya. Sadevakopi ce, sāriputta, loko samārako sabrahmako sassamaṇabrahmaṇī pajā sadevamanussā imassa mayā samkhittena bhāsitassa evam vitthārena attham ājāneyya, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrahmaṇiyā pajāya sadevamanussāya dīgharattam hitāya sukhāyā”ti.

Idamavoca bhagavā. Attamano āyasmā sāriputto bhagavato bhāsitaṁ abhinandīti.

Sevitabbāsevitabbasuttam niṭṭhitam catuttham.

5. Bahudhātukasuttam

124. 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 –

“Yāni kānici, bhikkhave, bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no pañditato; ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no pañditato; ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no pañditato. Seyyathāpi, bhikkhave, naṭāgārā vā tiṭṭāgārā vā aggi mutto [aggimukko (sī. pī.)] kūṭāgārānipi dahati ullittāvalittāni nivātāni phusitaggalāni pihitavātāpānāni; evameva kho, bhikkhave, yāni kānici bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no pañditato; ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no pañditato; ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no pañditato. Iti kho, bhikkhave, sappaṭibhayo bālo, appaṭibhayo pañđito; saupaddavo bālo, anupaddavo pañđito; saupasaggo bālo, anupasaggo pañđito. Natthi, bhikkhave, pañđitato bhayaṁ, natthi pañđitato upaddavo, natthi pañđitato upasaggo. Tasmātiha, bhikkhave, ‘pañđitā bhavissāma vīmaṇsakā’ti – evañhi vo, bhikkhave, sikkhitabba”nti.

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

125. “Kittāvatā pana, bhante, ‘dhātukusalo bhikkhū’ti alam vacanāyā”ti? “Aṭṭhārasa kho imā, ānanda, dhātuyo – cakkhudhātu, rūpadhātu, cakkhuviññāṇadhātu; sotadhātu, saddadhātu, sotaviññāṇadhātu; ghānadhātu, gandhadhātu, ghānaviññāṇadhātu; jivhādhātu, rasadhātu, jivhāviññāṇadhātu; kāyadhātu, phoṭṭhabbadhātu, kāyaviññāṇadhātu; manodhātu, dhammadhātu, manoviññāṇadhātu. Imā kho, ānanda, aṭṭhārasa dhātuyo yato jānāti passati – ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alam vacanāyā”ti.

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

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

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alam vacanāyā”ti? “Siyā, ānanda. Chayimā, ānanda, dhātuyo – kāmadhātu, nekkhammadhātu, byāpādadadhātu, vihiṁsādhātu, avihiṁsādhātu. Imā kho, ānanda, cha dhātuyo yato jānāti passati – ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alam vacanāyā”ti.

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

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

126. “Kittāvatā pana, bhante, ‘āyatanakusalo bhikkhū’ti alam vacanāyā”ti? “Cha kho panimāni, ānanda, ajjhattikabāhirāni āyatanañāni – cakkhuceva rūpā ca sotāñca saddā ca ghānañca gandhā ca jivhā ca rasā ca kāyo ca phoṭṭhabbā ca mano ca dhammā ca. Imāni kho, ānanda, cha ajjhattikabāhirāni āyatanañāni yato jānāti passati – ettāvatāpi kho, ānanda, ‘āyatanakusalo bhikkhū’ti alam vacanāyā”ti.

“Kittāvatā pana, bhante, ‘paṭiccasamuppādakusalo bhikkhū’ti alam vacanāyā”ti? “Idhānanda, bhikkhu evam pajānāti – ‘imasmim sati idam hoti, imassuppādā idam uppajjati, imasmim asati idam na hoti, imassa nirodhā idam nirujjhati, yadidam – avijjāpacca�ā saṅkhārā, saṅkhārapaccaya viññānam, viññānapaccaya nāmarūpam, nāmarūpapaccaya salāyatanañā, salāyatanañapaccaya phasso, phassapaccaya vedanā, vedanāpaccaya tañhā, tañhāpaccaya upādānam, upādānapaccaya bhavo, bhavapaccaya jāti, jātipaccaya jarāmaraṇam sokaparidevadukkhadomanassūpāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāyatveva asesavirāganirodhā saṅkhāranirodhā, saṅkhāranirodhā viññānanirodhā, viññānanirodhā nāmarūpanirodhā, nāmarūpanirodhā salāyatanañanirodhā, salāyatanañanirodhā phassanirodhā, phassanirodhā vedanānirodhā, vedanānirodhā tañhānirodhā, tañhānirodhā upādānanirodhā, upādānanirodhā bhavanirodhā, bhavanirodhā jātinirodhā, jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti’. Ettāvatā kho, ānanda, ‘paṭiccasamuppādakusalo bhikkhū’ti alam vacanāyā”ti.

127. “Kittāvatā pana, bhante, ‘ṭhānāṭhānakusalo bhikkhū’ti alam vacanāyā”ti? “Idhānanda, bhikkhu ‘atṭhānametam anavakāso yam ditṭhisampanno puggalo kañci [kiñci (syā, kam, ka.)] saṅkhāram niccato upagaccheyya, netam ṭhānam vijjati’ti pajānāti; ‘ṭhānañca kho etam vijjati yam puthujjano kañci saṅkhāram niccato upagaccheyya, ṭhānametam vijjati’ti pajānāti; ‘atṭhānametam anavakāso yam ditṭhisampanno puggalo kañci saṅkhāram sukhato upagaccheyya, netam ṭhānam vijjati’ti pajānāti; ‘ṭhānañca kho etam vijjati yam puthujjano kañci saṅkhāram vijjati’ti pajānāti. ‘Atṭhānametam anavakāso yam ditṭhisampanno puggalo kañci dhammam attato upagaccheyya, netam ṭhānam vijjati’ti pajānāti, ‘ṭhānañca kho etam vijjati yam puthujjano kañci dhammam attato upagaccheyya, ṭhānametam vijjati’ti pajānāti.

128. ““Aṭṭhānametam anavakāso yam diṭṭhisampanno puggalo mātaram jīvitā voropeyya, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam puthujjano mātaram jīvitā voropeyya, thānametam vijjati’ti pajānāti. ‘Aṭṭhānametam anavakāso yam diṭṭhisampanno puggalo pitaram jīvitā voropeyya...pe... arahantam jīvitā voropeyya, thānametam vijjati’ti pajānāti; ‘aṭṭhānametam anavakāso yam diṭṭhisampanno puggalo duṭṭhacitto tathāgatassa lohitam uppādeyya, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam puthujjano duṭṭhacitto tathāgatassa lohitam uppādeyya, thānametam vijjati’ti pajānāti. ‘Aṭṭhānametam anavakāso yam diṭṭhisampanno puggalo saṅgham bhindeyya, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam puthujjano saṅgham bhindeyya, thānametam vijjati’ti pajānāti. ‘Aṭṭhānametam anavakāso yam diṭṭhisampanno puggalo aññam satthāram uddiseyya, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam puthujjano aññam satthāram uddiseyya, thānametam vijjati’ti pajānāti.

129. ““Aṭṭhānametam anavakāso yam ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbam acarimam uppajjeyyūm, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam ekissā lokadhātuyā eko arahañ sammāsambuddho uppajjeyya, thānametam vijjati’ti pajānāti. ‘Aṭṭhānametam anavakāso yam ekissā lokadhātuyā dve rājāno cakkavattino apubbam acarimam uppajjeyyūm, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam ekissā lokadhātuyā eko rājā cakkavattī uppajjeyya, thānametam vijjati’ti pajānāti.

130. ““Aṭṭhānametam anavakāso yam itthī arahañ assa sammāsambuddho, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam puriso arahañ assa sammāsambuddho, thānametam vijjati’ti pajānāti. ‘Aṭṭhānametam anavakāso yam itthī rājā assa cakkavattī, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam puriso rājā assa cakkavattī, thānametam vijjati’ti pajānāti. ‘Aṭṭhānametam anavakāso yam itthī sakkattam kareyya ... mārattam kareyya... brahmattam kareyya, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam puriso sakkattam kareyya... mārattam kareyya... brahmattam kareyya, thānametam vijjati’ti pajānāti.

131. ““Aṭṭhānametam anavakāso yam kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam kāyaduccaritassa anīṭho akanto amanāpo vipāko nibbatteyya, thānametam vijjati’ti pajānāti. ‘Aṭṭhānametam anavakāso yam vacīduccaritassa...pe... yam manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netam thānam vijjati’ti pajānāti; thānañca kho etam vijjati yam vacīduccaritassa...pe... yam manoduccaritassa anīṭho akanto amanāpo vipāko nibbatteyya, thānametam vijjati’ti pajānāti. ‘Aṭṭhānametam anavakāso yam kāyasucaritassa anīṭho akanto amanāpo vipāko nibbatteyya, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, thānametam vijjati’ti pajānāti. ‘Aṭṭhānametam anavakāso yam vacīsucaritassa...pe... yam manosucaritassa anīṭho akanto amanāpo vipāko nibbatteyya, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam vacīsucaritassa...pe... yam manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, thānametam vijjati’ti pajānāti.

““Aṭṭhānametam anavakāso yam kāyaduccaritasamañgī tamnidānā tappaccayā kāyassa bhedā param marañā sugatim saggam lokam upapajjeyya, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam kāyaduccaritasamañgī tamnidānā tappaccayā kāyassa bhedā param marañā apāyam duggatim vinipātam nirayam upapajjeyya, thānametam vijjati’ti pajānāti. ‘Aṭṭhānametam anavakāso yam vacīduccaritasamañgī...pe... yam manoduccaritasamañgī tamnidānā tappaccayā kāyassa bhedā param marañā sugatim saggam lokam upapajjeyya, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam vacīduccaritasamañgī...pe... yam manosucaritassa anīṭho akanto amanāpo vipāko nibbatteyya, netam thānam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam vacīsucaritassa...pe... yam manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, thānametam vijjati’ti pajānāti. ‘Aṭṭhānametam anavakāso yam kāyasucaritasamañgī tamnidānā tappaccayā kāyassa bhedā param marañā apāyam duggatim vinipātam nirayam upapajjeyya, thānametam vijjati’ti pajānāti; ‘thānañca kho etam vijjati yam kāyasucaritasamañgī tamnidānā tappaccayā kāyassa bhedā param marañā sugatim

saggam lokam upapajjeyya, thānametam vijjatīti pajānāti. ‘Aṭṭhānametam anavakāso yam vacīsucaritasamaṅgī...pe... yam manusucaritasamaṅgī tamnidānā tappaccayā kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjeyya, netam thānam vijjatīti pajānāti; ‘thānañca kho etaṁ vijjati yam vacīsucaritasamaṅgī...pe... yam manusucaritasamaṅgī tamnidānā tappaccayā kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjeyya, thānametam vijjatīti pajānāti. Ettāvatā kho, ānanda, ‘thānāthānakusalo bhikkhūti alam vacanāyā’ti.

132. Evaṁ vutte āyasmā ānando bhagavantam etadavoca – “acchariyam, bhante, abbhutam, bhante! Konāmo ayam, bhante, dhammapariyāyo”ti? “Tasmātiha tvam, ānanda, imam dhammapariyāyam ‘bahudhātuko’tipi nam dhārehi, ‘catuparivatṭo’tipi nam dhārehi, ‘dhammādāso’tipi nam dhārehi, ‘amatadundubhī’tipi [dudrabhītipi (ka.)] nam dhārehi, ‘anuttaro saṅgāmavijayo’tipi nam dhārehi”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.

Bahudhātukasuttam niṭhitam pañcamam.

6. Isigilisuttam

133. Evaṁ me sutam – ekam samayam bhagavā rājagahe viharati isigilismim pabbate. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Passatha no tumhe, bhikkhave, etam vebhāram pabbata”nti? “Evaṁ, bhante”. “Etassapi kho, bhikkhave, vebhārassa pabbatassa aññāva samaññā ahosi aññā paññatti”.

“Passatha no tumhe, bhikkhave, etam pañdavam pabbata”nti? “Evaṁ, bhante”. “Etassapi kho, bhikkhave, pañdavassa pabbatassa aññāva samaññā ahosi aññā paññatti”.

“Passatha no tumhe, bhikkhave, etam vepullam pabbata”nti? “Evaṁ, bhante”. “Etassapi kho, bhikkhave, vepullassa pabbatassa aññāva samaññā ahosi aññā paññatti”.

“Passatha no tumhe, bhikkhave, etam gijjhakūṭam pabbata”nti? “Evaṁ, bhante”. “Etassapi kho, bhikkhave, gijjhakūṭassa pabbatassa aññāva samaññā ahosi aññā paññatti”.

“Passatha no tumhe, bhikkhave, imam isigilim pabbata”nti? “Evaṁ, bhante”. “Imassa kho pana, bhikkhave, isigilissa pabbatassa esāva samaññā ahosi esā paññatti”.

“Bhūtapubbam, bhikkhave, pañca paccekabuddhasatāni imasmim isigilismim pabbate ciranivāsino ahesum. Te imam pabbatam pavasantā dissanti, paviṭṭhā na dissanti. Tamenam manussā disvā evamāhamṣu – ‘ayam pabbato ime isī [isayo (ka.)] gilati’ti; ‘isigili isigili’ tveva samaññā udapādi. Ācikkhissāmi [acikkhissāmi vo (ka.)], bhikkhave, paccekabuddhānam nāmāni; kittayissāmi, bhikkhave, paccekabuddhānam nāmāni; desessāmi, bhikkhave, paccekabuddhānam nāmāni. Tam suṇātha, sādhukam manasi karotha; bhāsissāmī”ti. “Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

134. “Ariṭṭho nāma, bhikkhave, paccekasambuddho [paccekabuddho (ka. sī. pī.)] imasmim isigilismim pabbate ciranivāsī ahosi; upariṭṭho nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahosi; tagarasikhī [taggarasikhī (ka.)] nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahosi; yasassi nāma, bhikkhave, paccekasambuddho imasmim isigilismim pabbate ciranivāsī ahosi; sudassano nāma, bhikkhave,

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

135. “Ye sattasārā anīghā nirāsā,

Paccekamevajjhagamāṣsu bodhim [paccekamevajjhagamū subodhim (sī. syā. kam. pī.)];

Tesam visallāna naruttamānam,

Nāmāni me kittayato suṇātha.

“Ariṭṭho upariṭṭho tagarasikhī yasassī,

Sudassano piyadassī ca susambuddho [buddho (sī. syā. kam. pī.)];

Gandhāro piṇḍolo upāsabho ca,

Nīto tatho sutavā bhāvitatto.

“Sumbho subho matulo [methulo (sī. syā. kam. pī.)] aṭṭhamo ca,

Athassumegho [aṭṭhasumedho (ka.)] anīgho sudāṭho;

Paccekabuddhā bhavanettikhīñā,

Hiṅgū ca hiṅgo ca mahānubhāvā.

“Dve jālino munino aṭṭhako ca,

Atha kosallo buddho atho subāhu;

Upanemiso nemiso santacitto,

Sacco tatho virajo paṇḍito ca.

“Kālūpakālā vijito jito ca,

Ango ca paṅgo ca guttijito ca;

Passi jahi upadhidukkhamūlam [passī jahī upadhim dukkhamūlam (sī. syā. kam. pī.)],

Aparājito mārabalām ajesi.

“Satthā pavattā sarabhaṅgo lomahaṁso,

Uccaṅgamāyo asito anāsavo;

Manomayo mānacchido ca bandhumā,

Tadādhimutto vimalo ca ketumā.

“Ketumbharāgo ca mātaṅgo ariyo,

Athaccuto accutagāmabyāmako;

Sumaṅgalo dabbilo supatiṭṭhito,

Asayho khemābhīrato ca sorato.

“Durannayo saṅgho athopi ujjayo,

Aparo muni sayho anomaniKKamo;

Ānando nando upanando dvādasa,

Bhāradvājo antimadehadhārī [antimadehadhārī (sī.)].

“Bodhi mahānāmo athopi uttaro,

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

“Buddho ahu maṅgalo vītarāgo,
 Usabhacchidā jālinim dukkhamūlam;
 Santam padam ajjhagamopanīto,
 Uposatho sundaro saccanāmo.

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

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

Isigilisuttam niṭṭhitam chaṭṭham.

7. Mahācattārīsakasuttam

136. 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 – “ariyam vo, bhikkhave, sammāsamādhiṁ desessāmi saupanisaṁ saparikkhāraṁ. Tam suṇātha, sādhukam manasi karotha; bhāsissāmī”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Katamo ca, bhikkhave, ariyo sammāsamādhi saupaniso saparikkhāro? Seyyathidaṁ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati; yā kho, bhikkhave, imehi sattahāngehi cittassa ekaggatā parikkhatā – ayam vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi, saparikkhāro itipi. Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchādiṭṭhim ‘micchādiṭṭhī’ti pajānāti, sammādiṭṭhim ‘sammādiṭṭhī’ti pajānāti – sāssa hoti sammādiṭṭhi.

“Katamā ca, bhikkhave, micchādiṭṭhi? ‘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 samaṇabrahmaṇā sammaggatā sammāpaṭipannā ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentī”ti – ayam, bhikkhave, micchādiṭṭhi.

“Katamā ca, bhikkhave, sammādiṭṭhi? Sammādiṭṭhim paham [sammādiṭṭhimaham (ka.) evam sammāsaṅkappampahamkyādīsupi], bhikkhave, dvāyam [dvayam (sī. syā. kam. pī.) tīkā oloketabbā] vadāmi – atthi, bhikkhave, sammādiṭṭhi sāsavā puññabhāgīyā upadhivepakkā; atthi, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammādiṭṭhi sāsavā puññabhāgīyā upadhivepakkā? ‘Atthi dinnaṁ, atthi yiṭṭham, atthi hutam, atthi sukatadukkaṭānam kammānam phalaṁ 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 – ayam, bhikkhave, sammādiṭṭhi sāsavā puññabhāgīyā upadhivepakkā.

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

ariyacittassa anāsavacittassa ariyamaggasamañgino ariyamaggam bhāvayato paññā paññindriyam paññābalam dhammavicasambojjhaṅgo sammādiṭṭhi maggaṅgam [maggaṅgā (sī. pī.)] – ayaṁ vuccati, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. So micchādiṭṭhiyā pahānāya vāyamati, sammādiṭṭhiyā, upasampadāya, svāssa [svāyam (ka.)] hoti sammāvāyāmo. So sato micchādiṭṭhiṁ pajahati, sato sammādiṭṭhiṁ upasampajja viharati, sāssa [sāyam (ka.)] hoti sammāsati. Itiyime [itime (sī.), itissime (syā. kam. pī.)] tayo dhammā sammādiṭṭhiṁ anuparidhāvanti anuparivattanti, seyyathidaṁ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

137. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāsaṅkappaṁ ‘micchāsaṅkappo’ti pajānāti, sammāsaṅkappaṁ ‘sammāsaṅkappo’ti pajānāti, sāssa hoti sammādiṭṭhi.

“Katamo ca, bhikkhave, micchāsaṅkappo? Kāmasaṅkappo, byāpādasaṅkappo, vihiṁsāsaṅkappo – ayaṁ, bhikkhave, micchāsaṅkappo.

“Katamo ca, bhikkhave, sammāsaṅkappo? Sammāsaṅkappapāpam, bhikkhave, dvāyam vadāmi – atthi, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko? Nekhammasaṅkappo, abyāpādasaṅkappo, avihimṣāsaṅkappo – ‘ayaṁ, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko’”.

“Katamo ca, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo? Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamañgino ariyamaggam bhāvayato takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā vacīsaṅkhāro – ayaṁ, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo. So micchāsaṅkappassa pahānāya vāyamati, sammāsaṅkappassa upasampadāya, svāssa hoti sammāvāyāmo. So sato micchāsaṅkappam pajahati, sato sammāsaṅkappam upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāsaṅkappam anuparidhāvanti anuparivattanti, seyyathidaṁ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

138. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāvācam ‘micchāvācā’ti pajānāti, sammāvācam ‘sammāvācā’ti pajānāti; sāssa hoti sammādiṭṭhi. Katamā ca, bhikkhave, micchāvācā? Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo – ayaṁ, bhikkhave, micchāvācā. Katamā ca, bhikkhave, sammāvācā? Sammāvācam pāpam, bhikkhave, dvāyam vadāmi – atthi, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā; atthi, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā? Musāvādā veramaṇī, pisuṇaya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī – ayaṁ, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā. Katamā ca, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamañgino ariyamaggam bhāvayato catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī – ayaṁ, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. So micchāvācāya pahānāya vāyamati, sammāvācāya upasampadāya; svāssa hoti sammāvāyāmo. So sato micchāvācam pajahati, sato sammāvācam upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāvācam anuparidhāvanti anuparivattanti, seyyathidaṁ – sammādiṭṭhi, sammāvāyāmo, sammāsati.

139. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchākammantam ‘micchākammanto’ti pajānāti, sammākammantam ‘sammākammanto’ti pajānāti; sāssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchākammanto? Pānātipāto, adinnādānam, kāmesumicchācāro – ayaṁ, bhikkhave, micchākammanto. Katamo ca, bhikkhave, sammākammanto? Sammākammantam pāpam, bhikkhave, dvāyam vadāmi – atthi, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakkō; atthi, bhikkhave, sammākammanto

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

140. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchājīvam ‘micchājīvo’ti pajānāti, sammājīvam ‘sammājīvo’ti pajānāti; sāssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchājīvo? Kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhena nijigīsanatā [nijigī sanatā (sī. syā. kam. pī.)] – ayam, bhikkhave, micchājīvo. Katamo ca, bhikkhave, sammājīvo? Sammājīvampahaṇ, bhikkhave, dvāyam vadāmi – atthi, bhikkhave, sammājīvo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammājīvo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammājīvo sāsavo puññabhāgiyo upadhivepakko? Idha, bhikkhave, ariyasāvako micchājīvam pahāya sammājīvena jīvikam kappeti – ayam, bhikkhave, sammājīvo sāsavo puññabhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammājīvo ariyo anāsavo lokuttaro maggaṅgo? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggam bhāvayato micchājīvā ārati virati paṭivirati veramaṇī – ayam, bhikkhave, sammājīvo ariyo anāsavo lokuttaro maggaṅgo. So micchājīvassa pahānāya vāyamati, sammājīvassa upasampadāya; svāssa hoti sammāvāyāmo. So sato micchājīvam pajahati, sato sammājīvam upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammājīvam anuparidhāvanti anuparivattanti, seyyathidam – sammādiṭṭhi, sammāvāyāmo, sammāsati.

141. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Sammādiṭṭhissa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammājīvo pahoti, sammājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsatī pahoti, sammāsatissa sammāsamādhī pahoti, sammāsamādhissa sammāññāṇam pahoti, sammāññāṇassa sammāvimutti pahoti. Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekkho [aṭṭhaṅgasamannāgatā sekhā paṭipadā (sī.), aṭṭhaṅgasamannāgato sekho paṭipado (pī. ka.) () natti sī. syā. kam. pī. potthakesu], dasaṅgasamannāgato arahā hoti. (Tatrapi sammāññāṇena aneke pāpakā akusalā dhammā vigatā bhāvanāpāripūriṁ gacchanti).

142. “Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Sammādiṭṭhissa, bhikkhave, micchādiṭṭhi nijjīṇṇā hoti. Ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjīṇṇā honti. Sammādiṭṭhipaccayā aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjīṇṇo hoti... pe... sammāvācassa, bhikkhave, micchāvācā nijjīṇṇā hoti... sammākammantassa, bhikkhave, micchākammanto nijjīṇṇo hoti... sammājīvassa, bhikkhave, micchājīvo nijjīṇṇo hoti... sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjīṇṇo hoti... sammāsatissa, bhikkhave, micchāsatī nijjīṇṇā hoti... sammāsamādhissa, bhikkhave, micchāsamādhī nijjīṇṇo hoti... sammāññāṇassa, bhikkhave, micchāññāṇam nijjīṇṇam hoti... sammāvimuttassa, bhikkhave, micchāvimutti nijjīṇṇā hoti. Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjīṇṇā honti. Sammāvīmuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti.

“Iti kho, bhikkhave, vīsatī kusalapakkhā, vīsatī akusalapakkhā – mahācattārīsako dhammapariyāyo pavattito appaṭivattiyō samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim.

143. “Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā imam̄ mahācattārīsakam̄ dhammapariyāyam̄ garahitabbam̄ paṭikkositabbam̄ maññeyya tassa diṭṭheva dhamme dasasahadhammikā vādānuvādā gārayham̄ ṭhānam̄ āgacchanti – sammādiṭṭhim̄ ce bhavam̄ garahati, ye ca micchādiṭṭhi samaṇabrahmaṇā te bhoto pujjā, te bhoto pāsaṁsā; sammāsaṅkappam̄ ce bhavam̄ garahati, ye ca micchāsaṅkappā samaṇabrahmaṇā te bhoto pujjā, te bhoto pāsaṁsā; sammāvācam̄ ce bhavam̄ garahati...pe... sammākammantam̄ ce bhavam̄ garahati... sammājīvam̄ ce bhavam̄ garahati... sammāvāyāmam̄ ce bhavam̄ garahati... sammāsatim̄ ce bhavam̄ garahati... sammāsamādhim̄ ce bhavam̄ garahati... sammāñāṇam̄ ce bhavam̄ garahati ... sammāvimuttim̄ ce bhavam̄ garahati, ye ca micchāvimutti samaṇabrahmaṇā te bhoto pujjā, te bhoto pāsaṁsā. Yo koci, bhikkhave, samaṇo vā brāhmaṇo vā imam̄ mahācattārīsakam̄ dhammapariyāyam̄ garahitabbam̄ paṭikkositabbam̄ maññeyya tassa diṭṭheva dhamme ime dasasahadhammikā vādānuvādā gārayham̄ ṭhānam̄ āgacchanti. Yapi te, bhikkhave, ahesum̄ okkalā vassabhaññā [vayabhiññā (ka.) sam. ni. 3.62; a. ni. 4.30 passitabbam] ahetuvādā akiriyavādā natthikavādā tepi mahācattārīsakam̄ dhammapariyāyam̄ na garahitabbam̄ napaṭikkositabbam̄ amaññim̄su [maññeyyumi (ka.)]. Tam̄ kissa hetu? Nindābyārosaupārambhabhayā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Mahācattārīsakasuttam̄ niṭṭhitam̄ sattamam̄.

8. Ānāpānassatisuttam̄

144. Evaṁ me sutam̄ – ekam̄ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṁ – āyasmatā ca sāriputtena āyasmatā ca mahāmoggallānena [mahāmoggalānena (ka.)] āyasmatā ca mahākassapena āyasmatā ca mahākaccāyanena āyasmatā ca mahākotthikena āyasmatā ca mahākappinena āyasmatā ca mahācundena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṁ.

Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti. Appekarce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti,appekarce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti,appekarce therā bhikkhū tiṁsampi bhikkhū ovadanti anusāsanti,appekarce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāram̄ pubbenāparam̄ visesam̄ jānanti [pajānanti (syā. kam.), sañjānanti (ka.)].

145. Tena kho pana samayena bhagavā tadauposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtam̄ tuṇhībhūtam̄ bhikkhusaṅgham̄ anuviloketvā bhikkhū āmantesi – “āraddhosmi, bhikkhave, imāya paṭipadāya; āraddhacittosmi, bhikkhave, imāya paṭipadāya. Tasmātiha, bhikkhave, bhiyyosomattāya vīriyam̄ ārabhatha appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idhevāham̄ sāvatthiyam̄ komudim̄ cātumāsinim̄ āgamessāmī”ti. Assosum̄ kho jānapadā bhikkhū – “bhagavā kira tattheva sāvatthiyam̄ komudim̄ cātumāsinim̄ āgamessatī”ti. Te jānapadā bhikkhū sāvatthim̄ [sāvatthiyam̄ (syā. kam. pī. ka.)] osaranti bhagavantaṁ dassanāya. Te ca kho therā bhikkhū bhiyyosomattāya nave bhikkhū ovadanti anusāsanti. Appekarce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti,appekarce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti,appekarce therā bhikkhū tiṁsampi bhikkhū ovadanti anusāsanti,appekarce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāram̄ pubbenāparam̄ visesam̄ jānanti.

146. Tena kho pana samayena bhagavā tadauposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtam̄ tuṇhībhūtam̄ bhikkhusaṅgham̄ anuviloketvā bhikkhū āmantesi – “apalāpāyam̄, bhikkhave, parisā; nippalāpāyam̄, bhikkhave, parisā; suddhā sāre [suddhasāre patiṭṭhitā (syā. kam. pī.)] patiṭṭhitā. Tathārūpo

ayaṁ, bhikkhave, bhikkhusaṅgo; tathārūpā ayaṁ, bhikkhave, parisā yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaram puññakkhettaṁ lokassa. Tathārūpo ayaṁ, bhikkhave, bhikkhusaṅgo; tathārūpā ayaṁ, bhikkhave, parisā yathārūpāya parisāya appam dinnam̄ bahu hoti, bahu dinnam̄ bahutaram. Tathārūpo ayaṁ, bhikkhave, bhikkhusaṅgo; tathārūpā ayaṁ, bhikkhave, parisā yathārūpā parisā dullabhā dassanāya lokassa. Tathārūpo ayaṁ, bhikkhave, bhikkhusaṅgo; tathārūpā ayaṁ, bhikkhave, parisā yathārūpām̄ parisam̄ alam̄ yojanagaṇanāni dassanāya gantum̄ puṭosenāpi” [puṭosenāpi, tathārūpo ayaṁ bhikkhave bhikkhusaṅgo, tathārūpā ayaṁ parisā (sī. pī. ka.)].

147. “Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe arahanto khīnāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīnabhadavasamyojanā sammadaññāvimuttā – evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe pañcannam̄ orambhāgiyānam̄ samyojanānam̄ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā – evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe tiṇṇam̄ samyojanānam̄ parikkhayā rāgadosamohānam̄ tanuttā sakadāgāmino sakideva [sakim deva (ka.)] imam̄ lokam̄ āgantvā dukkhassantam̄ karissanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe tiṇṇam̄ samyojanānam̄ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā – evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṅghe.

“Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe catunnam̄ satipaṭṭhānānam̄ bhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe catunnam̄ sammappadhānānam̄ bhāvanānuyogamanuyuttā viharanti...pe... catunnam̄ iddhipādānam̄... pañcannam̄ indriyānam... pañcannam̄ balānam... sattannam̄ bojjhaṅgānam... ariyassa atṭhaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe mettābhāvanānuyogamanuyuttā viharanti... karuṇābhāvanānuyogamanuyuttā viharanti... muditābhāvanānuyogamanuyuttā viharanti... upekkhābhāvanānuyogamanuyuttā viharanti... asubhabhāvanānuyogamanuyuttā viharanti... aniccasaññābhāvanānuyogamanuyuttā viharanti – evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe ānāpānassatibhāvanānuyogamanuyuttā viharanti. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttim̄ paripūrenti.

148. “Katham̄ bhāvitā ca, bhikkhave, ānāpānassati katham̄ bahulīkatā mahapphalā hoti mahānisamsā? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkam̄ ābhujitvā ujum̄ kāyam̄ pañidhāya parimukham̄ satim̄ upaṭṭhapetvā. So satova assasati satova [sato (sī. syā. kam̄. pī.)] passasati.

“Dīgham̄ vā assasanto ‘dīgham̄ assasāmī’ti pajānāti, dīgham̄ vā passasanto ‘dīgham̄ passasāmī’ti pajānāti; rassam̄ vā assasanto ‘rassam̄ assasāmī’ti pajānāti, rassam̄ vā passasanto ‘rassam̄ passasāmī’ti pajānāti; ‘sabbakāyapatisamvedī assasissāmī’ti sikkhati, ‘sabbakāyapatisamvedī passasissāmī’ti sikkhati; ‘passambhayam̄ kāyasaṅkhāram̄ assasissāmī’ti sikkhati, ‘passambhayam̄ kāyasaṅkhāram̄ passasissāmī’ti sikkhati.

“‘Pītipatisamvedī assasissāmī’ti sikkhati, ‘pītipatisamvedī passasissāmī’ti sikkhati; ‘sukhapatitisamvedī assasissāmī’ti sikkhati, ‘sukhapatitisamvedī passasissāmī’ti sikkhati; ‘cittasaṅkhārapatisamvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārapatisamvedī passasissāmī’ti sikkhati; ‘passambhayam̄ cittasaṅkhāram̄ assasissāmī’ti sikkhati, ‘passambhayam̄ cittasaṅkhāram̄ passasissāmī’ti

sikkhati.

““Cittapaṭisaṁvedī assasissāmī”ti sikkhati, ‘cittapaṭisaṁvedī passasissāmī”ti sikkhati; ‘abhippamodayam cittam assasissāmī”ti sikkhati, ‘abhippamodayam cittam passasissāmī”ti sikkhati; ‘samādahaṁ cittam assasissāmī”ti sikkhati, ‘samādahaṁ cittam passasissāmī”ti sikkhati; ‘vimocayam cittam assasissāmī”ti sikkhati, ‘vimocayam cittam passasissāmī”ti sikkhati.

““Aniccānupassī assasissāmī”ti sikkhati, ‘aniccānupassī passasissāmī”ti sikkhati; ‘virāgānupassī assasissāmī”ti sikkhati, ‘virāgānupassī passasissāmī”ti sikkhati; ‘nirodhānupassī assasissāmī”ti sikkhati, ‘nirodhānupassī passasissāmī”ti sikkhati; ‘paṭinissaggānupassī assasissāmī”ti sikkhati, ‘paṭinissaggānupassī passasissāmī”ti sikkhati. Evam bhāvitā kho, bhikkhave, ānāpānassati evam bahulīkatā mahapphalā hoti mahānisamsā.

149. “Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā cattāro satipaṭṭhane paripūreti? Yasmim samaye, 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; kāye kāyānupassī, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Kāyesu kāyaññatarāhaṁ, bhikkhave, evam vadāmi yadidam – assāsapassāsā. Tasmātiha, bhikkhave, kāye kāyānupassī tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

“Yasmim samaye, bhikkhave, bhikkhu ‘pītipaṭisaṁvedī assasissāmī”ti sikkhati, ‘pītipaṭisaṁvedī passasissāmī”ti sikkhati; ‘sukhapaṭisaṁvedī assasissāmī”ti sikkhati, ‘sukhapaṭisaṁvedī passasissāmī”ti sikkhati; ‘cittasaṅkhārapaṭisaṁvedī assasissāmī”ti sikkhati, ‘cittasaṅkhārapaṭisaṁvedī passasissāmī”ti sikkhati; ‘passambhayam cittasaṅkhāram assasissāmī”ti sikkhati, ‘passambhayam cittasaṅkhāram passasissāmī”ti sikkhati; vedanāsu vedanānupassī, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Vedanāsu vedanāññatarāhaṁ, bhikkhave, evam vadāmi yadidam – assāsapassāsānam sādhukam manasikāram. Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

“Yasmim samaye, bhikkhave, bhikkhu ‘cittapaṭisaṁvedī assasissāmī”ti sikkhati, ‘cittapaṭisaṁvedī passasissāmī”ti sikkhati; ‘abhippamodayam cittam assasissāmī”ti sikkhati, ‘abhippamodayam cittam passasissāmī”ti sikkhati; ‘samādahaṁ cittam assasissāmī”ti sikkhati, ‘samādahaṁ cittam passasissāmī”ti sikkhati; ‘vimocayam cittam assasissāmī”ti sikkhati, ‘vimocayam cittam passasissāmī”ti sikkhati; citte cittānupassī, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Nāhaṁ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassati vadāmi. Tasmātiha, bhikkhave, citte cittānupassī tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

“Yasmim samaye, bhikkhave, bhikkhu ‘aniccānupassī assasissāmī”ti sikkhati, ‘aniccānupassī passasissāmī”ti sikkhati; ‘virāgānupassī assasissāmī”ti sikkhati, ‘virāgānupassī passasissāmī”ti sikkhati; ‘nirodhānupassī assasissāmī”ti sikkhati, ‘nirodhānupassī passasissāmī”ti sikkhati; ‘paṭinissaggānupassī assasissāmī”ti sikkhati, ‘paṭinissaggānupassī passasissāmī”ti sikkhati; dhammesu dhammānupassī, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. So yam tam abhijjhādomanassānam pahānam tam paññāya disvā sādhukam ajjhupekkhitā hoti. Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

“Evam bhāvitā kho, bhikkhave, ānāpānassati evam bahulīkatā cattāro satipaṭṭhāne paripūreti.

150. “Katham bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā katham bahulīkatā satta bojjhanę paripūrenti? Yasmim samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam, upaṭhitāssa tasmiṃ samaye sati hoti asammuṭṭhā [appammuṭṭhā (syā. kam.)]. Yasmim samaye, bhikkhave, bhikkhuno upaṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti. Satisambojjhaṅgam tasmiṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsato viharanto tam dhammaṃ paññāya pavicinati pavicayati [pavicarati (sī. syā. kam. pī.)] parivīmaṇsam āpajjati. Yasmim samaye, bhikkhave, bhikkhu tathāsato viharanto tam dhammaṃ paññāya pavicinati pavicayati parivīmaṇsam āpajjati, dhammadvicayasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, dhammadvicayasambojjhaṅgam tasmiṃ samaye bhikkhu bhāveti, dhammadvicayasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Tassa tam dhammaṃ paññāya pavicinato pavicayato parivīmaṇsam āpajjato āraddham hoti vīriyam asallīnam. Yasmim samaye, bhikkhave, bhikkhuno tam dhammaṃ paññāya pavicinato pavicayato parivīmaṇsam āpajjato āraddham hoti vīriyam asallīnam, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgam tasmiṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Āraddhvīriyassa uppajjati pīti nirāmisā. Yasmim samaye, bhikkhave, bhikkhuno āraddhvīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgam tasmiṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmim samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgam tasmiṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“Passaddhakāyassa sukhino cittam samādhiyati. Yasmim samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittam samādhiyati, samādhisaṃbojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, samādhisaṃbojjhaṅgam tasmiṃ samaye bhikkhu bhāveti, samādhisaṃbojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsamāhitam cittam sādhukam ajjhupekkhitā hoti. Yasmim samaye, bhikkhave, bhikkhu tathāsamāhitam cittam sādhukam ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgam tasmiṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

151. “Yasmim samaye, bhikkhave, bhikkhu vedanāsu...pe... citte... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam, upaṭhitāssa tasmiṃ samaye sati hoti asammuṭṭhā. Yasmim samaye, bhikkhave, bhikkhuno upaṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, satisambojjhaṅgam tasmiṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

“So tathāsato viharanto tam dhammaṃ paññāya pavicinati pavicayati parivīmaṇsam āpajjati. Yasmim samaye, bhikkhave, bhikkhu tathāsato viharanto tam dhammaṃ paññāya pavicinati pavicayati parivīmaṇsam āpajjati, dhammadvicayasambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, dhammadvicayasambojjhaṅgam tasmiṃ samaye bhikkhu bhāveti, dhammadvicayasambojjhaṅgo tasmiṃ

samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

“Tassa tam dhammaṁ paññāya pavicinato pavicayato parivīmaṇsam āpajjato āraddhaṁ hoti vīriyam asallīnaṁ. Yasmīm samaye, bhikkhave, bhikkhuno tam dhammaṁ paññāya pavicinato pavicayato parivīmaṇsam āpajjato āraddhaṁ hoti vīriyam asallīnaṁ, vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgo tasmiṁ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

“Āraddhvīriyassa uppajjati pīti nirāmisā. Yasmīm samaye, bhikkhave, bhikkhuno āraddhvīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgo tasmiṁ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

“Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmīm samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgo tasmiṁ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

“Passaddhakāyassa sukhino cittam samādhiyati. Yasmīm samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittam samādhiyati, samādhisaṁbojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, samādhisaṁbojjhaṅgo tasmiṁ samaye bhikkhu bhāveti, samādhisaṁbojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

“So tathāsamāhitam cittam sādhukam ajjhupekkhitā hoti. Yasmīm samaye, bhikkhave, bhikkhu tathāsamāhitam cittam sādhukam ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. Evam bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evam bahulīkatā satta sambojjhaṅge paripūrenti.

152. “Kathaṁ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṁ bahulīkatā vijjāvimuttiṁ paripūrenti? Idha, bhikkhave, bhikkhu satisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmīm. Dhammavicasambojjhaṅgam bhāveti...pe... vīriyasambojjhaṅgam bhāveti... pītisambojjhaṅgam bhāveti... passaddhisambojjhaṅgam bhāveti... samādhisaṁbojjhaṅgam bhāveti... upekkhāsambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmīm. Evam bhāvitā kho, bhikkhave, satta bojjhaṅgā evam bahulīkatā vijjāvimuttiṁ paripūrenti”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Ānāpānassatisuttam niṭṭhitam aṭṭhamam.

9. Kāyagatāsatisuttam

153. Evam me sutam – ekam samayaṁ bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulānam bhikkhūnam pacchābhattam piṇḍapātapaṭikkantānam upaṭṭhānasālāyam sannisinnānam sannipatitānam ayamantarākathā udapādi – “acchariyam, āvuso, abbhutam, āvuso! Yāvañcidam tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsatī [kāyagatā satī (sy. kam. pī.)] bhāvitā bahulīkatā mahapphalā vuttā mahānisamsā”ti. Ayañca hidam tesam bhikkhūnam antarākathā vippakatā hoti, atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññāttae āsane nisīdi. Nisaja kho bhagavā bhikkhū āmantesi – “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? ‘Idha, bhante, amhākam pacchābhattam piṇḍapātapaṭikkantānam upaṭṭhānasālāyam sannipatitānam

ayamantarākathā udapādi – ‘acchariyam, āvuso, abbhutam, āvuso! Yāvañcidam tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsatī bhāvitā bahulīkatā mahapphalā vuttā mahānisamsā’ti. Ayam kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto’’ti.

154. “Katham bhāvitā ca, bhikkhave, kāyagatāsatī katham bahulīkatā mahapphalā hoti mahānisamsā? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallañkam ābhujitvā ujum kāyam pañidhāya parimukham satim upatthapetvā. So satova assasati satova 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; ‘sabbakāyapaṭisamvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisamvedī passasissāmī’ti sikkhati; ‘passambhayam kāyasañkhāram assasissāmī’ti sikkhati, ‘passambhayam kāyasañkhāram passasissāmī’ti sikkhati. Tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā [gehassitā (tīkā)] sarasañkappā te pahīyanti. Tesam pahānā ajjhattameva cittam santiññhati sannisīdati ekodi hoti [ekodī hoti (sī.), ekodibhoti (syā. kam.)] samādhiyati. Evam, bhikkhave, bhikkhu kāyagatāsatim [kāyagatam satim (syā. kam. pī.)] bhāveti.

“Puna caparam, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, thito vā ‘thitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti pajānāti, sayāno vā ‘sayānomhī’ti pajānāti. Yathā yathā vā panassa kāyo pañihito hoti, tathā tathā nam pajānāti. Tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā sarasañkappā te pahīyanti. Tesam pahānā ajjhattameva cittam santiññhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

“Puna caparam, bhikkhave, bhikkhu abhikkante pañikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, sañghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate thite nisinne sutte jāgarite bhāsite tuññībhāve sampajānakārī hoti. Tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā sarasañkappā te pahīyanti. Tesam pahānā ajjhattameva cittam santiññhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

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

“Seyyathāpi, bhikkhave, ubhatomukhā putoli [mūtoḷī (sī. syā. kam. pī.)] pūrā nānāvihitassa dhaññassa, seyyathidam – sālīnam vīhīnam muggānam māsānam tilānam tañḍulānam, tamenam cakkhumā puriso muñcītvā paccavekkheyā – ‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime tañḍulā’ti; evameva kho, bhikkhave, bhikkhu imameva kāyam uddham pādatalā adho kesamatthakā tacapariyantam pūram nānappakārassa asucino paccavekkhati – ‘atthi imasmiññ kāye kesā lomā nakhā dantā taco māmsam nhāru atthi atthimiññjam vakkam hadayam yakanam kilomakam pihakam papphāsam antam antaguṇam udariyam karīsam pittam semham pubbo lohitam sedo medo assu vasā kheļo singhānikā lasikā mutta’nti. Tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā sarasañkappā te pahīyanti. Tesam pahānā ajjhattameva cittam santiññhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

“Puna caparam, bhikkhave, bhikkhu imameva kāyam yathāthitam yathāpaññhitam dhātuso paccavekkhati – ‘atthi imasmiññ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu’ti.

“Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviñ vadhītvā catumahāpathē [cātummahāpathē (sī. syā. kam. pī.)] bilaso vibhajitvā [pañivibhajitvā (sī. syā. kam. pī.)] nisinno assa;

evameva kho, bhikkhave, bhikkhu imameva kāyam yathāṭhitam yathāpaṇihitam dhātuso paccavekkhati – ‘atthi imasmiṇ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti. Tassa evam appamattassa āṭapino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya [sīvathikāya (sī. syā. kam. pī.)] chaḍḍitam ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā uddhumātakam vinīlakam vipubbakajātam. So imameva kāyam upasam̄harati – ‘ayampi kho kāyo evam̄dhammo evam̄bhāvī evam̄anatīto’ti [etam anatītoti (sī.)]. Tassa evam appamattassa āṭapino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

“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 siṅgālehi vā (sī. syā. kam. pī.)] khajjamānam vividhehi vā pāṇakajātehi khajjamānam. So imameva kāyam upasam̄harati – ‘ayampi kho kāyo evam̄dhammo evam̄bhāvī evam̄anatīto’ti. Tassa evam appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam atṭhikasaṅkhalikam samam̄salohitam nhārusambandham...pe... atṭhikasaṅkhalikam nimmam̄salohitamakkhitam nhārusambandham...pe... atṭhikasaṅkhalikam apagatamam̄salohitam nhārusambandham...pe... atṭhikāni apagatasambandhāni [apagatānahārūsambandhāni (syā. kam.)] disāvidisāvikkittāni [disāvidisāsu vikkhitāni (sī. pī.)] aññena hatthaṭhikam aññena pādaṭhikam aññena goppakaṭṭhikam [aññena goppakaṭṭhikanti idam sī. syā. kam. pī. potthakesu natthi] aññena jaṅghaṭhikam aññena ūruṭṭhikam aññena kaṭiṭṭhikam [aññena kaṭaṭṭhikam aññena piṭṭhikanḍakam aññena sīsakaṭāham (sī. syā. kam. pī.)] aññena phāsukaṭṭhikam aññena pitṭhitṭhikam aññena khandhaṭṭhikam aññena gīvaṭṭhikam aññena hanukaṭṭhikam aññena dantaṭṭhikam aññena sīsakaṭāham [aññena kaṭaṭṭhikam aññena piṭṭhikanḍakam aññena sīsakaṭāham (sī. syā. kam. pī.)]. So imameva kāyam upasam̄harati – ‘ayampi kho kāyo evam̄dhammo evam̄bhāvī evam̄anatīto’ti. Tassa evam appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam – atṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni [saṅkhavaṇṇūpanibhāni (sī. syā. kam. pī.)] ...pe... atṭhikāni puñjakitāni terovassikāni...pe... atṭhikāni pūtīni cuṇṇakajātāni. So imameva kāyam upasam̄harati – ‘ayampi kho kāyo evam̄dhammo evam̄bhāvī evam̄anatīto’ti. Tassa evam appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

155. “Puna caparam, bhikkhave, bhikkhu vivicceva kāmehi...pe... 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 kāmsathāle nhānīyacuṇṇāni [nahānīyacuṇṇāni (sī. syā. kam. pī.)] ākirityā udakena paripphosakam paripphosakam sanneyya, sāyam nhānīyapiṇḍi [sāssa nahānīyapiṇḍi (sī. syā. kam. pī.)] snehānugatā snehaparetā santarabāhirā 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. Tassa evam appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

“Puna caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā...pe... dutiyam jhānam upasampajja viharati. So imameva kāyam samādhijena pītisukhena abhisandeti parisandeti paripūreti

parippharati; nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti. Seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako [ubbhitodako (syā. kam. 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 sammā dhāram anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā ubbhijitvā tameva udakarahadaṁ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassā sītena vārinā apphuṭam assa; evameva kho, bhikkhave, bhikkhu imameva kāyam samādhijena pītisukhena abhisandetī parisandetī paripūretī parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti. Tassa evam appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

“Puna caparam, bhikkhave, bhikkhu pītiyā ca virāgā...pe... tatiyam jhānam upasampajja viharati. So imameva kāyam nippītikena sukhena abhisandetī parisandetī paripūretī parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭam hoti. Seyyathāpi, bhikkhave, uppaliṇiyam vā paduminiyam vā puṇḍarīkiniyam vā appekaccāni uppalaṇi vā padumāni vā puṇḍarīkāni vā udae jātāni udae samvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni [abhisandāni parisandāni (ka.)] paripūrāni paripphuṭāni, nāssa [na nesam (?)] kiñci sabbāvatam uppalaṇam vā padumānam vā puṇḍarīkānam vā sītena vārinā apphuṭam assa; evameva kho, bhikkhave, bhikkhu imameva kāyam nippītikena sukhena abhisandetī parisandetī paripūretī parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭam hoti. Tassa evam appamattassa...pe... evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

“Puna caparam, bhikkhave, bhikkhu sukhassa ca pahānā...pe... catutthaṁ jhānam upasampajja viharati. So imameva kāyam parisuddhena cetasā pariyoḍātēna pharitvā nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoḍātēna apphuṭam hoti. Seyyathāpi, bhikkhave, puriso odātēna vatthena sasīsam pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātēna vatthena apphuṭam assa; evameva kho, bhikkhave, bhikkhu imameva kāyam parisuddhena cetasā pariyoḍātēna pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoḍātēna apphuṭam hoti. Tassa evam appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti. Tesam pahānā ajjhattameva cittam santiṭṭhati, sannisīdati ekodi hoti samādhiyati. Evampi, bhikkhave, bhikkhu kāyagatāsatim bhāveti.

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

“Yassa cassaci, bhikkhave, kāyagatāsatī abhāvitā abahulīkatā, labhati tassa māro otāram, labhati tassa māro ārammaṇam [ārammaṇam (?)]. Seyyathāpi, bhikkhave, puriso garukam silāguṭam allamattikāpuṇje pakkhipeyya. Tam kim maññatha, bhikkhave, api nu tam garukam silāguṭam allamattikāpuṇje labhetha otāra” nti? “Evam, bhante”. “Evameva kho, bhikkhave, yassa cassaci kāyagatāsatī abhāvitā abahulīkatā, labhati tassa māro otāram, labhati tassa māro ārammaṇam. Seyyathāpi, bhikkhave, sukkham kaṭṭham kolāpam [kolāpam ārakā udakā thale nikkhittam (ka.)]; atha puriso āgaccheyya uttarāraṇīm ādāya – ‘aggiṁ abhinibbattessāmi, tejo pātukarissāmī’ ti. Tam kim maññatha, bhikkhave, api nu so puriso amūm sukkham kaṭṭham kolāpam uttarāraṇīm ādāya abhimanthento [abhimanthento (syā. kam. pī. ka.)] aggim abhinibbatteyya, tejo pātukareyyā” ti? “Evam, bhante”. “Evameva kho, bhikkhave, yassa cassaci kāyagatāsatī abhāvitā abahulīkatā, labhati tassa māro otāram, labhati tassa māro ārammaṇam. Seyyathāpi, bhikkhave, udakamaṇiko ritto tuccho ādhāre ṭhapito; atha puriso āgaccheyya udakabhāram ādāya. Tam kim maññatha, bhikkhave, api nu so puriso labhetha udakassa nikkhēpana” nti? “Evam, bhante”. “Evameva kho, bhikkhave, yassa cassaci kāyagatāsatī abhāvitā abahulīkatā, labhati tassa māro otāram, labhati tassa māro ārammaṇam”.

157. “Yassa cassaci, bhikkhave, kāyagatāsatī bhāvitā bahulīkatā, na tassa labhati māro otāram, na tassa labhati māro ārammaṇam. Seyyathāpi, bhikkhave, puriso lahukam suttaguṇam sabbasāramaye aggālaphalake pakkhipeyya. Tam kiṁ maññatha, bhikkhave, api nu so puriso tam lahukam suttaguṇam sabbasāramaye aggālaphalake labhetha otāra”nti? “No hetam, bhante”. “Evameva kho, bhikkhave, yassa cassaci kāyagatāsatī bhāvitā bahulīkatā, na tassa labhati māro otāram, na tassa labhati māro ārammaṇam. Seyyathāpi, bhikkhave, allam kāṭṭham sasneham [sasneham ārakā udakā thale nikkhittam (ka.)]; atha puriso āgaccheyya uttarāraṇīm ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmī’ti. Tam kiṁ maññatha, bhikkhave, api nu so puriso amūm allam kāṭṭham sasneham uttarāraṇīm ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā’ti? “No hetam, bhante”. “Evameva kho, bhikkhave, yassa cassaci kāyagatāsatī bhāvitā bahulīkatā, na tassa labhati māro otāram, na tassa labhati māro ārammaṇam. Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito; atha puriso āgaccheyya udakabhāram ādāya. Tam kiṁ maññatha, bhikkhave, api nu so puriso labhetha udakassa nikkhepana”nti? “No hetam, bhante”. “Evameva kho, bhikkhave, yassa cassaci kāyagatāsatī bhāvitā bahulīkatā, na tassa labhati māro otāram, na tassa labhati māro ārammaṇam”.

158. “Yassa cassaci, bhikkhave, kāyagatāsatī bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittam abhininnāmeti abhiññāsacchikiriyāya, ta tatre sakkhibabbataṁ pāpuṇāti sati satiāyatane. Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito. Tamenam balavā puriso yato yato āviñcheyya, āgaccheyya udaka”nti? “Evam, bhante”. “Evameva kho, bhikkhave, yassa cassaci kāyagatāsatī bhāvitā bahulīkatā so, yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittam abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibabbataṁ pāpuṇāti sati satiāyatane. Seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharaṇī [pokkhariṇī (sī.)] assa ālibandhā pūrā udakassa samatittikā kākapeyyā. Tamenam balavā puriso yato yato ālim muñceyya āgaccheyya udaka”nti? “Evam, bhante”. “Evameva kho, bhikkhave, yassa cassaci kāyagatāsatī bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittam abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibabbataṁ pāpuṇāti sati satiāyatane. Seyyathāpi, bhikkhave, subhūmiyam catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo [obhastapatodo (ka.), ubhantarapaṭodo (syā. kam.) ava + dhamṣu + ta = odhasta-itipadavibhāgo]; tamenam dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṁ gahetvā yenicchakam sāreyyāpi paccāsāreyyāpi; evameva kho, bhikkhave, yassa cassaci kāyagatāsatī bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittam abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkhibabbataṁ pāpuṇāti sati satiāyatane”.

159. “Kāyagatāya, bhikkhave, satiā āsevitāya bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya dasānisamsā pāṭīkaṅkhā. Aratiratisaho hoti, na ca tam arati sahati, uppannam arati abhibhuyya viharati.

“Bhayabheravasaho hoti, na ca tam bhayabheravam sahati, uppannam bhayabheravam abhibhuyya viharati.

“Khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṁsamakasavātātapasarīsapasamphassānam duruttānam durāgatānam vacanapathānam, uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kāṭukānam asātānam amanāpānam pāṇaharānam adhivāsakajātiko hoti.

“Catunnam jhānānam ābhicetasikānam diṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchalābhī akasiralābhī.

“So anekavihitam iddhividhaṁ paccānubhoti. Ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti, āvibhāvam... pe... yāva brahmałokāpi kāyena vasam vatteti.

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

“Parasattānam parapuggalānam cetasā ceto paricca pajānāti. Sarāgam vā cittam ‘sarāgam citta’nti pajānāti, vītarāgam vā cittam...pe... sadosam vā cittam... vītadosam vā cittam... samoham vā cittam... vītamoham vā cittam... samkhittam vā cittam... vikkhittam vā cittam... mahaggatam vā cittam... amahaggatam vā cittam... sauttaram vā cittam... anuttaram vā cittam... samāhitam vā cittam... asamāhitam vā cittam... vimuttam vā cittam... avimuttam vā cittam ‘avimuttam citta’nti pajānāti.

“So anekavihitam pubbenivāsam anussarati, seyyathidaṁ – ekampi jātiṁ dvepi jātiyo...pe... iti sākāram sauddesam anekavihitam pubbenivāsam anussarati.

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

“Āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

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

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Kāyagatāsatisuttam niṭṭhitam navamaṁ.

10. Saṅkhārupapattisuttam

160. Evam me sutam – ekaṁ samayaṁ bhagavā sāvattiyaṁ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “saṅkhārupapattim [saṅkhārūpapattim (syā. kam.), saṅkhāruppattim (sī. pī.)] vo, bhikkhave, desessāmi, tam suṇātha, sādhukam manasi karotha; bhāsissāmi”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

161. “Idha, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā khattiyamahāsālānam [khattiyamahāsālānam vā (syā. kam. pī.)] sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā [vihāro (sī. pī.)] ca evam bhāvitā evam bahulīkatā tatrupapattiyā [tatrūpapattiyā (syā. kam.), tatrūppattiyā (sī. pī.)] samvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā samvattati.

162. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā brāhmaṇamahāsālānam...pe... gahapatimahāsālānam [brāhmaṇamahāsālānam vā gahapatimahāsālānam vā (syā. kam. pī.)] sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulīkatā tatrupapattiyā samvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā samvattati.

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

‘cātumahārājikā [cātummahārājikā (sī. syā. kam. pī.)] devā dīghāyukā vanṇavanto sukhabahulā’ti. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā cātumahārājikānaṁ devānaṁ sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulikatā tatrupapattiyā samvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā samvattati.

164. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, silena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa sutam hoti – tāvatimsā devā...pe... yāmā devā... tusitā devā... nimmānaratī devā... paranimmitavasavattī devā dīghāyukā vanṇavanto sukhabahulāti. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā paranimmitavasavattinām devānaṁ sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulikatā tatrupapattiyā samvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā samvattati.

165. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, silena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa sutam hoti – ‘sahasso brahmā dīghāyuko vanṇavā sukhabahulo’ti. Sahasso, bhikkhave, brahmā sahassilokadhātum [sahassim lokadhātum (sī.)] pharitvā adhimuccitvā [adhimuñcitvā (ka.)] viharati. Yopi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso ekam āmaṇḍan hatthe karitvā paccavekkheyya; evameva kho, bhikkhave, sahasso brahmā sahassilokadhātum pharitvā adhimuccitvā viharati. Yopi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā sahassassa brahmuno sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulikatā tatrupapattiyā samvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā samvattati.

166. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, silena samannāgato hoti, sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – dvisahasso brahmā...pe... tisahasso brahmā... catusahasso brahmā... pañcasahasso brahmā dīghāyuko vanṇavā sukhabahuloti. Pañcasahasso, bhikkhave, brahmā pañcasahassilokadhātum pharitvā adhimuccitvā viharati. Yopi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, cakkhumā puriso pañca āmaṇḍani hatthe karitvā paccavekkheyya; evameva kho, bhikkhave, pañcasahasso brahmā pañcasahassilokadhātum pharitvā adhimuccitvā viharati. Yopi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā pañcasahassassa brahmuno sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulikatā tatrupapattiyā samvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā samvattati.

167. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, silena samannāgato hoti, sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ‘dasasahasso brahmā dīghāyuko vanṇavā sukhabahulo’ti. Dasasahasso, bhikkhave, brahmā dasasahassilokadhātum pharitvā adhimuccitvā viharati. Yopi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, mañi veļuriyo subho jātimā aṭṭhamo suparikammakato pañḍukambale nikkhitto bhāsate ca tapate ca [bhāsatī ca tapati ca (sī. syā. kam. pī.)] virocati ca; evameva kho, bhikkhave, dasasahasso brahmā dasasahassilokadhātum pharitvā adhimuccitvā viharati. Yopi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā dasasahassassa brahmuno sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulikatā tatrupapattiyā samvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā samvattati.

168. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, silena... sutena... cāgena...

paññāya samannāgato hoti. Tassa sutam hoti – ‘satasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti. Satasahasso, bhikkhave, brahmā satasahassilokadhātum pharitvā adhimuccitvā viharati. Yopi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Seyyathāpi, bhikkhave, nikkhām jambonadam [nekkhām (sī. syā. kam. pī.)] dakkhakammāraputtaukkāmukhasukusalasampaṭṭham pañḍukambale nikkhittam bhāsate ca tapate ca virocati ca; evameva kho, bhikkhave, satasahasso brahmā satasahassilokadhātum pharitvā adhimuccitvā viharati. Yopi tattha sattā upapannā tepi pharitvā adhimuccitvā viharati. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā satasahassassa brahmuno sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulikatā tatrupapattiyā saṃvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā saṃvattati.

169. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlēna... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ābhā devā... pe... parittabhā devā... appamāṇābhā devā... ābhassarā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā ābhassarānam devānam sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulikatā tatrupapattiyā saṃvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā saṃvattati.

170. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlēna ... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – parittasubhā devā... pe... appamāṇasubhā devā... subhakīnhā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā subhakīnhānam devānam sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulikatā tatrupapattiyā saṃvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā saṃvattati.

171. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlēna... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – vehapphalā devā... pe... avihā devā... atappā devā... sudassā devā... sudassī devā... akaniṭṭhā devā dīghāyukā vaṇṇavanto sukhabahulāti. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā akaniṭṭhānam devānam sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulikatā tatrupapattiyā saṃvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā saṃvattati.

172. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlēna... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ‘ākāsānañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahula’ti. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā ākāsānañcāyatanūpagānam devānam sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulikatā tatrupapattiyā saṃvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā saṃvattati.

173. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlēna... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ‘viññānañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahula’ti. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā viññānañcāyatanūpagānam devānam sahabyatam upapajjeyya’nti. So tam cittam dahati, tam cittam adhiṭṭhāti, tam cittam bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulikatā tatrupapattiyā saṃvattanti. Ayaṁ, bhikkhave, maggo ayam paṭipadā tatrupapattiyā saṃvattati.

174. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlēna... sutena... cāgena... paññāya samannāgato hoti. Tassa sutam hoti – ākiñcaññāyatanūpagā devā... pe... nevasaññānaññāyatanūpagā devā dīghāyukā ciraṭṭhitikā sukhabahulāti. Tassa evam hoti – ‘aho vatāham kāyassa bhedā param maraṇā nevasaññānaññāyatanūpagānam devānam sahabyatam

upapajjeyya'nti. So tam cittaṁ dahati, tam cittaṁ adhiṭṭhāti, tam cittaṁ bhāveti. Tassa te saṅkhārā ca vihārā ca evam bhāvitā evam bahulīkatā tatrūpapattiyā saṃvattanti. Ayam, bhikkhave, maggo ayaṁ paṭipadā tatrūpapattiyā saṃvattati.

175. “Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlēna... sutena... cāgena... paññāya samannāgato hoti. Tassa evam hoti – ‘aho vatāham āsavānam khayā anāsavam cetovimuttiṁ paññāvimuttiṁ dīṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya’nti. So āsavānam khayā anāsavam cetovimuttiṁ paññāvimuttiṁ dīṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Ayam, bhikkhave, bhikkhu na katthaci upapajjati”ti [na katthaci upapajjati, na kuhiñci upapajjatī] (sī. pī.), na katthaci upapajjati, na kuhiñci upasampajja viharatī. (ka.)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Saṅkhārupapattisuttam niṭhitam dasamam.

Anupadavaggo niṭhito dutiyo.

Tassuddānam –

Anupāda-sodhana-porisadhammo, sevitabba-bahudhātu-vibhatti;
Buddhassa kittināma-cattārīsena, ānāpāno kāyagato upapatti [ito param syā. kam. ka.
potthakesu evampi dissati —§candake vimale parisuddhe,
puṇṇasammodinirodhaattano; §dandhā bahujanasevitam dhammavaram, yam anupadam
vaggavaram dutiyāti].

3. Suññatavaggo

1. Cūlasuññatasuttam

176. Evam me sutam – ekam samayam bhagavā sāvatthiyam viharati pubbārāme migāramātupāsāde. Atha kho āyasmā ānando sāyanhasamayaṁ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā ānando bhagavantam etadavoca – “ekamidaṁ, bhante, samayaṁ bhagavā sakkesu viharati nagarakaṁ nāma sakyānam nigamo. Tattha me, bhante, bhagavato sammukhā sutam, sammukhā paṭiggahitam – ‘suññatāvihārenāham, ānanda, etarahi bahulam viharāmī’ti. Kacci metam, bhante, sussutam suggahitam sumanasikataṁ sūpadhārita”nti? “Taggha te etam, ānanda, sussutam suggahitam sumanasikataṁ sūpadhāritam. Pubbepāham [pubbecāham (sī. syā. kam. pī.)], ānanda, etarahipi [etarahi ca (sabbattha)] suññatāvihārena bahulam viharāmi. Seyyathāpi, ānanda, ayaṁ migāramātupāsādo suñño hatthigavassavalavena, suñño jātarūparajatena, suñño itthipurisasannipātena atthi cevidam asuññataṁ yadidam – bhikkhusaṅgham paṭicca ekattam; evameva kho, ānanda, bhikkhu amanasikaritvā gāmasaṅñam, amanasikaritvā manussasaṅñam, araññasaṅñam paṭicca manasi karoti ekattam. Tassa araññasaṅñāya cittam pakkhandati pasīdati santiṭhati adhimuccati. So evam pajānāti – ‘ye assu darathā gāmasaṅñam paṭicca tedha na santi, ye assu darathā manussasaṅñam paṭicca tedha na santi, atthi cevāyam darathamattā yadidam – araññasaṅñam paṭicca ekatta’nti. So ‘suññamidam saññāgatam gāmasaṅñāyā’ti pajānāti, ‘suññamidam saññāgatam manussasaṅñāyā’ti pajānāti, ‘atthi cevidam asuññataṁ yadidam – araññasaṅñam paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yam pana tattha avasiṭṭham hoti tam ‘santamidam atthi’”ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

177. “Puna caparam, ānanda, bhikkhu amanasikaritvā manussasaṅñam, amanasikaritvā

araññasaññam, pathavīsaññam paṭicca manasi karoti ekattam. Tassa pathavīsaññāya cittam pakkhandati pasīdati santiṭhati adhimuccati. Seyyathāpi, ānanda, āsabhacammañ saṅkusatena suvihatañ vigatavalikam; evameva kho, ānanda, bhikkhu yam imissā pathaviyā ukkūlavikkūlam nadīviduggam khāṇukāṇṭakaṭhānam pabbatavisamañ tam sabbam [sabbam (ka.)] amanasikaritvā pathavīsaññam paṭicca manasi karoti ekattam. Tassa pathavīsaññāya cittam pakkhandati pasīdati santiṭhati adhimuccati. So evam pajānāti – ‘ye assu darathā manussasaññam paṭicca tedha na santi, ye assu darathā araññasaññam paṭicca tedha na santi, atthi cevāyam darathamattā yadidam – pathavīsaññam paṭicca ekatta’nti. So ‘suññamidam saññāgatañ manussasaññāyā’ti pajānāti, ‘suññamidam saññāgatañ araññasaññāyā’ti pajānāti, ‘atthi cevidam asuññatañ yadidam – pathavīsaññam paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yam pana tattha avasiṭham hoti tam ‘santamidam atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

178. “Puna caparam, ānanda, bhikkhu amanasikaritvā araññasaññam, amanasikaritvā pathavīsaññam, ākāsānañcāyatanaññam paṭicca manasi karoti ekattam. Tassa ākāsānañcāyatanaññāya cittam pakkhandati pasīdati santiṭhati adhimuccati. So evam pajānāti – ‘ye assu darathā araññasaññam paṭicca tedha na santi, ye assu darathā pathavīsaññam paṭicca tedha na santi, atthi cevāyam darathamattā yadidam – ākāsānañcāyatanaññam paṭicca ekatta’nti. So ‘suññamidam saññāgatañ araññasaññāyā’ti pajānāti, ‘suññamidam saññāgatañ pathavīsaññāyā’ti pajānāti, ‘atthi cevidam asuññatañ yadidam – ākāsānañcāyatanaññam paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yam pana tattha avasiṭham hoti tam ‘santamidam atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

179. “Puna caparam, ānanda, bhikkhu amanasikaritvā pathavīsaññam, amanasikaritvā ākāsānañcāyatanaññam, viññāṇañcāyatanaññam paṭicca manasi karoti ekattam. Tassa viññāṇañcāyatanaññāya cittam pakkhandati pasīdati santiṭhati adhimuccati. So evam pajānāti – ‘ye assu darathā pathavīsaññam paṭicca tedha na santi, ye assu darathā ākāsānañcāyatanaññam paṭicca tedha na santi, atthi cevāyam darathamattā yadidam – viññāṇañcāyatanaññam paṭicca ekatta’nti. So ‘suññamidam saññāgatañ pathavīsaññāyā’ti pajānāti, ‘suññamidam saññāgatañ ākāsānañcāyatanaññāyā’ti pajānāti, ‘atthi cevidam asuññatañ yadidam – viññāṇañcāyatanaññam paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yam pana tattha avasiṭham hoti tam ‘santamidam atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

180. “Puna caparam, ānanda, bhikkhu amanasikaritvā ākāsānañcāyatanaññam, amanasikaritvā viññāṇañcāyatanaññam, ākiñcaññāyatanaññam paṭicca manasi karoti ekattam. Tassa ākiñcaññāyatanaññāya cittam pakkhandati pasīdati santiṭhati adhimuccati. So evam pajānāti – ‘ye assu darathā ākāsānañcāyatanaññam paṭicca tedha na santi, ye assu darathā viññāṇañcāyatanaññam paṭicca tedha na santi, atthi cevāyam darathamattā yadidam – ākiñcaññāyatanaññam paṭicca ekatta’nti. So ‘suññamidam saññāgatañ ākāsānañcāyatanaññāyā’ti pajānāti, ‘suññamidam saññāgatañ viññāṇañcāyatanaññāyā’ti pajānāti, ‘atthi cevidam asuññatañ yadidam – ākiñcaññāyatanaññam paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yam pana tattha avasiṭham hoti tam ‘santamidam atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

181. “Puna caparam, ānanda bhikkhu amanasikaritvā viññāṇañcāyatanaññam, amanasikaritvā ākiñcaññāyatanaññam, nevasaññānāsaññāyatanaññam paṭicca manasi karoti ekattam. Tassa nevasaññānāsaññāyatanaññāya cittam pakkhandati pasīdati santiṭhati adhimuccati. So evam pajānāti – ‘ye assu darathā viññāṇañcāyatanaññam paṭicca tedha na santi, ye assu darathā ākiñcaññāyatanaññam paṭicca tedha na santi, atthi cevāyam darathamattā yadidam – nevasaññānāsaññāyatanaññam paṭicca ekatta’nti. So ‘suññamidam saññāgatañ

viññāṇañcāyatanaññāyā’ti pajānāti, ‘suññamidañ saññāgatañ ākiñcaññāyatanaññāyā’ti pajānāti, ‘atthi cevidañ asuññatañ yadidañ – nevasaññāññāyatanaññām paṭicca ekatta’nti. Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yañ pana tattha avasiñṭham hoti tam ‘santamidañ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

182. “Puna caparam, ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanaññām, amanasikaritvā nevasaññāññāyatanaññām, animittam cetosamādhīm paṭicca manasi karoti ekattam. Tassa animitte cetosamādhīmhi cittam pakkhandati pasīdati santiñṭhati adhimuccati. So evam pajānāti – ‘ye assu darathā ākiñcaññāyatanaññām paṭicca tedha na santi, ye assu darathā nevasaññāññāyatanaññām paṭicca tedha na santi, atthi cevāyam darathamattā yadidañ – imameva kāyam paṭicca salāyatanikam jīvitapaccayā’ti. So ‘suññamidañ saññāgatañ ākiñcaññāyatanaññāyā’ti pajānāti, ‘suññamidañ saññāgatañ nevasaññāññāyatanaññāyā’ti pajānāti, ‘atthi cevidañ asuññatañ yadidañ – imameva kāyam paṭicca salāyatanikam jīvitapaccayā’ti. Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yañ pana tattha avasiñṭham hoti tam ‘santamidañ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

183. “Puna caparam, ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanaññām, amanasikaritvā nevasaññāññāyatanaññām, animittam cetosamādhīm paṭicca manasi karoti ekattam. Tassa animitte cetosamādhīmhi cittam pakkhandati pasīdati santiñṭhati adhimuccati. So evam pajānāti – ‘ayampi kho animitto cetosamādhi abhisāñkhato abhisañcetayito’. ‘Yañ pana kiñci abhisāñkhatañ abhisañcetayitam tadaniccam nirodhadhamma’nti pajānāti. Tassa evam jānato evam passato kāmāsavāpi cittam vimuccati, bhavāsavāpi cittam vimuccati, avijjāsavāpi cittam vimuccati. Vimuttasmiñ vimuttamiti ñāñam hoti. ‘Khīñā jāti, vusitam brahmacariyam, katam karañiyam, nāparam itthattāyā’ti pajānāti. So evam pajānāti – ‘ye assu darathā kāmāsavam paṭicca tedha na santi, ye assu darathā bhavāsavam paṭicca tedha na santi, ye assu darathā avijjāsavam paṭicca tedha na santi, atthi cevāyam darathamattā yadidañ – imameva kāyam paṭicca salāyatanikam jīvitapaccayā’ti. So ‘suññamidañ saññāgatañ kāmāsavenā’ti pajānāti, ‘suññamidañ saññāgatañ bhavāsavenā’ti pajānāti, ‘suññamidañ saññāgatañ avijjāsavenā’ti pajānāti, ‘atthi cevidañ asuññatañ yadidañ – imameva kāyam paṭicca salāyatanikam jīvitapaccayā’ti. Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yañ pana tattha avasiñṭham hoti tam ‘santamidañ atthī’ti pajānāti. Evampissa esā, ānanda, yathābhuccā avipallatthā paramānuttarā suññatāvakkanti bhavati.

184. “Yepi hi keci, ānanda, atītamaddhānañ samañā vā brāhmañā vā parisuddham paramānuttaram suññatañ upasampajja vihariñsu, sabbe te imameva parisuddham paramānuttaram suññatañ upasampajja viharissanti, sabbe te imameva parisuddham paramānuttaram suññatañ upasampajja viharissanti. Yepi [ye (sī. pī.)] hi keci, ānanda, anāgatamaddhānañ samañā vā brāhmañā vā parisuddham paramānuttaram suññatañ upasampajja viharissanti, sabbe te imameva parisuddham paramānuttaram suññatañ upasampajja viharissanti. Yepi [ye (sī. pī.)] hi keci, ānanda, etarahi samañā vā brāhmañā vā parisuddham paramānuttaram suññatañ upasampajja viharanti, sabbe te imameva parisuddham paramānuttaram suññatañ upasampajja viharanti. Tasmātiha, ānanda, ‘parisuddham paramānuttaram suññatañ upasampajja viharissāmā’ti [viharissāmīti (pī. ka.)] – evañhi vo [te (ka.)], ānanda, sikkhitabba’nti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.

Cūla-suññatasuttam niñṭhitam paṭhamam.

2. Mahāsuññatasuttam

185. Evam me sutam – ekam samayam bhagavā sakkesu viharati kapilavatthusmīm nigrodhārāme. Atha kho bhagavā pubbañhasamayañ nivāsetvā pattacīvaramādāya kapilavatthum piñḍaya pāvisi.

Kapilavathusmiṁ piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yena kālakhemakassa sakkassa vihāro tenupasaṅkami divāvihārāya. Tena kho pana samayena kālakhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni honti. Addasā kho bhagavā kālakhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni. Disvāna bhagavato etadahosi – “sambahulāni kho kālakhemakassa sakkassa vihāre senāsanāni paññattāni. Sambahulā nu kho idha bhikkhū viharantī”ti.

186. Tena kho pana samayena āyasmā ānando sambahulehi bhikkhūhi saddhim ghaṭāya sakkassa vihāre cīvarakammaṁ karoti. Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena ghaṭāya sakkassa vihāro tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṁ ānandaṁ āmantesi – “sambahulāni kho, ānanda, kālakhemakassa sakkassa vihāre senāsanāni paññattāni. Sambahulā nu kho ettha bhikkhū viharantī”ti? “Sambahulāni, bhante, kālakhemakassa sakkassa vihāre senāsanāni paññattāni. Sambahulā bhikkhū ettha viharanti. Cīvarakārasamayo no, bhante, vattatī”ti.

“Na kho, ānanda, bhikkhu sobhati saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito. So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito yaṁ tam nekkhammasukham pavivekasukham upasamasukham sambodhisukham [sambodhasukham (sī. pī.), sambodhasukham cittekaggatāsukham (ka.) upari arañavibhaṅgasutte pana sambodhisukhantveva dissati] tassa sukhassa nikāmalābhī bhavissati akicchalābhī akasiralābhī – netam ṭhānam vijjati. Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati tassetam bhikkhuno pāṭikaṅkham yaṁ tam nekkhammasukham pavivekasukham upasamasukham sambodhisukham tassa sukhassa nikāmalābhī bhavissati akicchalābhī akasiralābhī – ṭhānametam vijjati.

“So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito sāmāyikam vā kantam cetovimuttim upasampajja viharissati asāmāyikam vā akuppanti – netam ṭhānam vijjati. Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati tassetam bhikkhuno pāṭikaṅkham sāmāyikam vā kantam cetovimuttim upasampajja viharissati asāmāyikam vā akuppanti – ṭhānametam vijjati.

“Nāham, ānanda, ekaṁ rūpampi [ekarūpampi (sī.)] samanupassāmi yatha rattassa yathābhiraṭassa rūpassa vipariṇāmaññathābhāvā na uppajjeyyam sokaparidevadukkhadomanassūpāyāsā.

187. “Ayaṁ kho panānanda, vihāro tathāgatena abhisambuddho yadidam – sabbanimittānam amanasikārā ajjhattam suññataṁ upasampajja viharitum [viharataṁ (ka. sī.), viharati (syā. kam. ka.)]. Tatra ce, ānanda, tathāgataṁ iminā vihārena viharantam bhavanti [bhagavantam (sī. syā. kam. ka.)] upasaṅkamitāro bhikkhū bhikkhuniyo upāsakā upāsikāyo rājāno rājamahāmattā titthiyā titthiyasāvakā. Tratrānanda, tathāgato vivekaninneneva cittena vivekapoṇena vivekapabbhārena vūpakaṭṭhena nekkhammābhiraṭena byantibhūtena sabbaso āsavatthānīyehi dhammehi aññadathu uyyojanikapaṭisaṁyuttameva kathaṁ kattā hoti. Tasmātihānanda, bhikkhu cepi ākaṅkheyya – ‘ajjhattam suññataṁ upasampajja vihareyya’nti, tenānanda, bhikkhunā ajjhattameva cittam sanṭhapetabbaṁ sannisādetabbam ekodi kātabbam samādahātabbam.

188. “Kathañcānanda, bhikkhu ajjhattameva cittam sanṭhapeti sannisādeti ekodim karoti [ekodikaroti (sī. syā. kam. pī.)] samādahati? Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi...pe... paṭhamam jhānam upasampajja viharati...pe... dutiyam jhānam... tatiyam jhānam... catuttham jhānam upasampajja viharati. Evaṁ kho, ānanda, bhikkhu ajjhattameva cittam sanṭhapeti sannisādeti ekodim karoti samādahati. So ajjhattam suññataṁ manasi karoti. Tassa ajjhattam suññataṁ manasikaroto suññatāya cittam na pakkhandati nappasīdati na santiṭhati na vimuccati. Evaṁ santametam, ānanda, bhikkhu evaṁ pajānāti – ‘ajjhattam suññataṁ kho me manasikaroto ajjhattam suññatāya cittam na pakkhandati nappasīdati na santiṭhati na vimuccati’ti. Itiha tattha sampajāno hoti. So bahiddhā suññataṁ manasi karoti...pe... so ajjhatabahiddhā suññataṁ manasi karoti ...pe... so

āneñjam manasi karoti. Tassa āneñjam manasikaroto āneñjāya cittam na pakkhandati nappasīdati na santiñhati na vimuccati. Evam santametam, ānanda, bhikkhu evam pajānāti – ‘āneñjam kho me manasikaroto āneñjāya cittam na pakkhandati nappasīdati na santiñhati na vimuccatī’ti. Itiha tattha sampajāno hoti.

“Tenānanda, bhikkhunā tasmiñyeva purimasmiñ samādhinimitte ajjhattameva cittam saññhapetabbañ sannisādetabbañ ekodi kātabbañ samādahātabbañ. So ajjhattam suññatañ manasi karoti. Tassa ajjhattam suññatañ manasikaroto ajjhattam suññatāya cittam pakkhandati pasīdati santiñhati vimuccati. Evam santametam, ānanda, bhikkhu evam pajānāti – ‘ajjhattam suññatañ kho me manasikaroto ajjhattam suññatāya cittam pakkhandati pasīdati santiñhati vimuccatī’ti. Itiha tattha sampajāno hoti. So bahiddhā suññatañ manasi karoti...pe... so ajjhattabahiddhā suññatañ manasi karoti...pe... so āneñjam manasi karoti. Tassa āneñjam manasikaroto āneñjāya cittam pakkhandati pasīdati santiñhati vimuccati. Evam santametam, ānanda, bhikkhu evam pajānāti – ‘āneñjam kho me manasikaroto āneñjāya cittam pakkhandati pasīdati santiñhati vimuccatī’ti. Itiha tattha sampajāno hoti.

189. “Tassa ce, ānanda, bhikkhuno iminā vihārena viharato cañkamāya cittam namati, so cañkamati – ‘evam mam cañkamantam nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato ṭhānāya cittam namati, so tiñhati – ‘evam mam ṭhitam nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato nisajjāya cittam namati, so nisīdati – ‘evam mam nisinnam nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti. Tassa ce, ānanda, bhikkhuno iminā vihārena viharato sayanāya cittam namati, so sayati – ‘evam mam sayantam nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti. Itiha tattha sampajāno hoti.

“Tassa ce, ānanda, bhikkhuno iminā vihārena viharato kathāya [bhassāya (sī.), bhāsāya (syā. kam. pī.)] cittam namati, so – ‘yāyam kathā hīnā gammā pothujjanikā anariyā anatthasamphitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, seyyathidam – rājakathā corakathā mahāmattakathā senākathā bhayakathā yuddhakathā annakathā pānakathā vatthakathā sayanakathā mālākathā gandhakathā nātikathā yānakathā gāmakathā nigamakathā nagarakathā janapadakathā itthikathā surākathā visikhākathā kumbhaṭhānakathā pubbapetakathā nānattakathā lokakkhāyikā samuddakkhāyikā itibhavābhavakathā iti vā iti – evarūpiñ kathañ na kathessāmī’ti. Itiha tattha sampajāno hoti. Yā ca kho ayañ, ānanda, kathā abhisallekhikā cetovinīvaraṇasappāyā [cetovicāraṇasappāyā (sī. syā. kam.), cetovivaraṇasappāyā (pī.)] ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati, seyyathidam – appicchakathā santuññikathā pavivekakathā asaṁsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññakathā vimuttikathā vimuttiññādassanakathā iti – ‘evarūpiñ kathañ kathessāmī’ti. Itiha tattha sampajāno hoti.

“Tassa ce, ānanda, bhikkhuno iminā vihārena viharato vitakkāya cittam namati, so – ‘ye te vitakkā hīnā gammā pothujjanikā anariyā anatthasamphitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattanti, seyyathidam – kāmavitakko byāpādavitakko vihiññāvitakko iti evarūpe vitakke [evarūpena vitakkena (sī. syā. kam. ka.)] na vitakkessāmī’ti. Itiha tattha sampajāno hoti. Ye ca kho ime, ānanda, vitakkā ariyā niyyānikā niyyanti takkarassa sammādukkhakkhayāya, seyyathidam – nekkhammavitakko abyāpādavitakko avihiññāvitakko iti – ‘evarūpe vitakke [evarūpena vitakkena (ka.)] vitakkessāmī’ti. Itiha tattha sampajāno hoti.

190. “Pañca kho ime, ānanda, kāmaguñā. Katame pañca? Cakkhuviññeyyā rūpā iññhā kantā manāpā piyarūpā kāmūpasamphitā rajañyā, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭhabbā iññhā kantā manāpā piyarūpā kāmūpasamphitā rajañyā – ime kho, ānanda, pañca kāmaguñā yattha bhikkhunā abhikkhaṇam sakam cittam paccavekkhitabbam – ‘atthi nu

kho me imesu pañcasu kāmaguñesu aññatarasmiñ vā aññatarasmiñ vā āyatane uppajjati cetaso samudācāro'ti? Sace, ānanda, bhikkhu paccavekkhamāno evam pajānāti – 'atthi kho me imesu pañcasu kāmaguñesu aññatarasmiñ vā aññatarasmiñ vā āyatane uppajjati cetaso samudācāro'ti, evam santametam [evam santam (attha.)], ānanda, bhikkhu evam pajānāti – 'yo kho imesu pañcasu kāmaguñesu chandarāgo so me nappahīno'ti. Itiha tattha sampajāno hoti. Sace panānanda, bhikkhu paccavekkhamāno evam pajānāti – 'natthi kho me imesu pañcasu kāmaguñesu aññatarasmiñ vā aññatarasmiñ vā āyatane uppajjati cetaso samudācāro'ti, evam santametam, ānanda, bhikkhu evam pajānāti – 'yo kho imesu pañcasu kāmaguñesu chandarāgo so me pahīno'ti. Itiha tattha sampajāno hoti.

191. "Pañca kho ime, ānanda, upādānakkhandhā yattha bhikkhunā udayabbayānupassinā vihātabbam – 'iti rūpam iti rūpassa samudayo iti rūpassa atthaṅgamo, iti vedanā... iti saññā... iti saṅkhārā... iti viññāṇam iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo'ti. Tassa imesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yo pañcasu upādānakkhandhesu asmimāno so pahīyati. Evam santametam, ānanda, bhikkhu evam pajānāti – 'yo kho imesu pañcasu upādānakkhandhesu asmimāno so me pahīno'ti. Itiha tattha sampajāno hoti. Ime kho te, ānanda, dhammā ekantakusalā kusalāyātikā [dhammā ekantakusalāyātikā (sabbattha) atthakathātikā oloketabbā] ariyā lokuttarā anavakkantā pāpimatā. Tam kiṁ maññasi, ānanda, kam atthavasam sampassamāno arahati sāvako satthāram anubandhitum api pañujjamāno'ti [api panujjamānopīti (ka. sī.), api payujjamānoti (syā. kam. pī.)]? "Bhagavāñmūlakā no, bhante, dhammā bhagavāñnettikā bhagavāñpatisarañā. Sādhu vata, bhante, bhagavantamyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī'ti.

192. "Na kho, ānanda, arahati sāvako satthāram anubandhitum, yadidam suttam geyyam veyyākaraṇam tassa hetu [veyyākaraṇassa hetu (ka.)]. Tam kissa hetu? Dīgharattassa [dīgharattam + assāti padacchedo] hi te, ānanda, dhammā sutā dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppatividdhā. Yā ca kho ayam, ānanda, kathā abhisallekhikā cetovinīvaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamā abhiññāya sambodhāya nibbānāya samvattati, seyyathidam – appicchakathā santutthikathā pavivekakathā asaṁsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññakathā vimuttikathā vimuttiñāṇadassanakathā – evarūpiyā kho, ānanda, kathāya hetu arahati sāvako satthāram anubandhitum api pañujjamāno.

"Evam sante kho, ānanda, ācariyūpaddavo hoti, evam sante antevāsūpaddavo hoti, evam sante brahmācārūpaddavo hoti.

193. "Kathañcānanda, ācariyūpaddavo hoti? Idhānanda, ekacco satthā vivittam senāsanam bhajati araññam rukkhamūlam pabbataṁ kandaram giriguham susānam vanapatthanam abbhokāsam palālapuñjam. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti [anvāvatṭanti (sī. syā. kam. pī.)] brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchaṁ nikāmayati [mucchatī kāmayati (sī. pī.) atthakathāyam pana na tathā dissati], gedham āpajjati, āvattati bāhullāya. Ayam vuccatānanda, upaddavo [upadduto (sī. pī.)] ācariyo. Ācariyūpaddavena avadhiṁsu nam pāpakā akusalā dhammā samkilesikā ponobbhavikā [ponobbhavikā (sī. pī.)] sadarā dukkhavipākā āyatim jātijarāmarañiyā. Evam kho, ānanda, ācariyūpaddavo hoti.

194. "Kathañcānanda, antevāsūpaddavo hoti? Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno vivittam senāsanam bhajati araññam rukkhamūlam pabbataṁ kandaram giriguham susānam vanapatthanam abbhokāsam palālapuñjam. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchaṁ nikāmayati, gedham āpajjati, āvattati bāhullāya. Ayam vuccatānanda, upaddavo antevāsī. Antevāsūpaddavena avadhiṁsu nam pāpakā akusalā dhammā samkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā. Evam kho, ānanda, antevāsūpaddavo hoti.

195. “Kathañcānanda, brahmacārūpaddavo hoti? Idhānanda, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So vivittam senāsanam bhajati araññam rukkhamūlam pabbataṁ kandaram giriguham susānam vanapaththam abbhokāsaṁ palālapuñjam. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca na mucchaṁ nikāmayati, na gedhaṁ āpajjati, na āvattati bāhullāya. Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno vivittam senāsanam bhajati araññam rukkhamūlam pabbataṁ kandaram giriguham susānam vanapaththam abbhokāsaṁ palālapuñjam. Tassa tathāvūpakaṭṭhassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca. So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchaṁ nikāmayati, gedhaṁ āpajjati, āvattati bāhullāya. Ayam vuccānanda, upaddavo brahmācārī. Brahmācārūpaddavena avadhiṁsu nam pāpākā akusalā dhammā samkilesikā ponobbhavikā sadarā dukkhavipākā āyatīm jātijarāmaranīyā. Evam kho, ānanda, brahmācārūpaddavo hoti.

“Tatrānanda, yo cevāyam ācariyūpaddavo, yo ca antevāsūpaddavo ayam tehi brahmācārūpaddavo dukkhavipākataro ceva kaṭukavipākataro ca, api ca vinipātāya samvattati.

196. “Tasmātiha mam, ānanda, mittavatāya samudācaratha, mā sapattavatāya. Tam vo bhavissati dīgharattam hitāya sukhāya.

“Kathañcānanda, satthāram sāvakā sapattavatāya samudācaranti, no mittavatāya? Idhānanda, satthā sāvakānam dhammaṁ deseti anukampako hitesi anukampam upādāya – ‘idam vo hitāya, idam vo sukhāyā’ti. Tassa sāvakā na sussūsanti, na sotam odahanti, na aññā cittam upaṭṭhapenti, vokkamma ca satthusāsanā vattanti. Evam kho, ānanda, satthāram sāvakā sapattavatāya samudācaranti, no mittavatāya.

“Kathañcānanda, satthāram sāvakā mittavatāya samudācaranti, no sapattavatāya? Idhānanda, satthā sāvakānam dhammaṁ deseti anukampako hitesi anukampam upādāya – ‘idam vo hitāya, idam vo sukhāyā’ti. Tassa sāvakā sussūsanti, sotam odahanti, aññā cittam upaṭṭhapenti, na ca vokkama satthusāsanā vattanti. Evam kho, ānanda, satthāram sāvakā mittavatāya samudācaranti, no sapattavatāya.

“Tasmātiha mam, ānanda, mittavatāya samudācaratha, mā sapattavatāya. Tam vo bhavissati dīgharattam hitāya sukhāya. Na vo aham, ānanda, tathā parakkamissāmi yathā kumbhakāro āmake āmakamatte. Niggayha niggayhāham, ānanda, vakkhāmi; pavayha pavayha, ānanda, vakkhāmi [pavayha pavayha (sī. pī.), paggayha paggayha ānanda vakkhāmi (ka.)]. Yo sāro so thassatī’ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.

Mahāsuññatasuttam niṭṭhitam dutiyam.

3. Acchariyaabbhutasuttam

197. Evam me sutam – ekam samayaṁ bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulānam bhikkhūnam pacchābhuttam piṇḍapātaṭikkantānam upaṭṭhānasālāyam sannisinnānam sannipatitānam ayamantarākathā udapādi – “acchariyam, āvuso, abbhutaṁ, āvuso, tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāma tathāgato atīte buddhe parinibbutē chinnapapañce chinnavaṭume pariyādinnavaṭte sabbadukkhavītivatte jānissati [anussarissati jānissati (ka.)] – ‘evamjaccā te bhagavanto ahesum’ itipi, ‘evamnāmā te bhagavanto ahesum’ itipi, ‘evamgottā te bhagavanto ahesum’ itipi, ‘evamsīlā te bhagavanto ahesum’ itipi, ‘evamdhāmmā te bhagavanto ahesum’ itipi, ‘evampaññā te bhagavanto ahesum’ itipi, ‘evamvihārī te bhagavanto ahesum’ itipi, ‘evamvimuttā te bhagavanto ahesum’ itipi”ti! Evam yutte, āyasmā ānando te bhikkhū etadavoca – “acchariyā ceva, āvuso, tathāgatā acchariyadhammasamnāgatā ca; abbhutā ceva, āvuso, tathāgatā

abbhutadhammasamannāgatā cā’ti. Ayañca hidam tesam bhikkhūnam antarākathā vippakatā hoti.

198. Atha kho bhagavā sāyanhasamayam pañsallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasankamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Idha, bhante, amhākam pacchābhattam piṇḍapātapaṭikkantānam upaṭṭhānasālāyam sannisinnānam sannipatitānam ayamantarākathā udapādi – ‘acchariyam, āvuso, abbhutam, āvuso, tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭte sabbadukkhavītivatte jānissati – evamjaccā te bhagavanto ahesum itipi, evamnāmā... evamgottā... evamśilā... evamdhammā.. evampaññā... evamvihāri... evamvimuttā te bhagavanto ahesum itipī’ti! Evam vutte, bhante, āyasmā ānando amhe etadavoca – ‘acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca, abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā’ti. Ayam kho no, bhante, antarākathā vippakatā; atha bhagavā anuppatto”ti.

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

“Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘sato sampajāno, ānanda, bodhisatto tusitam kāyam upapajji’ti. Yampi, bhante, sato sampajāno bodhisatto tusitam kāyam upapajji idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

“Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘sato sampajāno, ānanda, bodhisatto tusite kāye aṭṭhāsi’ti. Yampi, bhante, sato sampajāno bodhisatto tusite kāye aṭṭhāsi idampāham [[idampahañ \(sī. syā. kam. pī.\)](#)], bhante, bhagavato acchariyam abbhutadhammam dhāremi.

200. “Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yāvatāyukam, ānanda, bodhisatto tusite kāye aṭṭhāsi’ti. Yampi, bhante, yāvatāyukam bodhisatto tusite kāye aṭṭhāsi idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

“Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘sato sampajāno, ānanda, bodhisatto tusitā, kāyā cavitvā mātukucchiṁ okkamī’ti. Yampi, bhante, sato sampajāno bodhisatto tusitā kāyā cavitvā mātukucchiṁ okkami idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

201. “Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto tusitā kāyā cavitvā mātukucchiṁ okkamati, atha sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya appamāṇo uṭāro obhāso loke pātubhavati atikkammeva devānam devānubhāvam. Yāpi tā lokantarikā aghā asamvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evammahiddhikā evammahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uṭāro obhāso loke pātubhavati atikkammeva devānam devānubhāvam. Yepi tattha sattā upapannā tepi tenobhāsenā aññamaññām sañjānanti – aññepi kira, bho, santi sattā idhūpappannāti. Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati appamāṇo ca uṭāro obhāso loke pātubhavati atikkammeva devānam devānubhāvā’nti. Yampi, bhante...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

202. “Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto mātukucchiṁ okkanto hoti, cattāro devaputtā catuddisam ārakkhāya upagacchanti – mā nam bodhisattam vā bodhisattamātaram vā manusso vā amanusso vā koci vā vihethesī’ti. Yampi, bhante... pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

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

bodhisatto mātukucchim̄ okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti viratā pāṇātipātā viratā adinnādānā viratā kāmesumicchācārā viratā musāvādā viratā surāmerayamajapamādaṭṭhānā’ti. Yampi, bhante...pe... idampāham̄, bhante, bhagavato acchariyam̄ abbhutadhammadm̄ dhāremi.

“Sammukhā metam̄, bhante, bhagavato sutam̄, sammukhā paṭiggahitam̄ – ‘yadā, ānanda, bodhisatto mātukucchim̄ okkanto hoti, na bodhisattamātū purisesu mānasam̄ uppajjati kāmaguṇūpasam̄hitam̄, anatikkamanīyā ca bodhisattamātā hoti kenaci purisena rattacittenā’ti. Yampi, bhante...pe... idampāham̄, bhante, bhagavato acchariyam̄ abbhutadhammadm̄ dhāremi.

“Sammukhā metam̄, bhante, bhagavato sutam̄, sammukhā paṭiggahitam̄ – ‘yadā, ānanda, bodhisatto mātukucchim̄ okkanto hoti, lābhīnī bodhisattamātā hoti pañcannam̄ kāmaguṇānam̄. Sā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāreti’ti. Yampi, bhante...pe... idampāham̄, bhante, bhagavato acchariyam̄ abbhutadhammadm̄ dhāremi.

204. “Sammukhā metam̄, bhante, bhagavato sutam̄, sammukhā paṭiggahitam̄ – ‘yadā, ānanda, bodhisatto mātukucchim̄ okkanto hoti, na bodhisattamātū kocideva ābādho uppajjati; sukhīnī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṁ passati sabbaṅgapaccāṅgam̄ ahīnindriyam̄. Seyyathāpi, ānanda, maṇi veḍuriyo subho jātimā aṭṭhamso suparikammakato. Tatrāssa suttam̄ āvutam̄ nīlam̄ vā pītam̄ vā lohitam̄ vā odātam̄ vā pañḍusuttam̄ vā. Tamenam̄ cakkhumā puriso hatthe karitvā paccavekkheyā – ayam kho maṇi veḍuriyo subho jātimā aṭṭhamso suparikammakato, tatrīdaṁ suttam̄ āvutam̄ nīlam̄ vā pītam̄ vā lohitam̄ vā odātam̄ vā pañḍusuttam̄ vāti. Evameva kho, ānanda, yadā bodhisatto mātukucchim̄ okkanto hoti, na bodhisattamātū kocideva ābādho uppajjati; sukhīnī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṁ passati sabbaṅgapaccāṅgam̄ ahīnindriya’nti. Yampi, bhante...pe... idampāham̄, bhante, bhagavato acchariyam̄ abbhutadhammadm̄ dhāremi.

205. “Sammukhā metam̄, bhante, bhagavato sutam̄, sammukhā paṭiggahitam̄ – ‘sattāhajāte, ānanda, bodhisatte bodhisattamātā kālam̄ karoti, tusitaṁ kāyam̄ upapajjati’ti. Yampi, bhante...pe... idampāham̄, bhante, bhagavato acchariyam̄ abbhutadhammadm̄ dhāremi.

“Sammukhā metam̄, bhante, bhagavato sutam̄, sammukhā paṭiggahitam̄ – ‘yathā kho panānanda, aññā itthikā nava vā dasa vā māse gabbham̄ kucchinā pariharitvā vijāyanti, na hevaṁ bodhisattam̄ bodhisattamātā vijāyati. Daseva māsāni bodhisattam̄ bodhisattamātā kucchinā pariharitvā vijāyati’ti. Yampi, bhante...pe... idampāham̄, bhante, bhagavato acchariyam̄ abbhutadhammadm̄ dhāremi.

“Sammukhā metam̄, bhante, bhagavato sutam̄, sammukhā paṭiggahitam̄ – ‘yathā kho panānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṁ bodhisattam̄ bodhisattamātā vijāyati. Ṭhitāva bodhisattam̄ bodhisattamātā vijāyati’ti. Yampi, bhante...pe... idampāham̄, bhante, bhagavato acchariyam̄ abbhutadhammadm̄ dhāremi.

“Sammukhā metam̄, bhante, bhagavato sutam̄, sammukhā paṭiggahitam̄ – ‘yadā, ānanda, bodhisatto mātukucchimhā nikhamati, devā nam̄ paṭhamam̄ paṭiggañhanti pacchā manussā’ti. Yampi, bhante...pe... idampāham̄, bhante, bhagavato acchariyam̄ abbhutadhammadm̄ dhāremi.

206. “Sammukhā metam̄, bhante, bhagavato sutam̄, sammukhā paṭiggahitam̄ – ‘yadā, ānanda, bodhisatto mātukucchimhā nikhamati, appattova bodhisatto pathavim̄ hoti, cattāro naṁ devaputtā paṭiggahetvā mātu purato ṣhapenti – attamanā, devi, hohi; mahesakkho te putto uppanno’ti. Yampi, bhante...pe... idampāham̄, bhante, bhagavato acchariyam̄ abbhutadhammadm̄ dhāremi.

“Sammukhā metam̄, bhante, bhagavato sutam̄, sammukhā paṭiggahitam̄ – ‘yadā, ānanda, bodhisatto mātukucchimhā nikhamati, visadova nikhamati amakkhito udena [Uddena \(sī. syā. kam̄\)](#).

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

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

207. “Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘samatijāto, ānanda, bodhisatto samehi pādehi pathaviyam patiṭṭhahitvā uttarābhīmukho sattapadavīthārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabhiñca vācam bhāsatī – aggohamasmi lokassa, jetṭhohamasmi lokassa, setṭhohamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo’ti. Yampi, bhante...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremi.

“Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam – ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamañabrahmañiyā pajāya sadevamanussāya appamāṇo ulāro obhāso loke pātubhavati atikkammeva devānam devānubhāvam. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapime candimasūriyā evam̄mahiddhikā evam̄mahānubhāvā ābhāya nānubhonti tatthapi appamāṇo ulāro obhāso loke pātubhavati atikkammeva devānam devānubhāvam. Yepi tattha sattā upapannā tepi tenobhāsenā aññamaññam sañjānanti – aññepi kira, bho, santi sattā idhūpapannāti. Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati, appamāṇo ca ulāro obhāso loke pātubhavati atikkammeva devānam devānubhāvā’nti. Yampi, bhante...pe... idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremī”ti.

208. “Tasmātiha tvam, ānanda, idampi tathāgatassa acchariyam abbhutadhammam dhārehi. Idhānanda, tathāgatassa vidiṭā vedanā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhaththam gacchanti; vidiṭā saññā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhaththam gacchanti; vidiṭā vitakkā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhaththam gacchanti. Idampi kho, tvam, ānanda, tathāgatassa acchariyam abbhutadhammam dhārehi”ti. “Yampi, bhante, bhagavato vidiṭā vedanā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhaththam gacchanti; vidiṭā saññā... vidiṭā vitakkā uppajjanti, vidiṭā upaṭṭhahanti, vidiṭā abbhaththam gacchanti. Idampāham, bhante, bhagavato acchariyam abbhutadhammam dhāremī”ti.

Idamavoca āyasmā ānando. Samanuñño satthā ahosi; attamanā ca te bhikkhū āyasmato ānandassa bhāsitam abhinandunti.

Acchariyaabbhutasuttam niṭṭhitam tatiyam.

4. Bākulاسuttam

209. Evañ me sutam – ekam samayam āyasmā bākulo [bakkulo (sī. syā. kam. pī.)] rājagahe viharati veluvane kalandakanivāpe. Atha kho acelakassapo āyasmato bākulassa purāṇagihisahāyo yenāyasmā bākulo tenupasaṅkami; upasaṅkamitvā āyasmata bākulena saddhiṃ sammodi. Sammodanīyam kathaṃ sāraṇīyam vītisāretvā ekamantañam nisidi. Ekamantañam nisinno kho acelakassapo āyasmantañam bākulam etadavoca –

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

210. “Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmasaññām uppannapubbam. Yampāyasmā bākulo asītiyā vasseehi nābhijānāti kāmasaññām uppannapubbam idampi mayam āyasmato bākulassa acchariyam abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādasaññām...pe... vihiṃsāsaññām uppannapubbam. Yampāyasmā bākulo asītiyā vasseehi nābhijānāti vihiṃsāsaññām uppannapubbam, idampi mayam āyasmato bākulassa acchariyam abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmavitakkam uppannapubbam. Yampāyasmā bākulo asītiyā vasseehi nābhijānāti kāmavitakkam uppannapubbam, idampi mayam āyasmato bākulassa acchariyam abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādavitakkam...pe... vihiṃsāvitakkam uppannapubbam. Yampāyasmā bākulo asītiyā vasseehi nābhijānāti vihiṃsāvitakkam uppannapubbam, idampi mayam āyasmato bākulassa acchariyam abbhutadhammaṃ dhārema.

211. “Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gahapaticīvaraṃ sāditā. Yampāyasmā bākulo asītiyā vasseehi nābhijānāti gahapaticīvaraṃ sāditā, idampi mayam āyasmato bākulassa acchariyam abbhutadhammaṃ dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi satthena cīvaraṃ chinditā. Yampāyasmā bākulo asītiyā vasseehi nābhijānāti satthena cīvaraṃ chinditā...pe... dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi sūciyā cīvaraṃ sibbitā...pe... nābhijānāmi rajañena cīvaraṃ rajitā... nābhijānāmi kathine [kathine (sī. syā. kam. pī.)] cīvaraṃ sibbitā... nābhijānāmi sabrahmacārīnaṃ cīvarakamme vicāritā [sabrahmacārī cīvarakamme byāpāritā (sī. pī.)] ... nābhijānāmi nimantanam sāditā... nābhijānāmi evarūpam cittam uppannapubbam – ‘aho vata maṃ koci nimanteyyā’ti... nābhijānāmi antaraghare nisiditā... nābhijānāmi antaraghare bhuñjitā... nābhijānāmi mātugāmassa anubyañjanaso nimittam gahetā... nābhijānāmi mātugāmassa dhammaṃ desitā antamaso catuppadampi gātham... nābhijānāmi bhikkhunupassayaṃ upasāṅkamitā... nābhijānāmi bhikkhuniyā dhammaṃ desitā... nābhijānāmi sikkhamānāya dhammaṃ desitā... nābhijānāmi sāmañeriyā dhammaṃ desitā... nābhijānāmi pabbajetā... nābhijānāmi upasampādetā... nābhijānāmi nissayaṃ dātā... nābhijānāmi sāmañeram upaṭṭhāpetā... nābhijānāmi jantāghare nhāyitā... nābhijānāmi cuṇñena nhāyitā... nābhijānāmi sabrahmacārīgattaparikamme vicāritā [byāpāritā (sī. pī.)] ... nābhijānāmi ābādhām uppannapubbam, antamaso gaddūhanamattampi... nābhijānāmi bhesajjam upaharitā, antamaso haritakikhaṇḍampi... nābhijānāmi apassenakam apassayitā... nābhijānāmi seyyam kappetā. Yampāyasmā...pe... dhārema.

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gāmantasenāsane vassam upagantā. Yampāyasmā bākulo asītiyā vasseehi nābhijānāti gāmantasenāsane vassam upagantā, idampi mayam āyasmato bākulassa acchariyam abbhutadhammaṃ dhārema.

“Sattāhameva kho aham, āvuso, saraṇo raṭṭhapinḍam bhuñji; atha aṭṭhamiyam aññā udapādi. Yampāyasmā bākulo sattāhameva saraṇo raṭṭhapinḍam bhuñji; atha aṭṭhamiyam aññā udapādi idampi

mayaṁ āyasmato bākulassa acchariyam abbhutadhammam dhārema.

212. “Labheyāham, āvuso bākula, imasmim dhammadinaye pabbajjam, labheyam upasampada”nti. Alattha kho acelakassapo imasmim dhammadinaye pabbajjam, alattha upasampadam. Acirūpasampanno panāyasmā kassapo eko vūpakaṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassathāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitam brahmacariyam, kataṁ karaṇiyam, nāparam itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā kassapo arahataṁ ahosi.

Atha kho āyasmā bākulo aparena samayena avāpuraṇam [apāpuraṇam (sī. syā. kam. pī.)] ādāya vihārena vihāram upasaṅkamitvā evamāha – “abхikkamathāyasmanto, abхikkamathāyasmanto. Ajja me parinibbānam bhavissati”ti. “Yampāyasmā bākulo avāpuraṇam ādāya vihārena vihāram upasaṅkamitvā evamāha – ‘abхikkamathāyasmanto, abхikkamathāyasmanto; ajja me parinibbānam bhavissati’ti, idampi mayaṁ āyasmato bākulassa acchariyam abbhutadhammam dhāremā”.

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

Bākulasttam niṭṭhitam catuttham.

5. Dantabhūmisuttam

213. Evam me sutam – ekam samayam bhagavā rājagahe viharati veļuvane kalandakanivāpe. Tena kho pana samayena aciravato samaṇuddeso araññakutikāyam viharati. Atha kho jayaseno rājakumāro jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena aciravato samaṇuddeso tenupasaṅkami; upasaṅkamitvā aciravatena samaṇuddesena saddhiṁ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisino kho jayaseno rājakumāro aciravatam samaṇuddesam etadavoca –

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

214. Atha kho aciravato samaṇuddeso jayasenassa rājakumārassa yathāsutam yathāpariyattam dhammam desesi. Evam vutte, jayaseno rājakumāro aciravatam samaṇuddesam etadavoca – “aṭṭhānametam, bho aggivessana, anavakāso yaṁ bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggata”nti. Atha kho jayaseno rājakumāro aciravatassa samaṇuddesassa aṭṭhānatañca anavakāsatañca pavedetvā uṭṭhayāsanā pakkāmi.

Atha kho aciravato samaṇuddeso acirapakkante jayasene rājakumāre yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho aciravato samaṇuddeso yāvatako ahosi jayasenena rājakumārena saddhiṁ kathāsallāpo tam sabbam bhagavato ārocesi.

Evam vutte, bhagavā aciravataṁ samaṇuddesam etadavoca – “tam kutettha, aggivessana, labbhā. Yam tam nekkhammena nātabbam nekkhammena daṭṭhabbam nekkhammena pattabbam nekkhammena sacchikātabbam tam vata jayaseno rājakumāro kāmamajjhhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmapariļāhena pariḍayhamāno kāmapariyesanāya ussuko [ussukko (sabbattha)] nassati vā dakkhati vā sacchi vā karissatī”ti – netam thānam vijjati.

215. “Seyyathāpissu, aggivessana, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā. Tam kiṁ maññasi, aggivessana, ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇam gaccheyyūm, dantāva dantabhūmim sampāpuṇeyyu”nti? “Evam, bhante”. “Ye pana te dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te adantāva dantakāraṇam gaccheyyūm, adantāva dantabhūmim sampāpuṇeyyūm, seyyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā”ti? “No hetam, bhante”. “Evameva kho, aggivessana, yaṁ tam nekkhammena nātabbam nekkhammena daṭṭhabbam nekkhammena pattabbam nekkhammena sacchikātabbam tam vata jayaseno rājakumāro kāmamajjhhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmapariļāhena pariḍayhamāno kāmapariyesanāya ussuko nassati vā dakkhati vā sacchi vā karissatī”ti – netam thānam vijjati.

216. “Seyyathāpi, aggivessana, gāmassa vā nigamassa vā avidūre mahāpabbato. Tamenam dve sahāyakā tamhā gāmā vā nigamā vā nikkhāmitvā hatthavilaṅghakena yena so pabbato tenupasaṅkameyyūm; upasaṅkamitvā eko sahāyako heṭṭhā pabbatapāde tiṭṭheyya, eko sahāyako uparipabbataṁ āroheyya. Tamenam heṭṭhā pabbatapāde ṭhito sahāyako uparipabbate ṭhitam sahāyakam evam vedayya – ‘yam, samma, kiṁ tvam passasi uparipabbate ṭhito’ti? So evam vadeyya – ‘passāmi kho aham, samma, uparipabbate ṭhito ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharaṇīrāmaṇeyyaka’’nti.

“So evam vadeyya – ‘aṭṭhānam kho etaṁ, samma, anavakāso yaṁ tvam uparipabbate ṭhito passeyyāsi ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharaṇīrāmaṇeyyaka’nti. Tamenam uparipabbate ṭhito sahāyako heṭṭhimapabbatapādām orohitvā tam sahāyakam bāhayaṁ gahetvā uparipabbataṁ āropetvā muhuttam assāsetvā evam vadeyya – ‘yam, samma, kiṁ tvam passasi uparipabbate ṭhito’ti? So evam vadeyya – ‘passāmi kho aham, samma, uparipabbate ṭhito ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharaṇīrāmaṇeyyaka’’nti.

“So evam vadeyya – ‘idāneva kho te, samma, bhāsitam – mayam evam ājānāma – aṭṭhānam kho etaṁ samma, anavakāso yaṁ tvam uparipabbate ṭhito passeyyāsi ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharaṇīrāmaṇeyyaka’nti. Idāneva ca pana te bhāsitam mayam evam ājānāma – ‘passāmi kho aham, samma, uparipabbate ṭhito ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharaṇīrāmaṇeyyaka’nti. So evam vadeyya – ‘tathā hi panāham, samma, iminā mahatā pabbatena āvuto [āvaṭo (sī. aṭṭha. pī.), āvuṭo (syā. kam. ka.)] daṭṭheyam nāddasa’’nti.

“Ato mahantatarena, aggivessana, avijjākhandhena jayaseno rājakumāro āvuto nivuto [nivuto (syā. kam. pī. ka.)] ophuṭo [ovuto (sī.), ovuṭo (syā. kam. pī.)] pariyonaddho. So vata yaṁ tam nekkhammena nātabbam nekkhammena daṭṭhabbam nekkhammena pattabbam nekkhammena sacchikātabbam tam vata jayaseno rājakumāro kāmamajjhhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmapariļāhena pariḍayhamāno kāmapariyesanāya ussuko nassati vā dakkhati vā sacchi vā karissatī –

netam ṭhanam vijjati. Sace kho tam, aggivessana, jayasenassa rājakumārassa imā dve upamā paṭibhāyeyum [paṭibhāseyyum (sī. syā. kam. pī.)], anacchariyam te jayaseno rājakumāro pasīdeyya, pasanno ca te pasannākāram kareyyā”ti. “Kuto pana maṃ, bhante, jayasenassa rājakumārassa imā dve upamā paṭibhāyissanti [paṭibhāsissanti (sī. syā. kam. pī.)] anacchariyā pubbe assutapubbā, seyyathāpi bhagavanta”nti?

217. “Seyyathāpi, aggivessana, rājā khattiyo muddhāvasitto nāgavanikam āmanteti – ‘ehi tvam, samma nāgavanika, rañño nāgam abhiruhitvā nāgavanam pavisitvā āraññakam nāgam atipassitvā rañño nāgassa gīvāyam upanibandhāhi”ti. ‘Evam, devā’ti kho, aggivessana, nāgavaniko rañño khattiyassa muddhāvasittassa paṭissutvā rañño nāgam abhiruhitvā nāgavanam pavisitvā āraññakam nāgam atipassitvā rañño nāgassa gīvāyam upanibandhati. Tamenam rañño nāgo abbhokāsam nīharati. Ettāvatā kho, aggivessana, āraññako nāgo abbhokāsam gato hoti. Ethagedhā [etagedhā (sī. pī.)] hi, aggivessana, āraññakā nāgā yadidam – nāgavanaṃ. Tamenam nāgavaniko rañño khattiyassa muddhāvasittassa ārocesi – ‘abbhokāsagato kho [kho te (syā. kam. ka.)], deva, āraññako nāgo’ti. Atha kho aggivessana, tamenam rājā khattiyo muddhāvasitto hatthidamakam āmantesi – ‘ehi tvam, samma hatthidamaka, āraññakam nāgam damayāhi āraññakānañceva sīlānam abhinimmadanāya āraññakānañceva sarasañkappānam abhinimmadanāya āraññakānañceva darathakilamathapariñjhānam abhinimmadanāya gāmante abhiramāpanāya manussakantesu sīlesu samādapanāyā”ti [samādāpanāyātī (?)].

““Evam, devā’ti kho, aggivessana, hatthidamako rañño khattiyassa muddhāvasittassa paṭissutvā mahantam thambham pathaviyam nikhaṇitvā āraññakassa nāgassa gīvāyam upanibandhati āraññakānañceva sīlānam abhinimmadanāya āraññakānañceva sarasañkappānam abhinimmadanāya āraññakānañceva darathakilamathapariñjhānam abhinimmadanāya gāmante abhiramāpanāya manussakantesu sīlesu samādapanāya. Tamenam hatthidamako yā sā vācā nelā kaṇṭasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācarati. Yato kho, aggivessana, āraññako nāgo hatthidamakassa yā sā vācā nelā kaṇṭasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācariyamāno sussūsatī, sotam odahati, aññā cittam upaṭṭhāpeti; tamenam hatthidamako uttari tiṇaghāsodakam anuppavecchati.

“Yato kho, aggivessana, āraññako nāgo hatthidamakassa tiṇaghāsodakam paṭiggaṇhāti, tatra hatthidamakassa evam hoti – ‘jīvissati kho [nu kho (sī. ka.)] dāni āraññako [rañño (sī. pī.)] nāgo’ti. Tamenam hatthidamako uttari kāraṇam kāreti – ‘ādiya, bho, nikhipa, bho’ti. Yato kho, aggivessana, āraññako nāgo hatthidamakassa abhikkamapaṭikkamavacanakaro hoti ovādappaṭikaro, tamenam hatthidamako uttari kāraṇam kāreti – ‘abhikkama, bho, paṭikkama, bho’ti. Yato kho, aggivessana, āraññako nāgo hatthidamakassa abhikkamapaṭikkamavacanakaro hoti ovādappaṭikaro, tamenam hatthidamako uttari kāraṇam kāreti – ‘uṭṭhabha, bho, nisida, bho’ti. Yato kho, aggivessana, āraññako nāgo hatthidamakassa uṭṭhananisajjāya vacanakaro hoti ovādappaṭikaro, tamenam hatthidamako uttari āneñjaṃ nāma kāraṇam kāreti, mahantassa phalakam sonḍaya upanibandhati, tomarahattho ca puriso uparigīvāya nisino hoti, samantato ca tomarahatthā purisā parivāretvā ṛhitā honti, hatthidamako ca dīghatomarayaṭṭhim gaheṭvā purato ṛhito hoti. So āneñjaṃ kāraṇam kāriyamāno neva purime pāde copeti na pacchime pāde copeti, na purimakāyam copeti na pacchimakāyam copeti, na sīsam copeti, na kaṇṭe copeti, na dante copeti, na naṅguṭṭham copeti, na sonḍam copeti. So hoti āraññako nāgo khamo sattippahārānam asippahārānam usuppaṭhārānam sarapattappahārānam [parasatthappahārānam (sī.), parasattuppahārānam (syā. kam. pī.)] bheripaṇavavamsasañkhaṇḍimaninnādasaddānam [bheripanavasañkhatiṇavaninnādasaddānam (pī.)] sabbavañkadosanihitaninnītakasāvo rājāraho rājabhoggo rañño aṅganteva sañkham gacchati.

218. “Evameva kho, aggivessana, idha tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrahmaṇīm pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammarūpam deseti ādikalyāṇam majjhēkalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham

brahmacariyam pakāseti. Tam dhammam suñati gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto. So tam dhammam sutvā tathāgate saddham pañilabhati. So tena saddhāpañilabhenā samannāgato iti pañisañcikkhati – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajā. Nayidam sukaram agāram ajjhāvasatā ekantaparipuñnam ekantaparisuddham sañkhalikhitañ brahmacariyam caritum. Yañnūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyya’nti.

“So aparena samayena appam vā bhogakkhandham pahāya mahantam vā bhogakkhandham pahāya appam vā nātiparivat̄tam pahāya mahantam vā nātiparivat̄tam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati. Ettāvatā kho, agivessana, ariyasāvako abbhokāsagato hoti. Etthagēdhā hi, agivessana, devamanussā yadidam – pañca kāmaguñā. Tamenam tathāgato uttarim vineti – ‘ehi tvam, bhikkhu, sīlavā hohi, pātimokkhasamvarasamvuto viharāhi ācāragocarasampanno, añumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesū’’ti.

“Yato kho, agivessana, ariyasāvako sīlavā hoti, pātimokkhasamvarasamvuto viharati ācāragocarasampanno añumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, tamenam tathāgato uttarim vineti – ‘ehi tvam, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpam disvā mā nimittaggāhī...pe... (yathā gañakamoggallānasuttante, evam vitthāretabbāni.)

219. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Vedanāsu...pe... citte...pe... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Seyyathāpi, agivessana, hatthidamako mahantam thambham pathaviyam nikhañitvā āraññakassa nāgassa gīvāyam upanibandhati āraññakānañceva sīlānam abhinimmadanāya āraññakānañceva sarasañkappānam abhinimmadanāya āraññakānañceva darathakilamathapariñjhānam abhinimmadanāya gāmante abhiramāpanāya manussakantesu sīlesu samādapanāya; evameva kho, agivessana, ariyasāvakassa ime cattāro satipaññānā cetaso upanibandhanā honti gehasitānañceva sīlānam abhinimmadanāya gehasitānañceva sarasañkappānam abhinimmadanāya gehasitānañceva darathakilamathapariñjhānam abhinimmadanāya nīyassa adhigamāya nibbānassa sacchikiriyāya.

220. “Tamenam tathāgato uttarim vineti – ‘ehi tvam, bhikkhu, kāye kāyānupassī viharāhi, mā ca kāmūpasamhitam vitakkam vitakkesi. Vedanāsu... citte... dhammesu dhammānupassī viharāhi, mā ca kāmūpasamhitam vitakkam vitakkesī’’ti.

“So vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam...pe... tatiyam jhānam... catuttham jhānam upasampajja viharati. So evam samāhite citte parisuddhe pariyodāte anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte pubbenivāsānussatiññāya cittam abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidam – ekampi jātim dvepi jātiyo...pe... iti sākāram sauddesam anekavihitam pubbenivāsam anussarati.

221. “So evam samāhite citte parisuddhe pariyodāte anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte sattānam cutūpapātaññāya cittam abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paññe suvanñe dubbañne, sugate duggate...pe... yathākammūpage satte pajānāti.

“So evam samāhite citte parisuddhe pariyodāte anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte āsavānam khayaññāya cittam abhininnāmeti. So ‘idam dukkha’nti yathābhūtam pajānāti, ‘ayam dukkhasamudayo’ti yathābhūtam pajānāti, ‘ayam dukkhanirodho’ti yathābhūtam pajānāti, ‘ayam dukkhanirodhagāminī pañipadā’ti yathābhūtam pajānāti; ‘ime āsavā’ti yathābhūtam pajānāti, ‘ayam āsavasamudayo’ti yathābhūtam pajānāti, ‘ayam āsavanirodho’ti yathābhūtam pajānāti,

‘ayam āsavanirodhagāminī paṭipadā’ti yathābhūtam pajānāti. Tassa evam jānato evam passato kāmāsavāpi cittam vimuccati, bhavāsavāpi cittam vimuccati, avijjāsavāpi cittam vimuccati. Vimuttasmiṃ vimuttamiti nāṇam hoti. ‘Khīnā jāti, vusitam brahmacariyam, kataṃ karaṇiyam, nāparam itthattāyā’ti pajānāti.

“So hoti bhikkhu khamo sītassa uñhassa jighacchāya pipāsāya
dāmsamakasavātātapasarīsapasamphassānam duruttānam durāgatānam vacanapathānam, uppānānam
sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asātānam amanāpānam
pāṇaharānam adhivāsakajātiko hoti sabbarāgadosamohanihitānītakasāvo āhuneyyo pāhuneyyo
dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassa.

222. “Mahallako cepi, aggivessana, rañño nāgo adanto avinīto kālaṅkaroti, ‘adantamaraṇam [adantam maraṇam (ka.)] mahallako rañño nāgo kālaṅkato’tveva saṅkham gacchat; majjhimo cepi, aggivessana, rañño nāgo. Daharo cepi, aggivessana, rañño nāgo adanto avinīto kālaṅkaroti, ‘adantamaraṇam daharo rañño nāgo kālaṅkato’tveva saṅkham gacchat; evameva kho, aggivessana, therō cepi bhikkhu akhīnāsavo kālaṅkaroti, ‘adantamaraṇam therō bhikkhu kālaṅkato’tveva saṅkham gacchat; majjhimo cepi, aggivessana, bhikkhu. Navo cepi, aggivessana, bhikkhu akhīnāsavo kālaṅkaroti, ‘adantamaraṇam navo bhikkhu kālaṅkato’tveva saṅkham gacchat.

“Mahallako cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṅkaroti, ‘dantamaraṇam mahallako rañño nāgo kālaṅkato’tveva saṅkham gacchat; majjhimo cepi, aggivessana, rañño nāgo... daharo cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṅkaroti, ‘dantamaraṇam daharo rañño nāgo kālaṅkato’tveva saṅkham gacchat; evameva kho, aggivessana, therō cepi bhikkhu khīnāsavo kālaṅkaroti, ‘dantamaraṇam therō bhikkhu kālaṅkato’tveva saṅkham gacchat; majjhimo cepi, aggivessana, bhikkhu. Navo cepi, aggivessana, bhikkhu khīnāsavo kālaṅkaroti, ‘dantamaraṇam navo bhikkhu kālaṅkato’tveva saṅkham gacchat”ti.

Idamavoca bhagavā. Attamano aciravato samaṇuddeso bhagavato bhāsitam abhinandīti.

Dantabhūmisuttaṃ niṭṭhitam pañcamam.

6. Bhūmijasuttaṃ

223. Evam me sutam – ekam samayam bhagavā rājagahe viharati veļuvane kalandakanivāpe. Atha kho āyasmā bhūmijo pubbañhasamayaṃ nivāsetvā pattacīvaramādāya yena jayesenassa rājakumārassa nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho jayaseno rājakumāro yenāyasmā bhūmijo tenupasaṅkami; upasaṅkamitvā āyasmata bhūmijena saddhim sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro āyasmantaṃ bhūmijam etadavoca – “santi, bho bhūmija, eke samaṇabrahmaṇā evamvādino evamdiṭṭhino – ‘āsañcepi karitvā brahmacariyam caranti, abhabbā [carati, abhabbo (sī. pī.) evamuparipi ekavacaneneva dissati] phalassa adhigamāya; anāsañcepi [āsañca anāsañca cepi (aṭṭha.)] karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya; nevāsam nānāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya’ti. Idha bhoto bhūmijassa satthā kiṁvādī [kiṁvādī kiṁdiṭṭhī (syā. kam. ka.)] kiṁakkhāyī’ti? ‘Na kho metam, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ. Thānañca kho etam vijjati yam bhagavā evam byākareyya – ‘āsañcepi karitvā ayoniso brahmacariyam caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā ayoniso brahmacariyam caranti, abhabbā phalassa adhigamāya; nevāsam nānāsañcepi karitvā ayoniso brahmacariyam caranti, abhabbā phalassa adhigamāya. Āsañcepi karitvā yoniso brahmacariyam caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā yoniso brahmacariyam caranti, bhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā yoniso

brahmacariyam caranti, bhabba phalassa adhigamāya; nevāsam nānāsañcepi karitvā yoniso brahmacariyam caranti, bhabba phalassa adhigamāyā'ti. Na kho me tam, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitam. Thānañca kho etam vijjati yam bhagavā evam byākareyyā'ti. "Sace kho bhoto bhūmijassa satthā evamvādī [evamvādī evamdiṭṭhi (syā. kam. ka.)] evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamañabrahmaṇānam muddhānam [buddhānam (ka.) muddhānanti muddham, matthakanti attho] maññe āhacca tiṭṭhatī'ti. Atha kho jayaseno rājakumāro āyasmantam bhūmijam sakeneva thālipākena parivisi.

224. Atha kho āyasmā bhūmijo pacchābhuttam piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisino kho āyasmā bhūmijo bhagavantaṃ etadavoca – "idhāhaṃ, bhante, pubbañhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdim. Atha kho, bhante, jayaseno rājakumāro yenāhaṃ tenupasaṅkami; upasaṅkamitvā mayā saddhim sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisino kho, bhante, jayaseno rājakumāro maṃ etadavoca – 'santi, bho bhūmija, eke samañabrahmaṇā evamvādino evamdiṭṭhino – āsañcepi karitvā brahmacariyam caranti, abhabba phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā brahmacariyam caranti, abhabba phalassa adhigamāya; nevāsam nānāsañcepi karitvā brahmacariyam caranti, abhabba phalassa adhigamāyā'ti. 'Idha bhoto bhūmijassa satthā kiṃvādī kiṃakkhāyī'ti? Evam vutte ahaṃ, bhante, jayasenaṃ rājakumāram etadavocam – 'na kho me tam, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitam. Thānañca kho etam vijjati yam bhagavā evam byākareyya – āsañcepi karitvā ayoniso brahmacariyam caranti, abhabba phalassa adhigamāya; anāsañcepi karitvā ayoniso brahmacariyam caranti, abhabba phalassa adhigamāya; āsañca anāsañcepi karitvā ayoniso brahmacariyam caranti, abhabba phalassa adhigamāya; nevāsam nānāsañcepi karitvā ayoniso brahmacariyam caranti, abhabba phalassa adhigamāya. Āsañcepi karitvā yoniso brahmacariyam caranti, bhabba phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsam nānāsañcepi karitvā yoniso brahmacariyam caranti, bhabba phalassa adhigamāyāti. Na kho me tam, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitam. Thānañca kho etam vijjati yam bhagavā evam byākareyyā'ti. 'Sace bhoto bhūmijassa satthā evamvādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamañabrahmaṇānam muddhānam maññe āhacca tiṭṭhatī'ti. 'Kaccāhaṃ, bhante, evam puṭṭho evam byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṃ abhūtena abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānam āgacchati'"ti?

"Taggha tvam, bhūmija, evam puṭṭho evam byākaramāno vuttavādī ceva me hosi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānam āgacchati. Ye hi keci, bhūmija, samañā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsatī micchāsamādhino te āsañcepi karitvā brahmacariyam caranti, abhabba phalassa adhigamāya; anāsañcepi karitvā brahmacariyam caranti, abhabba phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyam caranti, abhabba phalassa adhigamāya; nevāsam nānāsañcepi karitvā brahmacariyam caranti, abhabba phalassa adhigamāya. Tam kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

225. "Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno vālikam doṇiyā ākirityā udakena paripphosakam paripphosakam pīleyya. Āsañcepi karitvā vālikam doṇiyā ākirityā udakena paripphosakam paripphosakam pīleyya, abhabbo telassa adhigamāya; anāsañcepi karitvā vālikam doṇiyā ākirityā udakena paripphosakam paripphosakam pīleyya, abhabbo telassa adhigamāya; āsañca anāsañcepi karitvā vālikam doṇiyā ākirityā udakena paripphosakam paripphosakam pīleyya, abhabbo telassa adhigamāya; nevāsam nānāsañcepi karitvā vālikam doṇiyā ākirityā udakena paripphosakam paripphosakam pīleyya, abhabbo telassa adhigamāya. Tam kissa hetu? Ayoni hesā, bhūmija, telassa adhigamāya. Evameva kho, bhūmija, ye hi keci samañā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsatī

micchāsamādhino te āsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya; nevāsam nānāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya. Tam kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso khīrattthiko khīragavesī khīrapariyesanam caramāno gāvīm taruṇavaccham visāṇato āviñcheyya [āviñjeyya (sī. syā. kam. pī.)]. Āsañcepi karitvā gāvīm taruṇavaccham visāṇato āviñcheyya, abhabbo khīrassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsam nānāsañcepi karitvā gāvīm taruṇavaccham visāṇato āviñcheyya, abhabbo khīrassa adhigamāya. Tam kissa hetu? Ayoni hesā, bhūmija, khīrassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino...pe... micchāsamādhino te āsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsam nānāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya. Tam kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

226. “Seyyathāpi, bhūmija, puriso navanītatthiko navanītagavesī navanītapariyesanam caramāno udakam kalase āsiñcivā matthena [manthena (sī.), mattena (ka.)] āviñcheyya. Āsañcepi karitvā udakam kalase āsiñcivā matthena āviñcheyya, abhabbo navanītassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsam nānāsañcepi karitvā udakam kalase āsiñcivā matthena āviñcheyya, abhabbo navanītassa adhigamāya. Tam kissa hetu? Ayoni hesā, bhūmija, navanītassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino...pe... micchāsamādhino te āsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsam nānāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya. Tam kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso aggitthiko [aggatthiko (sī.)] aggigavesī aggipariyesanam caramāno allam kāṭṭham sasneham uttarāraṇīm ādāya abhimantheyyya [abhimattheyyya (syā. kam. pī. ka.)]. Āsañcepi karitvā allam kāṭṭham sasneham uttarāraṇīm ādāya abhimantheyyya, abhabbo aggissa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsam nānāsañcepi karitvā allam kāṭṭham sasneham uttarāraṇīm ādāya abhimantheyyya, abhabbo aggissa adhigamāya. Tam kissa hetu? Ayoni hesā, bhūmija, aggissa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino...pe... micchāsamādhino te āsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsam nānāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya. Tam kissa hetu? Ayoni hesā, bhūmija, phalassa adhigamāya. Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā sammādiṭṭhino sammāsañkappā sammāvācā sammākammantā sammājīvā sammāvāyāmā sammāsatī sammāsamādhino te āsañcepi karitvā brahmacariyam caranti, bhabba phalassa adhigamāya; anāsañcepi karitvā brahmacariyam caranti, bhabba phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyam caranti, bhabba phalassa adhigamāya; nevāsam nānāsañcepi karitvā brahmacariyam caranti, bhabba phalassa adhigamāya. Tam kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

227. “Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanam caramāno tilapiṭṭham doniyā ākiritvā udakena paripphosakam paripphosakam pīleyya. Āsañcepi karitvā tilapiṭṭham doniyā ākiritvā udakena paripphosakam paripphosakam pīleyya, bhabbo telassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsam nānāsañcepi karitvā tilapiṭṭham doniyā ākiritvā udakena paripphosakam paripphosakam pīleyya, bhabbo telassa adhigamāya. Tam kissa hetu? Yoni hesā, bhūmija, telassa adhigamāya. Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino...pe... sammāsamādhino te āsañcepi karitvā brahmacariyam caranti, bhabba phalassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsam nānāsañcepi karitvā brahmacariyam caranti, bhabba phalassa adhigamāya. Tam kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso khīraththiko khīragavesī khīrapariyesanam caramāno gāvīm taruṇavaccham thanato āviñcheyya. Āsañcepi karitvā gāvīm taruṇavaccham thanato āviñcheyya, bhabbo khīrassa adhigamāya; anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsam nānāsañcepi karitvā gāvīm taruṇavaccham thanato āviñcheyya, bhabbo khīrassa adhigamāya. Tam kissa hetu? Yoni hesā, bhūmija, khīrassa adhigamāya. Evameva kho, bhūmija, ye hi keci samañā vā brāhmañā vā sammādiñthino...pe... sammāsamādhino te āsañcepi karitvā...pe... anāsañcepi karitvā...pe... āsañca anāsañcepi karitvā...pe... nevāsam nānāsañcepi karitvā brahmacariyam caranti, bhabbā phalassa adhigamāya. Tam kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

228. “Seyyathāpi, bhūmija, puriso navanītaththiko navanītagavesī navanītapariyesanam caramāno dadhim kalase āsiñcivā matthena āviñcheyya. Āsañcepi karitvā dadhim kalase āsiñcivā matthena āviñcheyya, bhabbo navanītassa adhigamāya; anāsañcepi karitvā... āsañca anāsañcepi karitvā... nevāsam nānāsañcepi karitvā dadhim kalase āsiñcivā matthena āviñcheyya, bhabbo navanītassa adhigamāya. Tam kissa hetu? Yoni hesā, bhūmija, navanītassa adhigamāya. Evameva kho, bhūmija, ye hi keci samañā vā brāhmañā vā sammādiñthino...pe... sammāsamādhino te āsañcepi karitvā brahmacariyam caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā... āsañca anāsañcepi karitvā ... nevāsam nānāsañcepi karitvā brahmacariyam caranti, bhabbā phalassa adhigamāya. Tam kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

“Seyyathāpi, bhūmija, puriso aggitthiko aggigavesī aggipariyesanam caramāno sukkham kāṭṭham koḷapam uttarāraṇim ādāya abhimanthey; () [(bhabbo aggissa adhigamāya) (sabbattha)] āsañcepi karitvā... anāsañcepi karitvā.. āsañca anāsañcepi karitvā... nevāsam nānāsañcepi karitvā sukkha kāṭṭham koḷapam uttarāraṇim ādāya abhimanthey, bhabbo aggissa adhigamāya. Tam kissa hetu? Yoni hesā, bhūmija, aggissa adhigamāya. Evameva kho, bhūmija, ye hi keci samañā vā brāhmañā vā sammādiñthino...pe... sammāsamādhino te āsañcepi karitvā brahmacariyam caranti, bhabbā phalassa adhigamāya; anāsañcepi karitvā brahmacariyam caranti, bhabbā phalassa adhigamāya; āsañca anāsañcepi karitvā brahmacariyam caranti, bhabbā phalassa adhigamāya; nevāsam nānāsañcepi karitvā brahmacariyam caranti, bhabbā phalassa adhigamāya. Tam kissa hetu? Yoni hesā, bhūmija, phalassa adhigamāya.

“Sace kho tam, bhūmija, jayasenassa rājakumārassa imā catasso upamā paṭibhāyeyyum anacchariyam te jayaseno rājakumāro pasīdeyya, pasanno ca te pasannākāram kareyyā”ti. “Kuto pana mañ, bhante, jayasenassa rājakumārassa imā catasso upamā paṭibhāyissanti anacchariyā pubbe assutapubbā, seyyathāpi bhagavanta”nti?

Idamavoca bhagavā. Attamano āyasmā bhūmijo bhagavato bhāsitam abhinandīti.

Bhūmijasuttam niṭṭhitam chaṭṭham.

7. Anuruddhasuttam

229. Evañ me sutam – ekam samayam bhagavā sāvatthiyam viharati jetavane anāthapiñḍikassa ārāme. Atha kho pañcakañgo thapati aññataram purisam āmantesi – “ehi tvam, ambho purisa, yenāyasmā anuruddho tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato anuruddhassa pāde sirasā vandāhi [vandāhi, evañca vadehi (sī. pī.)] – ‘pañcakañgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandatī’ti; evañca vadehi [evañca vadeti (sī. pī.)] – ‘adhibāsetu kira, bhante, āyasmā anuruddho pañcakañgassa thapatissa svātanāya attacatuttho bhattam; yena ca kira, bhante, āyasmā anuruddho pagevataram āgaccheyya; pañcakañgo, bhante, thapati [pañcakañgo thapati (sī. pī.)] bahukicco bahukarañyo rājakarañyenā”ti. “Evañ, bhante”ti kho so puriso pañcakañgassa thapatissa paṭissutvā yenāyasmā anuruddho tenupasaṅkami; upasaṅkamitvā āyasmantam anuruddham abhivādetvā ekamantam nisidi. Ekamantam nisinno kho so puriso āyasmantam anuruddham etadavoca –

“pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandati, evañca vadeti – ‘adhibāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa thapatissa svātanāya attacatuttho bhattam; yena ca kira, bhante, āyasmā anuruddho pagevataram āgaccheyya; pañcakaṅgo, bhante, thapati bahukicco bahukaraṇīyo rājakaraṇīyenā’”ti. Adhibāsesi kho āyasmā anuruddho tuṇhībhāvena.

230. Atha kho āyasmā anuruddho tassā rattiya accayena pubbanhasamayaṁ nivāsetvā paccātvaraṁdāya yena pañcakaṅgassa thapatissa nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho pañcakaṅgo thapati āyasmantam anuruddham paññetenā khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho pañcakaṅgo thapati āyasmantam anuruddham bhuttāvīm onītapattapāṇīm aññataram nīcam āsanam gahetvā ekamantam nisīdi. Ekamantam nisinno kho pañcakaṅgo thapati āyasmantam anuruddham etadavoca –

“Idha mam, bhante, therā bhikkhū upasaṅkamitvā evamāhaṁsu – ‘appamāṇam, gahapati, cetovimuttiṁ bhāvehi’ti [appamāṇā gahapati cetovimutti bhāvetabbāti (ka.)]. Ekacce therā evamāhaṁsu – ‘mahaggatam, gahapati, cetovimuttiṁ bhāvehi’ti. Yā cāyam, bhante, appamāṇā cetovimutti yā ca mahaggatā cetovimutti – ime dhammā nānatthā ceva nānābyañjanā ca, udāhu ekaṭhā byañjanameva nāna’nti? “Tena hi, gahapati, tam yevetha paṭibhātu. Apanṇakante ito bhavissatī”ti. “Mayham kho, bhante, evam hoti – ‘yā cāyam appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā ekaṭhā byañjanameva nāna’”nti. “Yā cāyam, gahapati, appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā nānatthā ceva nānābyañjanā ca. Tadamināpetam, gahapati, pariyyayena veditabbam yathā ime dhammā nānatthā ceva nānābyañjanā ca”.

“Katamā ca, gahapati, appamāṇā cetovimutti? Idha, gahapati, bhikkhu mettāsahagatena cetasā ekam disam pharitvā viharati, tathā dutiyam tathā tatiyam tathā catuttham; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... 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 abyābajjhena pharitvā viharati. Ayam vuccati, gahapati, appamāṇā cetovimutti.

231. “Katamā ca, gahapati, mahaggatā cetovimutti? Idha, gahapati, bhikkhu yāvatā ekam rukkhamūlam mahaggatanti pharitvā adhimuccitvā viharati. Ayam vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā dve vā tīni vā rukkhamūlāni mahaggatanti pharitvā adhimuccitvā viharati. Ayampi [ayaṁ (syā. kam. ka.)] vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā ekam gāmakkhettam mahaggatanti pharitvā adhimuccitvā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā dve vā tīni vā gāmakkhettnāi mahaggatanti pharitvā adhimuccitvā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā ekam mahārajjam mahaggatanti pharitvā adhimuccitvā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā dve vā tīni vā mahārajjāni mahaggatanti pharitvā adhimuccitvā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Idha pana, gahapati, bhikkhu yāvatā samuddapariyantam pathaviṁ mahaggatanti pharitvā adhimuccitvā viharati. Ayampi vuccati, gahapati, mahaggatā cetovimutti. Iminā kho etam, gahapati, pariyyayena veditabbam yathā ime dhammā nānatthā ceva nānābyañjanā ca.

232. “Catasso kho imā gahapati, bhavūpapattiyo. Katamā catasso? Idha, gahapati, ekacco ‘parittābhā’ti pharitvā adhimuccitvā viharati. So kāyassa bhedā param marañā parittābhānam devānam sahabyatam upapajjati. Idha pana, gahapati, ekacco ‘appamāṇābhā’ti pharitvā adhimuccitvā viharati. So kāyassa bhedā param marañā appamāṇābhānam devānam sahabyatam upapajjati. Idha pana, gahapati, ekacco ‘saṃkiliṭṭhābhā’ti pharitvā adhimuccitvā viharati. So kāyassa bhedā param marañā saṃkiliṭṭhābhānam devānam sahabyatam upapajjati. Idha pana, gahapati, ekacco ‘parisuddhābhā’ti

pharitvā adhimuccitvā viharati. So kāyassa bhedā param maraṇā parisuddhābhānam devānam sahabyatam upapajjati. Imā kho, gahapati, catasso bhavūpapattiyo.

“Hoti kho so, gahapati, samayo, yā tā devatā ekajjhām sannipatanti, tāsam ekajjhām sannipatīnam vanṇanānattañhi kho paññāyati no ca ābhānānattam. Seyyathāpi, gahapati, puriso sambahulāni telappadīpāni ekam għaram paveseyya. Tesam ekam għaram pavesitānam accinānattañhi kho paññāyetha, no ca ābhānānattam; evameva kho, gahapati, hoti kho so samayo, yā tā devatā ekajjhām sannipatanti tāsam ekajjhām sannipatīnam vanṇanānattañhi kho paññāyati, no ca ābhānānattam.

“Hoti kho so, gahapati, samayo, yā tā devatā tato vipakkamanti, tāsam tato vipakkamantīnam vanṇanānattañceva paññāyati ābhānānattañca. Seyyathāpi, gahapati, puriso tāni sambahulāni telappadīpāni tamhā għarā nħareyya. Tesam tato nihatānam [niharantānam (sī. syā. kam. pī.)] accinānattañceva paññāyetha ābhānānattañca; evameva kho, gahapati, hoti kho so samayo, yā tā devatā tato vipakkamanti, tāsam tato vipakkamantīnam vanṇanānattañceva paññāyati ābhānānattañca.

“Na kho, gahapati, tāsam devatānam evam hoti – ‘idam amhākam niccanti vā dhuvanti vā sassata’nti vā, api ca yattha yattheva tā [yā (ka.)] devatā abhinivisanti tattha tattheva tā devatā abhiramanti. Seyyathāpi, gahapati, makkhikānam kājena vā piṭakena vā harīyamānānam na evam hoti – ‘idam amhākam niccanti vā dhuvanti vā sassata’nti vā, api ca yattha yattheva tā [yā (ka.)] makkhikā abhinivisanti tattha tattheva tā makkhikā abhiramanti; evameva kho, gahapati, tāsam devatānam na evam hoti – ‘idam amhākam niccanti vā dhuvanti vā sassata’nti vā, api ca yattha yattheva tā devatā abhinivisanti tattha tattheva tā devatā abhiramanti”ti.

233. Evam vutte, āyasmā sabhiyo kaccāno [kaccāyano (sī.)] āyasmantam anuruddham etadavoca – “sādhu, bhante anuruddha! Atthi ca me ettha uttarim patipucchitabbam. Yā tā, bhante, devatā ābhā sabbā tā parittābhā udāhu santettha ekaccā devatā appamāṇābhā”ti? “Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti. “Ko nu kho, bhante anuruddha, hetu ko paccayo yena tāsam devatānam ekam devanikāyam upapannānam santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti?

“Tena hāvuso kaccāna, tamyevettha patipucchissāmi. Yathā te khameyya tathā nam byākareyyāsi. Tam kiṁ maññasi, āvuso kaccāna, yvāyam bhikkhu yāvatā ekam rukkhamūlam ‘mahaggata’nti pharitvā adhimuccitvā viharati, yocāyam [yopāyam (ka.)] bhikkhu yāvatā dve vā tīni vā rukkhamūlāni ‘mahaggata’nti pharitvā adhimuccitvā viharati – imāsam ubhinnam cittabhāvanānam katamā cittabhāvanā mahaggatatarā”ti? “Yvāyam, bhante, bhikkhu yāvatā dve vā tīni vā rukkhamūlāni ‘mahaggata’nti pharitvā adhimuccitvā viharati – ayam imāsam ubhinnam cittabhāvanānam mahaggatatarā”ti.

“Tam kiṁ maññasi, āvuso kaccāna, yvāyam bhikkhu yāvatā dve vā tīni vā rukkhamūlāni ‘mahaggata’nti pharitvā adhimuccitvā viharati, yocāyam bhikkhu yāvatā ekam gāmakkhettam ‘mahaggata’nti pharitvā adhimuccitvā viharati – imāsam ubhinnam cittabhāvanānam katamā cittabhāvanā mahaggatatarā”ti? “Yvāyam, bhante, bhikkhu yāvatā ekam gāmakkhettam ‘mahaggata’nti pharitvā adhimuccitvā viharati – ayam imāsam ubhinnam cittabhāvanānam mahaggatatarā”ti.

“Tam kiṁ maññasi, āvuso kaccāna, yvāyam bhikkhu yāvatā dve vā tīni vā gāmakkhettni

‘mahaggata’nti pharitvā adhimuccitvā viharati, yocāyam bhikkhu yāvatā ekam mahārajjam ‘mahaggata’nti pharitvā adhimuccitvā viharati – imāsam ubhinnam cittabhāvanānam katamā cittabhāvanā mahaggatatarā’ti? “Yvāyam, bhante, bhikkhu yāvatā ekam mahārajjam ‘mahaggata’nti pharitvā adhimuccitvā viharati – ayam imāsam ubhinnam cittabhāvanānam mahaggatatarā’ti.

“Tam kim maññasi, āvuso kaccāna, yvāyam bhikkhu yāvatā ekam mahārajjam ‘mahaggata’nti pharitvā adhimuccitvā viharati, yocāyam bhikkhu yāvatā dve vā tīni vā mahārajjāni ‘mahaggata’nti pharitvā adhimuccitvā viharati – imāsam ubhinnam cittabhāvanānam katamā cittabhāvanā mahaggatatarā’ti? “Yvāyam, bhante, bhikkhu yāvatā dve vā tīni vā mahārajjāni ‘mahaggata’nti pharitvā adhimuccitvā viharati – ayam imāsam ubhinnam cittabhāvanānam mahaggatatarā’ti.

“Tam kim maññasi, āvuso kaccāna, yvāyam bhikkhu yāvatā dve vā tīni vā mahārajjāni ‘mahaggata’nti pharitvā adhimuccitvā viharati, yocāyam bhikkhu yāvatā samuddapariyantam pathavim ‘mahaggata’nti pharitvā adhimuccitvā viharati – imāsam ubhinnam cittabhāvanānam katamā cittabhāvanā mahaggatatarā’ti? “Yvāyam, bhante, bhikkhu yāvatā samuddapariyantam pathavim ‘mahaggata’nti pharitvā adhimuccitvā viharati – ayam imāsam ubhinnam cittabhāvanānam mahaggatatarā’ti? “Ayaṁ kho, āvuso kaccāna, hetu ayaṁ paccayo, yena tāsaṁ devatānam ekam devanikāyam upapannānam santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti.

234. “Sādhu, bhante anuruddha! Atthi ca me ettha uttarim paṭipucchitabbam. Yāvatā [yā tā (ka.)], bhante, devatā abhā sabbā tā saṃkiliṭṭhābhā udāhu santettha ekaccā devatā parisuddhābhā”ti? “Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti. “Ko nu kho, bhante, anuruddha, hetu ko paccayo, yena tāsaṁ devatānam ekam devanikāyam upapannānam santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti?

“Tena, hāvuso kaccāna, upamam te karissāmi. Upamāyapidhekacce [upamāyamidhekacce (ka.)] viññū purisā bhāsitassa attham ājānanti. Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi aparisuddham vāṭṭipi aparisuddhā. So telassapi aparisuddhattā vāṭṭiyāpi aparisuddhattā andhandham viya jhāyati; evameva kho, āvuso kaccāna, idhekacco bhikkhu ‘saṃkiliṭṭhābhā’ti pharitvā adhimuccitvā viharati, tassa kāyaduṭṭhullampi na suppaṭippassaddham hoti, thinamiddhampi na susamūhatam hoti, uddhaccakukkuccampi na suppaṭivinītam hoti. So kāyaduṭṭhullassapi na suppaṭippassaddhattā thinamiddhassapi na susamūhatattā uddhaccakukkuccassapi na suppaṭivinīttā andhandham viya jhāyati. So kāyassa bhedā param marañā saṃkiliṭṭhābhānam devānam sahabyataṁ upapajjati. Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi parisuddham vāṭṭipi parisuddhā. So telassapi parisuddhattā vāṭṭiyāpi parisuddhattā na andhandham viya jhāyati; evameva kho, āvuso kaccāna, idhekacco bhikkhu ‘parisuddhābhā’ti pharitvā adhimuccitvā viharati. Tassa kāyaduṭṭhullampi suppaṭippassaddham hoti, thinamiddhampi susamūhatam hoti, uddhaccakukkuccampi suppaṭivinītam hoti. So kāyaduṭṭhullassapi suppaṭippassaddhattā thinamiddhassapi susamūhatattā uddhaccakukkuccassapi suppaṭivinīttā na andhandham viya jhāyati. So kāyassa bhedā param marañā parisuddhābhānam devānam sahabyataṁ upapajjati. Ayaṁ kho, āvuso kaccāna, hetu ayaṁ paccayo yena tāsaṁ devatānam ekam devanikāyam upapannānam santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti.

235. Evaṁ vutte, āyasmā sabhiyo kaccāno āyasmantam anuruddham etadavoca – “sādhu, bhante anuruddha! Na, bhante, āyasmā anuruddho evamāha – ‘evaṁ me sutā’nti vā ‘evaṁ arahati bhavitu’nti vā; atha ca pana, bhante, āyasmā anuruddho ‘evampi tā devatā, itipi tā devatā’tveva bhāsatī. Tassa mayham, bhante, evam hoti – ‘addhā āyasmatā anuruddhena tāhi devatāhi saddhiṁ sannivutthapubbañceva sallapitapubbañca sākacchā ca samāpajjitatupubbā’’ti. “Addhā kho ayaṁ, āvuso kaccāna, āsajja upanīya vācā bhāsitā, api ca te aham byākarissāmi – ‘dīgharattam kho me, āvuso

kaccāna, tāhi devatāhi saddhim sannivutthapubbañceva sallapitapubbañca sākacchā ca samāpajjitatubbā”’ti.

Evam vutte, āyasmā sabhiyo kaccāno pañcakaṅgam thapatiṁ etadavoca – “lābhā te, gahapati, suladdham te, gahapati, yam tvañceva tam kañkhādhammam pahāsi [pajahasi (ka.)], mayañcimam [yampimam (sī. syā. kam. pī.)] dhammapariyāyam alathamhā savanāyā”’ti.

Anuruddhasuttaṁ niṭhitam sattamam.

8. Upakkilesasuttam

236. Evam me sutam – ekam samayaṁ bhagavā kosambiyam viharati ghositārāme. Tena kho pana samayena kosambiyam bhikkhū bhañdanajātā kalahajātā vivādāpannā aññamaññam mukhasattīhi vitudantā viharanti. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam atthāsi. Ekamantam thito kho so bhikkhu bhagavantam etadavoca – “idha, bhante, kosambiyam bhikkhū bhañdanajātā kalahajātā vivādāpannā aññamaññam mukhasattīhi vitudantā viharanti. Sādu, bhante, bhagavā yena te bhikkhū tenupasaṅkamatu anukampam upādāyā”’ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho bhagavā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “alam, bhikkhave, mā bhañdanam, mā kalaham, mā viggahañ, mā vivāda”’nti.

Evam vutte, aññataro bhikkhu bhagavantam etadavoca – “āgametu, bhante! Bhagavā dhammassāmī; apposukko, bhante, bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu; mayametena bhañdanena kalahena viggahena vivādena paññāyissāmā”’ti. Dutiyampi kho bhagavā te bhikkhū etadavoca – “alam, bhikkhave, mā bhañdanam, mā kalaham, mā viggahañ, mā vivāda”’nti. Dutiyampi kho so bhikkhu bhagavantam etadavoca – “āgametu, bhante! Bhagavā dhammassāmī; apposukko, bhante, bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu; mayametena bhañdanena kalahena viggahena vivādena paññāyissāmā”’ti. Tatiyampi kho bhagavā te bhikkhū etadavoca – “alam, bhikkhave, mā bhañdanam, mā kalaham, mā viggahañ, mā vivāda”’nti. Tatiyampi kho so bhikkhu bhagavantam etadavoca – “āgametu, bhante, bhagavā dhammassāmī; apposukko, bhante, bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu; mayametena bhañdanena kalahena viggahena vivādena paññāyissāmā”’ti.

Atha kho bhagavā pubbañhasamayam nivāsetvā pattacīvaramādāya kosambim piṇḍaya pāvisi. Kosambiyam piṇḍaya caritvā pacchābhattam piṇḍapātapaṭikkanto senāsanam saṃsāmetvā pattacīvaramādāya ṭhitakova imā gāthā abhāsi –

237. “Puthusaddo samajano, na bālo koci maññatha;
Saṅghasmiṁ bhijjamānasmiṁ, nāññam bhiyyo amaññarum.

“Parimuṭṭhā paṇḍitābhāsā, vācāgocarabhāṇino;
Yāvicchanti mukhāyāmañ, yena nītā na tam vidū.

“Akkocchi mañ avadhi mañ, ajini mañ ahāsi me;
Ye ca tam upanayhanti, veram tesam na sammati.

“Akkocchi mañ avadhi mañ, ajini mañ ahāsi me;
Ye ca tam nupanayhanti, veram tesūpasammati.

“Na hi verena verāni, sammantīdha kudācanam;
Averena ca sammanti, esa dhammo sanantano.

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

“Aṭṭhicchinnā pāṇaharā, gavassadhanahārino;
Raṭṭham vilumpamānānam, tesampi hoti saṅgati;
Kasmā tumhākam no siyā.

“Sace labhetha nipakam sahāyam,
Saddhiṃ caram sādhuvihāri dhīram;
Abhibhuyya sabbāni parissayāni,
Careyya tenattamano satīmā.

“No ce labhetha nipakam sahāyam,
Saddhiṃ caram sādhuvihāri dhīram;
Rājāva raṭṭham vijitam pahāya,
Eko care mātaṅgaraññeva nāgo.

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

238. Atha kho bhagavā ṛhitakova imā gāthā bhāsitvā yena bālakaloṇakāragāmo [bālakaloṇakāragāmo (ka.), tathā vinayepi] tenupasaṅkami. Tena kho pana samayena āyasmā bhagu bālakaloṇakāragāme viharati. Addasā kho āyasmā bhagu bhagavantam dūratova āgacchantaṁ. Disvāna āsanam paññapesi udakañca pādānam dhovanaṁ [udakañca pādānam (sī. syā. kam. pī.)]. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Āyasmāpi kho bhagu bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnaṁ kho āyasmantam bhagum bhagavā etadavoca – “kacci, bhikkhu, khamanīyam, kacci yāpanīyam, kacci piṇḍakena na kilamasī”ti? “Khamanīyam bhagavā, yāpanīyam bhagavā, na cāham, bhante, piṇḍakena kilamāmī”ti. Atha kho bhagavā āyasmantam bhagum dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā yena pācīnavāṁsadāyo tenupasaṅkami.

Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo [bhaddiyo (ma. ni. 2.166 nañakapāne) āyasmā ca kimilo [kimilo (sī. syā. kam. pī.)] pācīnavāṁsadāye viharanti. Addasā kho dāyapālo bhagavantam dūratova āgacchantaṁ. Disvāna bhagavantam etadavoca – “mā, mahāsamaṇa, etaṁ dāyam pāvisi. Santettha tayo kulaputtā attakāmarūpā viharanti. Mā tesam aphāsumakāsi”ti. Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa. Sutvāna dāyapālam etadavoca – “mā, āvuso dāyapāla, bhagavantam vāresi. Satthā no bhagavā anuppatto”ti.

239. Atha kho āyasmā anuruddho yenāyasmā ca nandiyo yenāyasmā ca kimilo tenupasaṅkami; upasaṅkamitvā āyasmantañca nandiyam āyasmantañca kimilaṁ etadavoca – “abhikkamathāyasmanto, abhikkamathāyasmanto, satthā no bhagavā anuppatto”ti. Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantam paccuggantvā eko bhagavato pattacīvaraṁ paṭiggahesi, eko āsanam paññapesi, eko pādodakam upaṭṭhapesi. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Tepi kho āyasmanto bhagavantam abhivādetvā ekamantam nisīdiṁsu. Ekamantam nisinnaṁ kho āyasmantam anuruddham bhagavā etadavoca – “kacci vo, anuruddhā, khamanīyam, kacci yāpanīyam, kacci piṇḍakena na kilamathā”ti? “Khamanīyam bhagavā, yāpanīyam bhagavā, na ca mayam, bhante, piṇḍakena kilamāmā”ti. “Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññam piyacakkhūhi sampassantā viharathā”ti? “Taggha mayam, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññam piyacakkhūhi sampassantā viharāmā”ti. “Yathā kathaṁ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññam piyacakkhūhi sampassantā viharathā”ti? “Idha mayhaṁ, bhante, evam

hoti – ‘lābhā vata me, suladdham vata me yoham evarūpehi sabrahmacārīhi saddhim viharāmī’ti. Tassa mayham, bhante, imesu āyasmantesu mettam kāyakammaṁ paccupaṭṭhitam āvi ceva raho ca, mettam vacikammaṁ paccupaṭṭhitam āvi ceva raho ca, mettam manokammaṁ paccupaṭṭhitam āvi ceva raho ca. Tassa, mayham, bhante, evam hoti – ‘yamnūnāham sakam cittam nikhipitvā imesaṁyeva āyasmantānam cittassa vasena vatteyya’nti. So kho aham, bhante, sakam cittam nikhipitvā imesaṁyeva āyasmantānam cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā, ekañca pana maññe citta’nti.

Āyasmāpi kho nandiy...pe... āyasmāpi kho kimilo bhagavantam etadavoca – “mayhampi kho, bhante, evam hoti – ‘lābhā vata me, suladdham vata me yoham evarūpehi sabrahmacārīhi saddhim viharāmī’ti. Tassa mayham, bhante, imesu āyasmantesu mettam kāyakammam paccupaṭṭhitam āvi ceva raho ca, mettam vacikammaṁ paccupaṭṭhitam āvi ceva raho ca, mettam manokammaṁ paccupaṭṭhitam āvi ceva raho ca. Tassa mayham, bhante, evam hoti – ‘yamnūnāham sakam cittam nikhipitvā imesaṁyeva āyasmantānam cittassa vasena vatteyya’nti. So kho aham, bhante, sakam cittam nikhipitvā imesaṁyeva āyasmantānam cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā, ekañca pana maññe cittanti. Evam kho mayam, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamañnam piyacakkhūhi sampassantā viharāmā’ti.

240. “Sādhu, sādhu, anuruddhā! Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Taggha mayam, bhante, appamattā ātāpino pahitattā viharāmā”ti. “Yathā kathaṁ pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Idha, bhante, amhākam yo paṭhamam gāmato piṇḍaya paṭikkamati, so āsanāni paññapeti, pānīyam paribhojanīyam upaṭṭhāpeti, avakkārapātiṁ upaṭṭhāpeti. Yo pacchā gāmato piṇḍaya paṭikkamati – sace hoti bhuttāvaseso, sace ākañkhati, bhuñjati; no ce ākañkhati, appaharite vā chaḍdeti apāṇake vā udake opilāpeti – so āsanāni paṭisāmeti, pānīyam paribhojanīyam paṭisāmeti, avakkārapātiṁ dhovitvā paṭisāmeti, bhattaggam sammajjati. Yo passati pānīyaghātam vā paribhojanīyaghātam vā vaccaghaṭam vā rittam tucchaṁ so upaṭṭhāpeti. Sacassa hoti avisayham, hathavikārena dutiyam āmantetvā hathavilaṅghakena upaṭṭhāpema [upaṭṭhapeti (sī.)], na tveva mayam, bhante, tappaccayā vācam bhindāma. Pañcāhikam kho pana mayam, bhante, sabbarattim dhammiyā kathāya sannīdāma. Evam kho mayam, bhante, appamattā ātāpino pahitattā viharāmā”ti.

241. “Sādhu, sādhu, anuruddhā! Atthi pana vo, anuruddhā, evam appamattānam ātāpīnam pahitattānam viharataṁ uttarimanussadhammā alamariyaññādassanaviseso adhigato phāsuvihāro”ti? “Idha mayam, bhante, appamattā ātāpino pahitattā viharantā obhāsañceva sañjānāma dassanañca rūpānam. So kho pana no obhāso nacirasseva antaradhāyati dassanañca rūpānam; tañca nimittam nappaṭivijjhāmā”ti.

“Tām kho pana vo, anuruddhā, nimittam paṭivijjhitatthaṁ. Ahampi sudaṁ, anuruddhā, pubbeva sambodhā anabhisambuddho bodhisattova samāno obhāsañceva sañjānāmi dassanañca rūpānam. So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānam. Tassa mayham, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpāna’nti? Tassa mayham, anuruddhā, etadahosi – ‘vicikicchā kho me udapādi, vicikicchādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati’”ti.

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

“So kho aham, anuruddhā...pe... tassa mayham, anuruddhā, etadahosi – ‘thinamiddham kho me

udapādi, thinamiddhādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro na thinamiddha””nti.

“So kho aham, anuruddhā...pe... tassa mayham, anuruddhā, etadahosi – ‘chambhitattam kho me udapādi, chambhitattādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Seyyathāpi, anuruddhā, puriso addhānamaggappaṭipanno, tassa ubhatopasse vaṭṭakā [vadhakā (sī. syā. kam. pī.)] uppateyyum, tassa tatonidānam chambhitattam uppajjeyya; evameva kho me, anuruddhā, chambhitattam udapādi, chambhitattādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati na amanasikāro na thinamiddham na chambhitatta””nti.

“So kho aham, anuruddhā...pe... tassa mayham, anuruddhā, etadahosi – ‘uppilem [ubbillam (sī. pī.), ubbilam (syā. kam.)] kho me udapādi, uppiledhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Seyyathāpi, anuruddhā, puriso ekam nidhimukham gavesanto sakideva pañcanidhimukhāni adhigaccheyya, tassa tatonidānam uppilem uppajjeyya; evameva kho me, anuruddhā, uppilem udapādi, uppiledhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddham, na chambhitattam, na uppilem, na duṭṭhulla””nti.

“So kho aham, anuruddhā...pe... tassa mayham, anuruddhā, etadahosi – ‘duṭṭhullam kho me udapādi, duṭṭhullādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddham, na chambhitattam, na uppilem, na duṭṭhulla””nti.

“So kho aham, anuruddhā...pe... tassa mayham, anuruddhā, etadahosi – ‘accāraddhvīriyam kho me udapādi, accāraddhvīriyādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Seyyathāpi, anuruddhā, puriso ubhohi hatthehi vaṭṭakam gālham gaṇheyya, so tattheva patameyya [matameyya (bahūsu) pa + tam + eyya = patameyya-iti padavibhāgo]; evameva kho me, anuruddhā, accāraddhvīriyam udapādi, accāraddhvīriyādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddham, na chambhitattam, na uppilem, na duṭṭhullam, na accāraddhvīriyam, na atilīnavīriyam””nti.

“So kho aham, anuruddhā...pe... tassa mayham, anuruddhā, etadahosi – ‘atilīnavīriyam kho me udapādi, atilīnavīriyādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Seyyathāpi, anuruddhā, puriso vaṭṭakam sithilam gaṇheyya, so tassa hatthato uppateyya; evameva kho me, anuruddhā, atilīnavīriyam udapādi, atilīnavīriyādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddham, na chambhitattam, na uppilem, na duṭṭhullam, na accāraddhvīriyam, na atilīnavīriyam””nti.

“So kho aham, anuruddhā...pe... tassa mayham, anuruddhā, etadahosi – ‘abhijappā kho me udapādi, abhijappādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddham, na chambhitattam, na uppilem, na duṭṭhullam, na accāraddhvīriyam, na atilīnavīriyam, na abhijappā””ti.

“So kho aham, anuruddhā...pe... tassa mayham, anuruddhā, etadahosi – ‘nānattasaññā kho me udapādi, nānattasaññādhikaraṇañca pana me samādhi cavi. Samādhimhi cute obhāso antaradhāyati dassanañca rūpānam. Soham tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro,

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

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

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

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

“So kho aham, anuruddhā, appamatto ātāpī pahitatto viharanto parittañceva obhāsañ sañjānāmi, parittāni ca rūpāni passāmi; appamāññceva obhāsam sañjānāmi, appamāññani ca rūpāni passāmi – kevalampi rattim, kevalampi divam, kevalampi rattindivam. Tassa mayham, anuruddhā, etadahosi – ‘ko nu kho hetu ko paccayo yvāham parittañceva obhāsam sañjānāmi, parittāni ca rūpāni passāmi; appamāññceva obhāsam sañjānāmi, appamāññani ca rūpāni passāmi – kevalampi rattim, kevalampi divam, kevalampi rattindiva’nti. Tassa mayham, anuruddhā, etadahosi – ‘yasmīñ kho me samaye paritto samādhi hoti, parittam me tasmiñ samaye cakkhu hoti. Soham parittena cakkhunā parittañceva obhāsam sañjānāmi, parittāni ca rūpāni passāmi. Yasmīñ pana me samaye appamāñño samādhi hoti, appamāññam me tasmiñ samaye cakkhu hoti. Soham appamāññena cakkhunā appamāññceva obhāsam sañjānāmi, appamāññani ca rūpāni passāmi – kevalampi rattim, kevalampi divam, kevalampi rattindiva”’nti.

244. Yato kho me, anuruddhā, ‘vicikicchā cittassa upakkilesō’ti – iti viditvā vicikicchā cittassa upakkilesō pahīno ahosi, ‘amanasikāro cittassa upakkilesō’ti – iti viditvā amanasikāro cittassa upakkilesō pahīno ahosi, ‘thinamiddham cittassa upakkilesō’ti – iti viditvā thinamiddham cittassa upakkilesō pahīno ahosi, ‘chambhitattam cittassa upakkilesō’ti – iti viditvā chambhitattam cittassa upakkilesō pahīno ahosi, ‘uppilem cittassa upakkilesō’ti – iti viditvā uppilem cittassa upakkilesō pahīno

ahosi, ‘duṭṭhullaṁ cittassa upakkilesō’ti – iti viditvā duṭṭhullaṁ cittassa upakkilesō pahīno ahosi, ‘accāraddhavīriyam cittassa upakkilesō’ti – iti viditvā accāraddhavīriyam cittassa upakkilesō pahīno ahosi, ‘atilinavīriyam cittassa upakkilesō’ti – iti viditvā atilinavīriyam cittassa upakkilesō pahīno ahosi, ‘abhijappā cittassa upakkilesō’ti – iti viditvā abhijappā cittassa upakkilesō pahīno ahosi, ‘nānattasaññā cittassa upakkilesō’ti – iti viditvā nānattasaññā cittassa upakkilesō pahīno ahosi, ‘atinijjhāyitattam rūpānam cittassa upakkilesō’ti – iti viditvā atinijjhāyitattam rūpānam cittassa upakkilesō pahīno ahosi.

245. “Tassa mayham, anuruddhā, etadahosi – ‘ye kho me cittassa upakkilesā te me pahīnā. Handa, dānāham tividhena samādhiṁ bhāvesim̄’ti [bhāvesinti (sī. syā. kam.)]. So kho aham, anuruddhā, savitakkampi savicāram samādhiṁ bhāvesim̄ [bhāvemi (ka.)], avitakkampi vicāramattam samādhiṁ bhāvesim̄, avitakkampi avicāram samādhiṁ bhāvesim̄, sappītikampi samādhiṁ bhāvesim̄, nippītikampi samādhiṁ bhāvesim̄, sātasahagatampi samādhiṁ bhāvesim̄, upekkhāsahagatampi samādhiṁ bhāvesim̄. Yato kho me, anuruddhā, savitakkopi savicāro samādhi bhāvito ahosi, avitakkopi vicāramatto samādhi bhāvito ahosi, avitakkopi avicāro samādhi bhāvito ahosi, sappītikopi samādhi bhāvito ahosi, nippītikopi samādhi bhāvito ahosi, sātasahagatopi samādhi bhāvito ahosi, upekkhāsahagatopi samādhi bhāvito ahosi. Nāñāñca pana me dassanam udapādi, akuppā me cetovimutti. Ayamantimā jāti, natthi dāni punabbhavo”ti.

Idamavoca bhagavā. Attamano āyasmā anuruddho bhagavato bhāsitaṁ abhinandīti.

Upakkilesasuttam niṭṭhitam atṭhamam.

9. Bālapaṇḍitasuttam

246. 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 –

“Tīṇimāni, bhikkhave, bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni. Katamāni tīṇi? Idha, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitabhāsī ca dukkaṭakammakārī ca. No cetam [no cedam (sam. ni. 3.27-28)], bhikkhave, bālo duccintitacintī ca abhavissa dubbhāsitabhāsī ca dukkaṭakammakārī ca kena nam [na tena nam (ka.), na nam (?)] paṇḍitā jāneyyam – ‘bālo ayam bhavam asappuriso’ti? Yasmā ca kho, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitabhāsī ca dukkaṭakammakārī ca tasmā nam paṇḍitā jānanti – ‘bālo ayam bhavam asappuriso’ti. Sa kho so, bhikkhave, bālo tividham diṭṭheva dhamme dukkham domanassam paṭisamvedeti. Sace, bhikkhave, bālo sabhāyam vā nisinno hoti, rathikāya [rathiyāya (bahūsu)] vā nisinno hoti, singhātakē vā nisinno hoti; tatra ce janō tajjam tassāruppaṁ kathaṁ manteti. Sace, bhikkhave, bālo pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti, tatra, bhikkhave, bālassa evam hoti – ‘yam kho janō tajjam tassāruppaṁ kathaṁ manteti, samvijjanteva te [samvijjante te ca (sī. syā. kam. pī.)] dhammā mayi, ahañca tesu dhammesu sandissāmī’ti. Idam, bhikkhave, bālo paṭhamam diṭṭheva dhamme dukkham domanassam paṭisamvedeti.

247. “Puna caparam, bhikkhave, bālo passati rājāno coram āgucārim gahetvā vividhā kammakāraṇā kārente – kasāhipi tālente vettehipi tālente addhadāṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇḍampi chindante nāsampi chindante kaṇḍanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte baṭisamaṇsikampi karonte kahāpaṇikampi karonte khārāpacacchikampi [khārāpaṭicchakampi (ka.)] karonte palighaparivattikampi karonte palālapīṭhakampi [palālapīṭhakampi (pī.)] karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsentē asināpi sīsaṁ chindante. Tatra, bhikkhave, bālassa evam hoti – ‘yathārūpānam kho pāpakānam kammānam hetu rājāno coram āgucārim

gahetvā vividhā kammakāraṇā kārenti – kasāhipi tālenti...pe... asināpi sīsam chindanti; samvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmi. Mañ cepi rājāno [sace mampi (ka.)] jāneyyūm, mampi rājāno gahetvā vividhā kammakāraṇā kāreyyūm – kasāhipi tāleyyūm...pe... jīvantampi sūle uttāseyyūm, asināpi sīsam chindeyyu'nti. Idampi, bhikkhave, bālo dutiyam diṭṭheva dhamme dukkham̄ domanassam̄ paṭisamvēdēti.

248. “Puna caparam, bhikkhave, bālam pīṭhasamārūlham̄ vā mañcasamārūlham̄ vā chamāyam [chamāya (sī. pī.)] vā semānam, yānissa pubbe pāpakāni kammāni katāni kāyena duccaritāni vācāya duccaritāni manasā duccaritāni tānissa tamhi samaye olambanti ajjholaṁbanti abhippalambanti. Seyyathāpi, bhikkhave, mahataṁ pabbatakūṭānam chāyā sāyanhasamayam pathaviyā olambanti ajjholaṁbanti abhippalambanti; evameva kho, bhikkhave, bālam pīṭhasamārūlham̄ vā mañcasamārūlham̄ vā chamāyam vā semānam, yānissa pubbe pāpakāni kammāni katāni kāyena duccaritāni vācāya duccaritāni manasā duccaritāni tānissa tamhi samaye olambanti ajjholaṁbanti abhippalambanti. Tatra, bhikkhave, bālassa evam̄ hoti – ‘akataṁ vata me kalyāṇam, akataṁ kusalam, akataṁ bhīruttāṇam; kataṁ pāpam, kataṁ luddam, kataṁ kibbisam̄. Yāvatā, bho, akatakalyāṇānam akatakusalānam akatabhīruttāṇānam katapāpānam kataluddānam katakibbīsānam gati tam gatim̄ pecca gacchāmī’ti. So socati kilamati paridevati urattālim̄ kandati sammoham̄ āpajjati. Idampi, bhikkhave, bālo tatiyam diṭṭheva dhamme dukkham̄ domanassam̄ paṭisamvēdēti.

“Sa kho so, bhikkhave, bālo kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā duccaritaṁ caritvā kāyassa bhedā param marañā apāyam duggatiṁ vinipātaṁ nirayaṁ upapajjati. Yam̄ kho tam, bhikkhave, sammā vadāmāno vadeyya – ‘ekantaṁ anīṭham̄ ekantaṁ akantaṁ ekantaṁ amanāpa’nti, nirayameva tam sammā vadāmāno vadeyya – ‘ekantaṁ anīṭham̄ ekantaṁ akantaṁ ekantaṁ amanāpa’nti. Yāvañcidam, bhikkhave, upamāpi [upamāhi (sī.)] na sukarā yāva dukkhā nirayā’ti.

249. Evam̄ vutte, aññataro bhikkhu bhagavantam etadavoca – “sakkā pana, bhante, upamam̄ kātu”nti? “Sakkā bhikkhū”ti bhagavā avoca. Seyyathāpi, bhikkhu, coram āgucārim gahetvā rañño dasseyyūm – ‘ayam̄ kho, deva, coro āgucāri, imassa yam̄ icchasi tam dañḍam̄ panehī’ti. Tamenam̄ rājā evam̄ vadeyya – ‘gacchatha, bho, imam̄ purisaṁ pubbañhasamayam sattisatena hanathā’ti. Tamenam̄ pubbañhasamayam sattisatena haneyyūm. Atha rājā majjhantikasamayam [majjhantikasamayam (sī. syā. kam. ka.), majjhantikam̄ samayam (pī.)] evam̄ vadeyya – ‘ambho, kathaṁ so puriso’ti? “‘Tatheva, deva, jīvatī’ti. Tamenam̄ rājā evam̄ vadeyya – ‘gacchatha, bho, tam̄ purisaṁ majjhantikasamayam sattisatena hanathā’ti. Tamenam̄ majjhantikasamayam sattisatena haneyyūm. Atha rājā sāyanhasamayam evam̄ vadeyya – ‘ambho, kathaṁ so puriso’ti? ‘Tatheva, deva, jīvatī’ti. Tamenam̄ rājā evam̄ vadeyya – ‘gacchatha, bho, tam̄ purisaṁ sāyanhasamayam sattisatena hanathā’ti. Tamenam̄ sāyanhasamayam sattisatena haneyyūm. Tam̄ kiṁ maññatha, bhikkhave, api nu so puriso tīhi sattisatehi haññamāno tatonidānam dukkham̄ domanassam̄ paṭisamvēdiyethā”ti? “Ekissāpi, bhante, sattiyā haññamāno so puriso tatonidānam dukkham̄ domanassam̄ paṭisamvēdiyetha, ko pana vādo tīhi sattisatehi”ti?

250. Atha kho bhagavā parittam pāṇimattam pāsāṇam gahetvā bhikkhū āmantesi – “tam kiṁ maññatha, bhikkhave, katamo nu kho mahantataro – yo cāyam̄ mayā paritto pāṇimatto pāsāṇo gahito, yo ca himavā pabbatarājā”ti? “Appamattako ayam, bhante, bhagavatā paritto pāṇimatto pāsāṇo gahito, himavantam pabbatarājānam upanidhāya sañkhampi na upeti, kalabhāgampi na upeti, upanidhampi [upanidhampi (sī. pī.)] na upeti”. “Evameva kho, bhikkhave, yam̄ so puriso tīhi sattisatehi haññamāno tatonidānam dukkham̄ domanassam̄ paṭisamvēdēti tam nirayakassa dukkhassa upanidhāya sañkhampi na upeti, kalabhāgampi na upeti, upanidhampi na upeti”.

“Tamenam̄, bhikkhave, nirayapālā pañcavidhabandhanam nāma kammakāraṇam karonti – tattam̄ ayokhilam̄ [ayokhilam̄ (sī. syā. kam. pī.)] hatthe gamenti, tattam̄ ayokhilam̄ dutiye hatthe gamenti,

tattam ayokhilam pade gamenti, tattam ayokhilam dutiye pade gamenti, tattam ayokhilam majhe urasmim gamenti. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālam karoti yāva na tam pāpakammam byantihoti [byantihoti (pī. ka.)]. Tamenam, bhikkhave, nirayapālā samvesetvā kuṭhārīhi [kuṭhārīhi (ka.)] tacchanti. So tattha dukkhā tibbā...pe... byantihoti. Tamenam, bhikkhave, nirayapālā uddhamppādām adhosiram gahetvā vāsīhi tacchanti. So tattha dukkhā tibbā...pe... byantihoti. Tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya [sañjotibhūtāya (syā. kam. pī.)] sārentipi paccasārentipi. So tattha dukkhā tibbā...pe... byantihoti. Tamenam, bhikkhave, nirayapālā mahantam aṅgārapabbatam ādittam sampajjalitam sajotibhūtam āropentipi oropentipi. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālam karoti yāva na tam pāpakammaṁ byantihoti. Tamenam, bhikkhave, nirayapālā uddhamppādām adhosiram gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya. So tattha pheṇuddehakam paccati. So tattha pheṇuddehakam paccamāno sakimpi uddham gacchat, sakimpi adho gacchat, sakimpi tiriyan gacchat. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālākaroti yāva na tam pāpakammaṁ byantihoti. Tamenam, bhikkhave, nirayapālā [nirayapālā punappunam (ka.)] mahāniraye pakkhipanti. So kho pana, bhikkhave, mahānirayo –

“Catukkaṇo catudvāro, vibhatto bhāgaso mito;
Ayopākārapariyanto, ayasā paṭikujjito.

“Tassa ayomayā bhūmi, jalitā tejasā yutā;
Samantā yojanasatam, pharitvā tiṭṭhati sabbadā”.

“Anekapariyāyenapi kho aham, bhikkhave, nirayakatham katheyyam; yāvañcidam, bhikkhave, na sukarā akkhānena pāpuṇitum yāva dukkhā nirayā.

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

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

“Santi, bhikkhave, tiracchānagatā pāṇā andhakāre jāyanti andhakāre jīyanti [jīyanti (ka.)] andhakāre mīyanti [miyyanti (ka.)]. Katame ca, bhikkhave, tiracchānagatā pāṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti? Kīṭā puṭavā [paṭaṅgā (syā. kam. ka.)] gaṇḍuppādā, ye vā panaññepi keci tiracchānagatā pāṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti. Sa kho so, bhikkhave, bālo idha pubbe rasādo, idha pāpāni kammāni karitvā kāyassa bhedā param maraṇā tesam sattānam sahabyatam upapajjati ye te sattā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

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

kāyassa bhedā param maraṇā tesam sattānam sahabyatam upapajjati ye te sattā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

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

“Anekapariyāyenapi kho aham, bhikkhave, tiracchānayonikatham katheyyam; yāvañcidam, bhikkhave, na sukaram akkhānena pāpuṇitum yāva dukkhā tiracchānayoni.

252. “Seyyathāpi, bhikkhave, puriso ekacchiggalaṁ yugam mahāsamudde pakkhipeyya. Tamenam puratthimo vāto pacchimena saṁhareyya, pacchimo vāto puratthimena saṁhareyya, uttarō vāto dakkhiṇēna saṁhareyya, dakkhiṇo vāto uttarena saṁhareyya. Tatrāssa kāṇo kacchapō, so vassasatassa vassasatassa [vassasatassa vassasahassassa vassasatasahassassa (sī.), vassasatassa (syā. kam. pī.)] accayena sakim ummujeyya. Tam kiṁ maññatha, bhikkhave, api nu so kāṇo kacchapō amusmim ekacchiggle yuge gīvam paveseyyā”ti? (“No hetam, bhante”.) [() natthi sī. pī. potthakesu] “Yadi pana [yadi nūna (sī. syā. kam. pī.)], bhante, kadāci karahaci dīghassa addhuno accayenā”ti. “Khippataram kho so, bhikkhave, kāṇo kacchapō amusmim ekacchiggle yuge gīvam paveseyya, ato dullabhatāraham, bhikkhave, manussattam vadāmi sakim vinipātagatena bālena. Tam kissa hetu? Na hettha, bhikkhave, atthi dhammadariyā samacariyā kusalakiriyā puññakiriyā. Aññamaññakhādikā ettha, bhikkhave, vattati dubbalakhādikā”.

“Sa kho so, bhikkhave, bālo sace kadāci karahaci dīghassa addhuno accayena manussattam āgacchati, yāni tāni nīcakulāni – caṇḍālakulam vā nesādakulam vā venakulam [veṇakulam (sī. pī.)] vā rathakārakulam vā pukkusakulam vā. Tathārūpe kule paccājāyati dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati. So ca hoti dubbanño duddasiko okotimako bavhābādho [bahvābādho (ka.)] kāṇo vā kuṇī vā khujjo vā pakkhahato vā na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena duccaritaṁ carati vācāya duccaritaṁ carati manasā duccaritaṁ carati. So kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā duccaritaṁ caritvā kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati.

“Seyyathāpi, bhikkhave, akkhadutto paṭhameneva kaliggahena puttampi jīyetha, dārampi jīyetha, sabbam sāpateyyampi jīyetha, uttaripi adhibandham [anubandham (sī. pī.), addhubandham (syā. kam.)] nigaccheyya. Appamattako so, bhikkhave, kaliggaho yaṁ so akkhadutto paṭhameneva kaliggahena puttampi jīyetha, dārampi jīyetha, sabbam sāpateyyampi jīyetha, uttaripi adhibandham nigaccheyya. Atha kho ayameva tato mahantataro kaliggaho yaṁ so bālo kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā duccaritaṁ caritvā kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati. Ayam, bhikkhave, kevalā paripūrā [kevalaparipūrā (sī. pī.) ma. ni. 1.244 pāliyā samsandetabbā] bālabhūmī”ti.

253. “Tīṇimāni, bhikkhave, pañditassa pañditalakkhanāni pañditanimittāni pañditāpadānāni. Katamāni tīṇi? Idha, bhikkhave, pañdito sucintitacintī ca hoti subhāsitabhāsī ca sukatakammakārī ca. No cetam, bhikkhave, pañdito sucintitacintī ca abhavissa subhāsitabhāsī ca sukatakammakārī ca, kena nam [na tena nam (ka.), na nam (?)] pañdito jāneyyam – ‘pañdito ayam bhavaṁ sappuriso’ti? Yasmā ca kho, bhikkhave, pañdito sucintitacintī ca hoti subhāsitabhāsī ca sukatakammakārī ca tasmā nam pañdito

jānanti – ‘pañđito ayaṁ bhavam̄ sappuriso’ti. Sa kho so, bhikkhave, pañđito tividham̄ diṭṭheva dhamme sukham̄ somanassam̄ paṭisamvvedeti. Sace, bhikkhave, pañđito sabhāyaṁ vā nisinno hoti, rathikāya vā nisinno hoti, siṅghātakē vā nisinno hoti; tatra ce jano tajjaṁ tassārūppam̄ kathaṁ manteti. Sace, bhikkhave, pañđito pāññatipātā paṭivirato hoti, adinnādānā pativirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjappamādaṭṭhānā paṭivirato hoti; tatra, bhikkhave, pañđitassa evam̄ hoti – ‘yam̄ kho jano tajjaṁ tassārūppam̄ kathaṁ manteti; samvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmī’ti. Idam, bhikkhave, pañđito paṭhamam̄ diṭṭheva dhamme sukham̄ somanassam̄ paṭisamvvedeti.

254. “Puna caparam, bhikkhave, pañđito passati rājāno coram āgucārim gahetvā vividhā kammakāraṇā kārente – kasāhipi tālente vettehipi tālente addhadaṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇñampi chindante nāsampi chindante kaṇñanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotiṁālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte balisamamṣikampi karonte kahāpaṇikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsentе asināpi sīsam̄ chindante. Tatra, bhikkhave, pañđitassa evam̄ hoti – ‘yathārūpānam kho pāpakānam kammānam hetu rājāno coram āgucārim gahetvā vividhā kammakāraṇā kārenti kasāhipi tālenti, vettehipi tālenti, addhadaṇḍakehipi tālenti, hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇñampi chindanti, nāsampi chindanti, kaṇñanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotiṁālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, balisamamṣikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsentе, asināpi sīsam̄ chindanti, na te dhammā mayi samvijjanti, ahañca na tesu dhammesu sandissāmī’ti. Idampi, bhikkhave, pañđito dutiyam̄ diṭṭheva dhamme sukham̄ somanassam̄ paṭisamvvedeti.

255. “Puna caparam, bhikkhave, pañđitam̄ pīṭhasamārūlham̄ vā mañcasamārūlham̄ vā chamāyam̄ vā semānam̄, yānissa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tānissa tamhi samaye olambanti...pe... seyyathāpi, bhikkhave, mahataṁ pabbatakūṭānam̄ chāyā sāyanhasamayam̄ pathaviyā olambanti ajjholaṁbanti abhippalambanti; evameva kho, bhikkhave, pañđitam̄ pīṭhasamārūlham̄ vā mañcasamārūlham̄ vā chamāyam̄ vā semānam̄ yānissa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tānissa tamhi samaye olambanti ajjholaṁbanti abhippalambanti. Tatra, bhikkhave, pañđitassa evam̄ hoti – ‘akataṁ vata me pāpam̄, akataṁ luddam̄, akataṁ kibbisam̄; kataṁ kalyāṇam̄, kataṁ kusalam̄, kataṁ bhīruttānam̄. Yāvatā, bho, akatapāpānam̄ akataluddānam̄ akatakibbisānam̄ katakalyāṇānam̄ katakusalānam̄ katabhīruttānam̄ gati tam̄ gatiṁ pecca gacchāmi’ti. So na socati, na kilamati, na paridevati, na urattālim̄ kandati, na sammohaṁ āpajjati. Idampi, bhikkhave, pañđito tatiyam̄ diṭṭheva dhamme sukham̄ somanassam̄ paṭisamvvedeti.

“Sa kho so, bhikkhave, pañđito kāyena sucaritam̄ caritvā vācāya sucaritam̄ caritvā manasā sucaritam̄ caritvā kāyassa bhedā param̄ maraṇā sugatiṁ saggam̄ lokam̄ upapajjati. Yam̄ kho tam̄, bhikkhave, sammā vadāmāno vadeyya – ‘ekantam̄ iṭṭham̄ ekantam̄ kantam̄ ekantam̄ manāpa’nti, saggameva tam̄ sammā vadāmāno vadeyya – ‘ekantam̄ iṭṭham̄ ekantam̄ kantam̄ ekantam̄ manāpa’nti. Yāvañcidam̄, bhikkhave, upamāpi na sukarā yāva sukhā saggā’ti.

256. Evan̄ vutte, aññataro bhikkhu bhagavantaṁ etadavoca – “sakkā pana, bhante, upamāpi kātu”nti? “Sakkā bhikkhū”ti bhagavā avoca. “Seyyathāpi, bhikkhave, rājā cakkavattī sattahi ratanehi samannāgato catūhi ca iddhīhi tatonidānam̄ sukham̄ somanassam̄ paṭisamvvedeti. Katamehi sattahi? Idha, bhikkhave, rañño khattiyassa muddhāvasittassa tadauposathe pannarase sīsamñhātassa uposathikassa

uparipāsādavaragatassa dibbaṁ cakkaratanam pātubhavati sahassāram sanemikam̄ sanābhikam̄ sabbākāraparipūram̄. Tam̄ disvāna rañño khattiyassa muddhāvasittassa evam̄ hoti [etadahosi (syā. kam̄. ka.)] – ‘sutaṁ kho pana metaṁ yassa rañño khattiyassa muddhāvasittassa tadauposathe pannarase sīsamñhātassa uposathikassa uparipāsādavaragatassa dibbaṁ cakkaratanam pātubhavati sahassāram̄ sanemikam̄ sanābhikam̄ sabbākāraparipūram̄, so hoti rājā cakkavattīti. Assam̄ nu kho aham̄ rājā cakkavattī’’ti?

“Atha kho, bhikkhave, rājā khattiyo muddhāvasitto vāmena hatthena bhiñkāram̄ gahetvā dakkhiṇena hatthena cakkaratanam̄ abbhukkirati – ‘pavattatu bhavam̄ cakkaratanam̄, abhivijinātu bhavam̄ cakkaratana’nti. Atha kho tam̄, bhikkhave, cakkaratanam̄ puratthimam̄ disam̄ pavattati. Anvadeva rājā cakkavattī saddhim̄ caturaṅginiyā senāya. Yasmīm̄ kho pana, bhikkhave, padese cakkaratanam̄ patiṭṭhāti tattha rājā cakkavattī vāsam̄ upeti saddhim̄ caturaṅginiyā senāya. Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rājānam̄ cakkavattīm̄ upasāṅkamitvā evamāhaṁsu – ‘ehi kho, mahārāja! Svāgataṁ te, mahārāja [svāgataṁ mahārāja (sī. syā. kam̄. pī.)]! Sakam̄ te, mahārāja! Anusāsa, mahārājā’ti. Rājā cakkavattī evamāha – ‘pāṇo na hantabbo, adinnam̄ nādātabbam̄, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjam̄ na pātabbam̄, yathābhuttañca bhuñjathā’ti. Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rañño cakkavattissa anuyantā [anuyuttā (sī. syā. kam̄. pī.)] bhavanti [ahesum̄ (syā. kam̄. ka.)].

257. “Atha kho tam̄, bhikkhave, cakkaratanam̄ puratthimam̄ samuddam̄ ajjhogāhetvā [ajjhogahetvā (sī. syā. kam̄. pī.)] pacuttaritvā dakkhiṇam̄ disam̄ pavattati...pe... dakkhiṇam̄ samuddam̄ ajjhogāhetvā pacuttaritvā pacchimam̄ disam̄ pavattati... pacchimam̄ samuddam̄ ajjhogāhetvā pacuttaritvā uttaram̄ disam̄ pavattati anvadeva rājā cakkavattī saddhim̄ caturaṅginiyā senāya. Yasmīm̄ kho pana, bhikkhave, padese cakkaratanam̄ patiṭṭhāti tattha rājā cakkavattī vāsam̄ upeti saddhim̄ caturaṅginiyā senāya.

“Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rājānam̄ cakkavattīm̄ upasāṅkamitvā evamāhaṁsu – ‘ehi kho, mahārāja! Svāgataṁ te, mahārāja! Sakam̄ te, mahārāja! Anusāsa, mahārājā’ti. Rājā cakkavattī evamāha – ‘pāṇo na hantabbo, adinnam̄ nādātabbam̄, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjam̄ na pātabbam̄; yathābhuttañca bhuñjathā’ti. Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rañño cakkavattissa anuyantā bhavanti.

“Atha kho tam̄, bhikkhave, cakkaratanam̄ samuddapariyantam̄ pathavim̄ abhivijinitvā tameva rājadhāniṁ paccāgantvā rañño cakkavattissa antepuradvāre akkhāhataṁ maññe tiṭṭhati rañño cakkavattissa antepuradvāram̄ upasobhayamānam̄. Rañño, bhikkhave, cakkavattissa evarūpam̄ cakkaratanam̄ pātubhavati.

258. “Puna caparam̄, bhikkhave, rañño cakkavattissa hatthiratanam̄ pātubhavati – sabbaseto sattappatiṭṭho iddhimā vehāsaṅgamo uposatho nāma nāgarājā. Tam̄ disvāna rañño cakkavattissa cittam̄ pasīdati – ‘bhaddakam̄ vata, bho, hatthiyānam̄, sace damatham̄ upeyyā’ti. Atha kho tam̄, bhikkhave, hatthiratanam̄ seyyathāpi nāma bhaddo hatthājānīyo dīgharattam̄ suparidanto evameva damatham̄ upeti. Bhūtapubbam̄, bhikkhave, rājā cakkavattī tameva hatthiratanam̄ vīmamsamāno pubbañhasamayaṁ abhiruhitvā samuddapariyantam̄ pathavim̄ anusam̄yāyitvā tameva rājadhāniṁ paccāgantvā pātarāsamakāsi. Rañño, bhikkhave, cakkavattissa evarūpam̄ hatthiratanam̄ pātubhavati.

“Puna caparam̄, bhikkhave, rañño cakkavattissa assaratanam̄ pātubhavati – sabbaseto kālaśīso muñjakeso iddhimā vehāsaṅgamo valāhako nāma assarājā. Tam̄ disvāna rañño cakkavattissa cittam̄ pasīdati – ‘bhaddakam̄ vata, bho, assayānam̄, sace damatham̄ upeyyā’ti. Atha kho tam̄, bhikkhave, assaratanam̄ seyyathāpi nāma bhaddo assājānīyo dīgharattam̄ suparidanto evameva damatham̄ upeti. Bhūtapubbam̄, bhikkhave, rājā cakkavattī tameva assaratanam̄ vīmamsamāno pubbañhasamayaṁ abhiruhitvā samuddapariyantam̄ pathavim̄ anusam̄yāyitvā tameva rājadhāniṁ paccāgantvā pātarāsamakāsi. Rañño, bhikkhave, cakkavattissa evarūpam̄ assaratanam̄ pātubhavati.

“Puna caparam, bhikkhave, rañño cakkavattissa mañiratanam pātubhavati. So hoti mañi veñuriyo subho jātimā aṭṭhamso suparikammakato. Tassa kho pana, bhikkhave, mañiratanassa ābhā samantā yojanam phuṭā hoti. Bhūtapubbam, bhikkhave, rājā cakkavattī tameva mañiratanam vīmaṇsamāno caturaṅginim senaṁ sannayhitvā mañim dhajaggam āropetvā rattandhāratisāya pāyāsi. Ye kho pana, bhikkhave, samantā gāmā ahesum te tenobhāsenā kammante payojesum ‘divā’ti maññamānā. Rañño, bhikkhave, cakkavattissa evarūpam mañiratanam pātubhavati.

“Puna caparam, bhikkhave, rañño cakkavattissa itthiratanam pātubhavati. Sā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā nātidīghā nātirassā nātikisā nātithūlā nātikālikā [nātikālī (sī. pī.)] nāccodatā, atikkantā mānusam vanṇam, appattā dibbam vanṇam. Tassa kho pana, bhikkhave, itthiratanassa evarūpo kāyasamphasso hoti seyyathāpi nāma tūlapicuno vā kappāsapicuno vā. Tassa kho pana, bhikkhave, itthiratanassa sīte uṇhāni gattāni honti, uṇhe sītāni gattāni honti. Tassa kho pana, bhikkhave, itthiratanassa kāyato candanagandho vāyati, mukhato uppalagandho vāyati. Tam kho pana, bhikkhave, itthiratanam rañño cakkavattissa pubbuṭṭhayinī hoti pacchānipātinī kiṃkārapaṭissāvinī manāpacarinī piyavādinī. Tam kho pana, bhikkhave, itthiratanam rājānam cakkavattim manasāpi no aticarati, kuto pana kāyena? Rañño, bhikkhave, cakkavattissa evarūpam itthiratanam pātubhavati.

“Puna caparam, bhikkhave, rañño cakkavattissa gahapatiratanam pātubhavati. Tassa kammavipākajam dibbacakkhu pātubhavati, yena nidhiṁ passati sassāmikampi assāmikampi. So rājānam cakkavattim upasaṅkamitvā evamāha – ‘apposukko tvam, deva, hohi. Aham te dhanena dhanakaraṇiyam [dhanena karaṇiyam (ka.)] karissāmī’ti. Bhūtapubbam, bhikkhave, rājā cakkavattī tameva gahapatiratanam vīmaṇsamāno nāvam abhiruhitvā majjhe gaṅgāya nadiyā sotam ogāhitvā [ogahetvā (sī. pī.)] gahapatiratanam etadavoca – ‘attho me, gahapati, hiraññasuvanṇenā’ti. ‘Tena hi, mahārāja, ekaṁ tīram nāvā upetū’ti. ‘Idheva me, gahapati, attho hiraññasuvanṇenā’ti. Atha kho tam, bhikkhave, gahapatiratanam ubhohi hatthehi udake omasitvā pūram hiraññasuvanṇassa kumbhim uddharitvā rājānam cakkavattim etadavoca – ‘alamettāvatā, mahārāja! Katamettāvatā, mahārāja! Pūjitamettāvatā, mahārājā’ti. Rājā cakkavattī evamāha – ‘alamettāvatā, gahapati! Katamettāvatā, gahapati! Pūjitamettāvatā, gahapati’ti. Rañño, bhikkhave, cakkavattissa evarūpam gahapatiratanam pātubhavati.

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

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

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

“Puna caparam, bhikkhave, rājā cakkavattī appābādho hoti appātaṇko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya ativiya aññehi manussehi. Rājā, bhikkhave, cakkavattī imāya tatiyāya iddhiyā samannāgato hoti.

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

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

“Bhūtapubbam, bhikkhave, rājā cakkavattī caturaṅginiyā senāya uyyānabhūmiṁ niyyāsi. Atha kho, bhikkhave, brāhmaṇagahapatikā rājānam cakkavattim upasaṅkamitvā evamāhaṁsu – ‘ataramāno, deva, yāhi yathā tam mayam cirataram passeyyāmā’ti. Rājāpi, bhikkhave, cakkavattī sārathiṁ āmantesi – ‘ataramāno, sārathi, pesehi yathā maṇi brāhmaṇagahapatikā cirataram passeyyu’nti. Rājā, bhikkhave, cakkavattī imāya catutthāya iddhiyā samannāgato hoti. Rājā, bhikkhave, cakkavattī imāhi catūhi iddhīhi samannāgato hoti.

“Tam kiṁ maññatha, bhikkhave, api nu kho rājā cakkavattī imehi sattahi ratanehi samannāgato imāhi catūhi ca iddhīhi tatonidānam sukham somanassam paṭisamvediyethā”ti? “Ekamekenapi, bhante, ratanena [tena ratanena (sī.)] samannāgato rājā cakkavattī tatonidānam sukham somanassam paṭisamvediyetha, ko pana vādo sattahi ratanehi catūhi ca iddhīhi”ti?

260. Atha kho bhagavā parittam pāṇimattam pāsāṇam gahetvā bhikkhū āmantesi – “tam kiṁ maññatha, bhikkhave, katamo nu kho mahantataro – yo cāyam mayā paritto pāṇimatto pāsāṇo gahito yo ca himavā pabbatarāja”ti? “Appamattako ayam, bhante, bhagavatā paritto pāṇimatto pāsāṇo gahito; himavantaṁ pabbatarājānam upanidhāya saṅkhampi na upeti; kalabhbāgampi na upeti; upanidhampi na upeti”ti. “Evameva kho, bhikkhave, yaṁ rājā cakkavattī sattahi ratanehi samannāgato catūhi ca iddhīhi tatonidānam sukham somanassam paṭisamvedeti tam dibbassa sukhassa upanidhāya saṅkhampi na upeti; kalabhbāgampi na upeti; upanidhampi na upeti”.

“Sa kho so, bhikkhave, paññito sace kadāci karahaci dīghassa addhuno accayena manussattam āgacchati, yāni tāni uccākulāni – khattiyamahāsālakulam vā brāhmaṇamahāsālakulam vā gahapatimahāsālakulam vā tathārūpe kule paccājāyati adhhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe. So ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa. So kāyena sucaritam carati, vācāya sucaritam carati, manasā sucaritam carati. So kāyena sucaritam caritvā, vācāya sucaritam caritvā, manasā sucaritam caritvā, kāyassa bhedā param marañā sugatim saggam lokam upapajjati. Seyyathāpi, bhikkhave, akkhadutto paṭhameneva kaṭaggahena mahantam bhogakkhandham adhigaccheyya; appamattako so, bhikkhave, kaṭaggaho yaṁ so akkhadutto paṭhameneva kaṭaggahena mahantam bhogakkhandham adhigaccheyya. Atha kho ayameva tato mahantataro kaṭaggaho yaṁ so paññito kāyena sucaritam caritvā, vācāya sucaritam caritvā, manasā sucaritam caritvā kāyassa bhedā param marañā sugatim saggam lokam upapajjati. Ayaṁ, bhikkhave, kevalā paripūrā paññitabhūmi”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Bālapaṇḍitasuttam niṭṭhitam navamam.

10. Devadūtasuttam

261. 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, dve agārā sadvārā [sandhidvārā (ka.)], tattha cakkhumā puriso majjhe ṭhito passeyya manusse geham pavisantepi nikhamantepi anucaṅkamantepi anuvicarantepi; evameva kho aham, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paññite suvanne dubbanne, sugate duggate yathākammūpage satte pajānāmi – ‘ime

vata bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedā param maraṇā sugatiṃ saggam upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedā param maraṇā manussesu upapannā. Ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedā param maraṇā pettivisayaṃ upapannā. Ime vā pana bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedā param maraṇā tiracchānayoniṃ upapannā. Ime vā pana bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedā param maraṇā apāyam duggatiṃ vinipātam nirayam upapannā””ti.

262. “Tamenam, bhikkhave, nirayapālā nānābhāsu gahetvā yamassa rañño dassenti – ‘ayam, deva, puriso amatteyyo apetteyyo asāmañño abrāhmañño, na kule jetṭhāpacāyī. Imassa devo danḍam paṇetū’ti. Tamenam, bhikkhave, yamo rājā paṭhamam devadūtam samanuyuñjati samanugāhati samanubhāsatī – ‘ambho purisa, na tvam addasa manussesu paṭhamam devadūtam pātubhūta’nti? So evamāha – ‘nāddasam, bhante’ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvam addasa manussesu daharam kumāram mandam uttānaseyyakam sake muttakarīse palipannam semāna’nti? So evamāha – ‘addasam, bhante””ti.

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

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādavatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvam, ambho purisa, tathā karissanti yathā tam pamattam. Tam kho pana te etam pāpakammaṃ [pāpaṃ kammaṃ (sī. pī.)] neva mātarā kataṃ na pitarā kataṃ na bhātarā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na nātisālohitēhi kataṃ na samaṇabrahmānehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ [pāpaṃ kammaṃ (sī. pī.)] kataṃ, tvaññevetassa vipākam paṭisamvedissasi””ti.

263. “Tamenam, bhikkhave, yamo rājā paṭhamam devadūtam samanuyuñjitvā samanugāhitvā samanubhāsitvā dutiyam devadūtam samanuyuñjati samanugāhati samanubhāsatī – ‘ambho purisa, na tvam addasa manussesu dutiyam devadūtam pātubhūta’nti? So evamāha – ‘nāddasam, bhante””ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvam addasa manussesu itthim vā purisam vā () [āsītikam vā nāvutikam vā vassasatikam vā jātiyā] (ka. sī. syā. kam. pī.) tikañguttarepi] jīṇam gopānasivaṅkam bhoggam daṇḍaparāyanam pavedhamānam gacchantaṃ āturam gatayobbanam khaṇḍadantaṃ palitakesam vilūnam khalitasiram [khalitaṁsiro (sī.), khalitaṁsiram (syā. kam. pī.)] valinam tilakāhatagatta’nti? So evamāha – ‘addasam, bhante””ti.

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

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādavatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvam, ambho purisa, tathā karissanti yathā tam pamattam. Tam kho pana

te etam pāpakammaṁ neva mātarā kataṁ na pitarā kataṁ na bhātarā kataṁ na bhaginiyā kataṁ na mittāmaccehi kataṁ na nātisālohitēhi kataṁ na samanabrahmānehi kataṁ na devatāhi kataṁ, tayāvetam pāpakammaṁ kataṁ, tvaññevetassa vipākam paṭisamvedissasī”’ti.

264. “Tamenam, bhikkhave, yamo rājā dutiyam devadūtam samanuyuñjitvā samanugāhitvā samanubhāsitvā tatiyam devadūtam samanuyuñjati samanugāhati samanubhāsatī – ‘ambho purisa, na tvam addasa manussesu tatiyam devadūtam pātubhūta’nti? So evamāha – ‘nāddasam, bhante’’’ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvam addasa manussesu itthim vā purisam vā ābādhikam dukkhitam bālhagilānam sake muttakarīse palipannam semānam aññehi vuṭṭhāpiyamānam aññehi samvesiyamāna’nti? So evamāha – ‘addasam, bhante’’’ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ahampi khomhi byādhidhammo, byādhiṁ anatīto. Handāham kalyāṇam karomi kāyena vācāya manasā’ti? So evamāha – ‘nāsakkhissam, bhante, pamādassam, bhante’’’ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādavatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvam, ambho purisa, tathā karissanti yathā tam pamattam. Tam kho pana te etam pāpakammaṁ neva mātarā kataṁ na pitarā kataṁ na bhātarā kataṁ na bhaginiyā kataṁ na mittāmaccehi kataṁ na nātisālohitēhi kataṁ na samanabrahmānehi kataṁ na devatāhi kataṁ, tayāvetam pāpakammaṁ kataṁ, tvaññevetassa vipākam paṭisamvedissasī”’ti.

265. “Tamenam, bhikkhave, yamo rājā tatiyam devadūtam samanuyuñjitvā samanugāhitvā samanubhāsitvā catuttham devadūtam samanuyuñjati samanugāhati samanubhāsatī – ‘ambho purisa, na tvam addasa manussesu catuttham devadūtam pātubhūta’nti? So evamāha – ‘nāddasam, bhante’’’ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvam addasa manussesu rājāno coram āgucāriṁ gahetvā vividhā kammakāraṇā kārente – kasāhipi tālente vettehipi tālente addhadaṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kanṇampi chindante nāsampi chindante kanṇānāsampi chindante bilāngathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotiṁālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte baṭisamāṇsikampi karonte kahāpaṇikampi karonte khārāpataccchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsam chindante’ti? So evamāha – ‘addasam, bhante’’’ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi – ye kira, bho, pāpākāni kammāni karonti te diṭṭheva dhamme evarūpā vividhā kammakāraṇā karīyanti, kimaṅgam [kimaṅga (sī. pī.)] pana parattha! Handāham kalyāṇam karomi kāyena vācāya manasā’ti? So evamāha – ‘nāsakkhissam, bhante, pamādassam, bhante’’’ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādavatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvam, ambho purisa, tathā karissanti yathā tam pamattam. Tam kho pana te etam pāpakammaṁ neva mātarā kataṁ na pitarā kataṁ na bhātarā kataṁ na bhaginiyā kataṁ na mittāmaccehi kataṁ na nātisālohitēhi kataṁ na samanabrahmānehi kataṁ na devatāhi kataṁ, tayāvetam pāpakammaṁ kataṁ, tvaññevetassa vipākam paṭisamvedissasī”’ti.

266. “Tamenam, bhikkhave, yamo rājā catuttham devadūtam samanuyuñjitvā samanugāhitvā samanubhāsitvā pañcamam devadūtam samanuyuñjati samanugāhati samanubhāsatī – ‘ambho purisa, na tvam addasa manussesu pañcamam devadūtam pātubhūta’nti? So evamāha – ‘nāddasam, bhante’’’ti.

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, na tvam addasa manussesu itthim vā purisam vā ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā uddhumātakam vinīlakam vipubbakajāta’nti? So evamāha – ‘addasam, bhante’”ti.

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

“Tamenam, bhikkhave, yamo rājā evamāha – ‘ambho purisa, pamādavatāya na kalyāṇamakāsi kāyena vācāya manasā. Taggha tvam, ambho purisa, tathā karissanti yathā tam pamattam. Tam kho pana te etam pāpakammaṁ neva mātarā kataṁ na pitarā kataṁ na bhātarā kataṁ na bhaginiyā kataṁ na mittāmaccehi kataṁ na nātisālohitēhi kataṁ na samañabrahmañehi kataṁ na devatāhi kataṁ, tayāvetam pāpakammaṁ kataṁ, tvaññevetassa vipākam paṭisamvedissasī’”ti.

267. “Tamenam, bhikkhave, yamo rājā pañcamam devadūtam samanuyuñjitvā samanugāhitvā samanubhāsitvā tuñhī hoti. Tamenam, bhikkhave, nirayapālā pañcavīdhābandhanam nāma kammakāraṇam karonti – tattam ayokhilam hatthe gamenti, tattam ayokhilam dutiye hatthe gamenti, tattam ayokhilam pāde gamenti, tattam ayokhilam dutiye pāde gamenti, tattam ayokhilam majjhēurasmim gamenti. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālam karoti yāva na tam pāpakammaṁ byantīhoti. Tamenam, bhikkhave, nirayapālā samvesetvā kūthārīhi tacchanti...pe... tamenam, bhikkhave, nirayapālā uddhampādaṁ adhosiram gahetvā vāsīhi tacchanti...pe... tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya sārentipi, paccāsārentipi...pe... tamenam, bhikkhave, nirayapālā mahantaṁ aṅgārapabbataṁ ādittam sampajjalitam sajotibhūtām āropentipi oropentipi...pe... tamenam, bhikkhave, nirayapālā uddhampādaṁ adhosiram gahetvā tattāya lohakumbhiyā pakhipanti ādittāya sampajjalitāya sajotibhūtāya. So tattha pheñuddehakam paccati. So tattha pheñuddehakam paccamāno sakimpi uddham gacchat, sakimpi adho gacchat, sakimpi tiriyan gacchat. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālañkaroti yāva na tam pāpakammaṁ byantīhoti. Tamenam, bhikkhave, nirayapālā mahāniraye pakhipanti. So kho pana, bhikkhave, mahānirayo –

“Catukkaṇo catudvāro, vibhatto bhāgaso mito;
Ayopākārapariyanto, ayasā paṭikujjito.

“Tassa ayomayā bhūmi, jalitā tejasāyutā;
Samantā yojanasataṁ, pharitvā tiṭṭhati sabbadā”.

268. “Tassa kho pana, bhikkhave, mahānirayassa puratthimāya bhittiyā acci uṭṭhahitvā pacchimāya bhittiyā paṭihaññati, pacchimāya bhittiyā acci uṭṭhahitvā puratthimāya bhittiyā paṭihaññati, uttarāya bhittiyā acci uṭṭhahitvā dakkhiṇāya bhittiyā paṭihaññati, dakkhiṇāya bhittiyā acci uṭṭhahitvā uttarāya bhittiyā paṭihaññati, heṭṭhā acci uṭṭhahitvā upari paṭihaññati, uparito acci uṭṭhahitvā heṭṭhā paṭihaññati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālañkaroti yāva na tam pāpakammaṁ byantīhoti.

“Hoti kho so, bhikkhave, samayo yam kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimam dvāram apāpurīyatī [avāpurīyatī (sī.)]. So tattha sīghena javena dhāvati. Tassa sīghena javena dhāvato chavimpi ḍayhati, cammampi ḍayhati, maṁsampi ḍayhati, nhārumphi ḍayhati, atṭhīnīpi sampadhūpāyanti, ubbhataṁ tādisameva hoti. Yato ca kho so, bhikkhave, bahusampatto hoti, atha tam dvāram pidhīyatī [pithīyatī (sī. syā. kam. pī.)]. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālañkaroti yāva na tam pāpakammaṁ byantīhoti.

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

mahānirayassa pacchimam dvāram apāpurīyati...pe... uttaram dvāram apāpurīyati...pe... dakkhiṇam dvāram apāpurīyati. So tattha sīghena javena dhāvati. Tassa sīghena javena dhāvato chavimpi ḍayhati, cammampi ḍayhati, maṃsampi ḍayhati, nhārumpi ḍayhati, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādisameva hoti. Yato ca kho so, bhikkhave, bahusampatto hoti, atha tam dvāram pidhīyati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na tam pāpakammam byantīhoti.

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

269. “Tassa kho pana, bhikkhave, mahānirayassa samanantarā sahitameva mahanto gūthanirayo. So tattha patati. Tasmiṃ kho pana, bhikkhave, gūthaniraye sūcimukhā pāṇā chavim chindanti, chavim chetvā cammam chindanti, cammam chetvā maṃsam chindanti, maṃsam chetvā nhārum chindanti, nhārum chetvā aṭṭhim chindanti, aṭṭhim chetvā aṭṭhīniñjam khādanti. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na tam pāpakammam byantīhoti.

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

“Tassa kho pana, bhikkhave, kukkulanirayassa samanantarā sahitameva mahantaṃ simbalivanam uddham [uccaṇ (syā. kam.), ubbhato (ka.)] yojanamuggatam soḷasaṅgulakanṭakam [soḷasaṅgulakandakam (sī.)] ādittam sampajjalitam sajotibhūtam. Tattha āropentipi oropentipi. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na tam pāpakammam byantīhoti.

“Tassa kho pana, bhikkhave, simbalivanassa samanantarā sahitameva mahantaṃ asipattavanam. So tattha pavisati. Tassa vāteritāni pattāni patitāni hathampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇḍampi chindanti, nāsampi chindanti, kaṇḍanāsampi chindanti. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na tam pāpakammam byantīhoti.

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

270. “Tamenam, bhikkhave, nirayapālā balisena uddharitvā thale patiṭṭhāpetvā evamāhamsu – ‘ambho purisa, kiṃ icchasi’ti? So evamāha – ‘jighacchitosmi, bhante’ti. Tamenam, bhikkhave, nirayapālā tattena ayosāṅkunā mukham vivaritvā ādittena sampajjalitena sajotibhūtena tattam lohaguṇam mukhe pakkipanti ādittam sampajjalitam sajotibhūtam. So tassa [tam tassa (ka.), tassa (sī. pi.)] oṭṭhampi dahati [dayhati (sī. syā. kam. pī.)], mukhampi dahati, kaṇṭhampi dahati, urampi [udarampi (sī. syā. kam.)] dahati, antampi antaguṇampi ādāya adhobhāgā nikkhamati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti yāva na tam pāpakammam byantīhoti.

“Tamenam, bhikkhave, nirayapālā evamāhamsu – ‘ambho purisa, kiṃ icchasi’ti? So evamāha – ‘pipāsitosmi, bhante’ti. Tamenam, bhikkhave, nirayapālā tattena ayosāṅkunā mukham vivaritvā ādittena sampajjalitena sajotibhūtena tattam tambaloham mukhe āsiñcanti ādittam sampajjalitam sajotibhūtam. Tam tassa [etha pāṭhabhedo natthi] oṭṭhampi dahati, mukhampi dahati, kaṇṭhampi dahati, urampi dahati, antampi antaguṇampi ādāya adhobhāgā nikkhamati. So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṅkaroti, yāva na tam pāpakammam byantīhoti. Tamenam, bhikkhave, nirayapālā

puna mahāniraye pakkhipanti.

“Bhūtapubbaṁ, bhikkhave, yamassa rañño etadahosi – ‘ye kira, bho, loke pāpakāni akusalāni kammāni karonti te evarūpā vividhā kammakāraṇā karīyanti. Aho vatāham manussattam labheyyam. Tathāgato ca loke uppajjeyya arahaṁ sammāsambuddho. Tañcāham bhagavantam payirupāseyyam. So ca me bhagavā dhammam deseyya. Tassa cāham bhagavato dhammaṁ ājāneyya’nti. Tam kho panāham, bhikkhave, nāññassa samanassa vā brāhmaṇassa vā sutvā vadāmi, api ca yadeva sāmam ñātam sāmam diṭṭham sāmam viditaṁ tadevāham vadāmī’ti.

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

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

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

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

“Te khemappattā sukhino, diṭṭhadhammābhinibbutā;
Sabbaverabhayātītā, sabbadukkham [sabbadukkhā (ka.)] upaccagu”nti.

Devadūtasuttam niṭṭhitam dasamam.

Suññatavaggo niṭṭhito tatiyo.

Tassuddānam –
Dvidhāva suññatā hoti, abbhutadhammabākulam;
Aciravatabhūmijanāmo, anuruddhupakkilesam;
Bālapaṇḍito devadūtañca te dasāti.

4. Vibhaṅgavaggo

1. Bhaddekarattasuttam

272. 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 – “bhaddekarattassa vo, bhikkhave, uddesañca vibhaṅgañca desessāmi. Tam sunātha, sādhukam manasi karotha; bhāsissāmī”ti. “Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Atītam nānvāgameyya, nappaṭikañkhe anāgatam;
Yadatītam pahīnam tam, appattañca anāgataṁ.

“Paccuppannañca yo [yam (nettīpāli)] dhammam, tattha tattha vipassati;
Asaṁhīram [asaṁhiram (syā. kam. ka.)] asaṁkuppam, tam vidvā manubrūhaye.

“Ajjeva kiccamātappam [kiccamātappam (sī. ka.)], ko jaññā maraṇam suve;

Na hi no saṅgaram tena, mahāsenena maccunā.

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

273. “Kathañca, bhikkhave, atītam anvāgameti? ‘Evamrūpo ahosiṃ atītamaddhāna’nti tattha nandim samanvāneti, ‘evamvedano ahosiṃ atītamaddhāna’nti tattha nandim samanvāneti, ‘evamṣañño ahosiṃ atītamaddhāna’nti tattha nandim samanvāneti, ‘evamṣaṅkhāro ahosiṃ atītamaddhāna’nti tattha nandim samanvāneti, ‘evamviññāṇo ahosiṃ atītamaddhāna’nti tattha nandim samanvāneti – evam kho, bhikkhave, atītam anvāgameti.

“Kathañca, bhikkhave, atītam nānvāgameti? ‘Evamrūpo ahosiṃ atītamaddhāna’nti tattha nandim na samanvāneti, ‘evamvedano ahosiṃ atītamaddhāna’nti tattha nandim na samanvāneti, ‘evamṣañño ahosiṃ atītamaddhāna’nti tattha nandim na samanvāneti, ‘evamṣaṅkhāro ahosiṃ atītamaddhāna’nti tattha nandim na samanvāneti, ‘evamviññāṇo ahosiṃ atītamaddhāna’nti tattha nandim na samanvāneti – evam kho, bhikkhave, atītam nānvāgameti.

274. “Kathañca, bhikkhave, anāgataṃ paṭikaṅkhati? ‘Evamrūpo siyam anāgatamaddhāna’nti tattha nandim samanvāneti, evamvedano siyam...pe... evamṣañño siyam... evamṣaṅkhāro siyam... evamviññāṇo siyam anāgatamaddhānanti tattha nandim samanvāneti – evam kho, bhikkhave, anāgataṃ paṭikaṅkhati.

“Kathañca, bhikkhave, anāgataṃ nappaṭikaṅkhati? ‘Evamrūpo siyam anāgatamaddhāna’nti tattha nandim na samanvāneti, evamvedano siyam ... evamṣañño siyam... evamṣaṅkhāro siyam... ‘evamviññāṇo siyam anāgatamaddhāna’nti tattha nandim na samanvāneti – evam kho, bhikkhave, anāgataṃ nappaṭikaṅkhati.

275. “Kathañca, bhikkhave, paccuppannesu dhammesu saṃhīrati? Idha, bhikkhave, assutavā puthujjano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantam vā attānam, attani vā rūpaṃ, rūpasmiṃ vā attānam; vedanam...pe... saññam... saṅkhāre... viññāṇam attato samanupassati, viññāṇavantam vā attānam attani vā viññāṇam, viññāṇasmiṃ vā attānam – evam kho, bhikkhave, paccuppannesu dhammesu saṃhīrati.

“Kathañca, bhikkhave, paccuppannesu dhammesu na saṃhīrati? Idha, bhikkhave, sutavā ariyasāvako ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānam dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantam vā attānam, na attani vā rūpaṃ, na rūpasmiṃ vā attānam; na vedanam... na saññam... na saṅkhāre... na viññāṇam attato samanupassati, na viññāṇavantam vā attānam, na attani vā viññāṇam, na viññāṇasmiṃ vā attānam – evam kho, bhikkhave, paccuppannesu dhammesu na saṃhīrati.

“Atītam nānvāgameyya, nappaṭikaṅkhe anāgataṃ;
Yadatītam pahīnam tam, appattañca anāgataṃ.

“Paccuppannañca yo dhammam, tattha tattha vipassati;
Asaṃhīram asamkuppam, tam vidvā manubrūhaye.

“Ajeva kiccamātappam, ko jaññā maraṇam suve;
Na hi no saṅgaram tena, mahāsenena maccunā.

“Evam vihāriṃ ātāpiṃ, ahorattamatanditaṃ;

Tam ve bhaddekarattoti, santo ācikkhate muni”’ti.

““Bhaddekarattassa vo, bhikkhave, uddesañca vibhaṅgañca desessāmī’ti – iti yam tam vuttam idametam paṭicca vutta”’nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Bhaddekarattasuttam niṭhitam paṭhamam.

2. Ānandabhaddekarattasuttam

276. Evam me sutam – ekam samayam bhagavā sāvattihiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā ānando upaṭṭhānasālāyam bhikkhūnam dhammiyā kathāya sandasseti samādapeti samuttejeti sampahamseti, bhaddekarattassa uddesañca vibhaṅgañca bhāsatī.

Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasankamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “ko nu kho, bhikkhave, upaṭṭhānasālāyam bhikkhūnam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsi”’ti? “Āyasmā, bhante, ānando upaṭṭhānasālāyam bhikkhūnam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsi”’ti.

Atha kho bhagavā āyasmantam ānandam āmantesi – “yathā kathaṁ pana tvam, ānanda, bhikkhūnam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsi”’ti? “Evam kho aham, bhante, bhikkhūnam dhammiyā kathāya sandassesim samādapesim samuttejesim sampahamsesim, bhaddekarattassa uddesañca vibhaṅgañca abhāsim –

“Atītam nānvāgameyya, nappaṭikaṅkhe anāgatam;
Yadatītam pahīnam tam, appattañca anāgatam.

“Paccuppannañca yo dhammam, tattha tattha vipassati;
Asaṃhīram asaṃkuppam, tam vidvā manubrūhaye.

“Ajjeva kiccamātappam, ko jaññā maraṇam suve;
Na hi no saṅgaram tena, mahāsenena maccunā.

“Evam vihārim atāpiṁ, ahorattamatanditaṁ;
Tam ve bhaddekarattoti, santo ācikkhate muni”’.

277. “Kathañca, āvuso, atītam anvāgameti? Evamrūpo ahosim atītamaddhānanti tattha nandim samanvāneti, evamvedano ahosim atītamaddhānanti tattha nandim samanvāneti, evamsañño ahosim atītamaddhānanti tattha nandim samanvāneti, evamsaṅkhāro ahosim atītamaddhānanti tattha nandim samanvāneti, evamviññāṇo ahosim atītamaddhānanti tattha nandim samanvāneti – evam kho, āvuso, atītam anvāgameti.

“Kathañca, āvuso, atītam nānvāgameti? Evamrūpo ahosim atītamaddhānanti tattha nandim na samanvāneti, evamvedano ahosim atītamaddhānanti tattha nandim na samanvāneti, evamsañño ahosim atītamaddhānanti tattha nandim na samanvāneti, evamsaṅkhāro ahosim atītamaddhānanti tattha nandim na samanvāneti, evamviññāṇo ahosim atītamaddhānanti tattha nandim na samanvāneti – evam kho, āvuso, atītam nānvāgameti.

“Kathañca, āvuso, anāgatam paṭikaṅkhati? Evamṛūpo siyam anāgatamaddhānanti tattha nandim samanvāneti, evamvedano siyam...pe... evamṣañño siyam... evamṣaṅkhāro siyam... evamviññāno siyam anāgatamaddhānanti tattha nandim samanvāneti – evam kho, āvuso, anāgatam paṭikaṅkhati.

“Kathañca, āvuso, anāgatam nappaṭikaṅkhati? Evamṛūpo siyam anāgatamaddhānanti tattha nandim na samanvāneti, evamvedano siyam...pe... evamṣañño siyam... evamṣaṅkhāro siyam... evamviññāno siyam anāgatamaddhānanti tattha nandim na samanvāneti – evam kho, āvuso, anāgatam nappaṭikaṅkhati.

“Kathañca, āvuso, paccuppannesu dhammesu saṃhīrati? Idha, āvuso, assutavā puthujjano ariyānam adassāvī ariyadhammassa akovidō ariyadhamme avinīto sappurisānam adassāvī sappurisadhammassa akovidō sappurisadhamme avinīto rūpam attato samanupassati, rūpavantam vā attānam, attani vā rūpam, rūpasmiṁ vā attānam; vedanam... saññam... saṅkhāre... viññānam attato samanupassati, viññāṇavantam vā attānam, attani vā viññānam, viññāṇasmiṁ vā attānam – evam kho, āvuso, paccuppannesu dhammesu saṃhīrati.

“Kathañca, āvuso, paccuppannesu dhammesu na saṃhīrati? Idha, āvuso, sutavā ariyasāvako ariyānam dassāvī ariyadhammassa kovidō ariyadhamme suvinīto sappurisānam dassāvī sappurisadhammassa kovidō sappurisadhamme suvinīto na rūpam attato samanupassati, na rūpavantam vā attānam, na attani vā rūpam, na rūpasmiṁ vā attānam; na vedanam... na saññam... na saṅkhāre... na viññānam attato samanupassati, na viññāṇavantam vā attānam, na attani vā viññānam, na viññāṇasmiṁ vā attānam – evam kho, āvuso, paccuppannesu dhammesu na saṃhīrati.

“Atītaṁ nānvāgameyya, nappaṭikaṅkhe anāgatam;
Yadatītaṁ pahīnam tam, appattañca anāgataṁ.

“Paccuppannañca yo dhammam, tattha tattha vipassati;
Asaṃhīram asamkuppam, tam vidvā manubrūhaye.

“Ajjeva kiccamātappam, ko jaññā maraṇam suve;
Na hi no saṅgaram tena, mahāsenena maccunā.

“Evam vihārim atāpiṁ, ahorattamatanditam;
Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

“Evam kho aham, bhante, bhikkhūnam dhammiyā kathāya sandassesim samādapesim samuttejesim sampahamsesim, bhaddekarattassa uddesañca vibhaṅgañca abhāsi”nti.

278. “Sādhu, sādhu, ānanda! Sādhu kho tvaṁ, ānanda, bhikkhūnam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi, bhaddekarattassa uddesañca vibhaṅgañca abhāsi –

“Atītaṁ nānvāgameyya...pe...
Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

“Kathañca, ānanda, atītaṁ anvāgameti...pe... evam kho, ānanda, atītaṁ anvāgameti. Kathañca, ānanda, atītaṁ nānvāgameti...pe... evam kho, ānanda, atītaṁ nānvāgameti. Kathañca, ānanda, anāgatam paṭikaṅkhati...pe... evam kho, ānanda, anāgatam paṭikaṅkhati. Kathañca, ānanda, anāgatam nappaṭikaṅkhati...pe... evam kho, ānanda, anāgatam nappaṭikaṅkhati. Kathañca, ānanda, paccuppannesu dhammesu saṃhīrati...pe... evam kho, ānanda, paccuppannesu dhammesu saṃhīrati. Kathañca, ānanda, paccuppannesu dhammesu na saṃhīrati...pe... evam kho, ānanda, paccuppannesu dhammesu na saṃhīrati.

“Atītam nānvāgameyya...pe...
Taṁ ve bhaddekarattoti, santo ācikkhate munī’ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.

Ānandabhaddekarattasuttam niṭṭhitam dutiyam.

3. Mahākaccānabhaddekarattasuttam

279. Evam me sutam – ekam samayam bhagavā rājagahe viharati tapodārāme. Atha kho āyasmā samiddhi rattiyā paccūsasamayam paccuṭṭhāya yena tapodo [tapodā (sī.)] tenupasaṅkami gattāni parisiñcitum. Tapode gattāni parisiñcitvā paccuttaritvā ekacīvaro atṭhāsi gattāni pubbāpayamāno [sukkhāpayamāno (ka.)]. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam tapodam obhāsetvā yenāyasmā samiddhi tenupasaṅkami; upasaṅkamitvā ekamantam atṭhāsi. Ekamantam thitā kho sā devatā āyasmantam samiddhim etadavoca – “dhāresi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañcā”ti? “Na kho aham, āvuso, dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Tvam panāvuso, dhāresi bhaddekarattassa uddesañca vibhaṅgañcā”ti? “Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Dhāresi pana tvam, bhikkhu, bhaddekarattiyō gāthā”ti? “Na kho aham, āvuso, dhāremi bhaddekarattiyō gāthāti. Tvam panāvuso, dhāresi bhaddekarattiyō gāthā”ti? “Ahampi kho, bhikkhu na dhāremi bhaddekarattiyō gāthāti. Ugganhāhi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; pariyāpuṇāhi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; dhārehi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca. Atthasamhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako”ti. Idamavoca sā devatā; idam vatvā tatthevantaradhāyi.

280. Atha kho āyasmā samiddhi tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisinno kho āyasmā samiddhi bhagavantam etadavoca –

“Idhāham, bhante, rattiyā paccūsasamayam paccuṭṭhāya yena tapodo tenupasaṅkamim gattāni parisiñcitum. Tapode gattāni parisiñcitvā paccuttaritvā ekacīvaro atṭhāsim gattāni pubbāpayamāno. Atha kho bhante, aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam tapodam obhāsetvā yenāham tenupasaṅkami; upasaṅkamitvā ekamantam atṭhāsi. Ekamantam thitā kho sā devatā maṁ etadavoca – ‘dhāresi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañcā’”ti?

“Evam vutte aham, bhante, tam devataṁ etadavocam – ‘na kho aham, āvuso, dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Tvam panāvuso, dhāresi bhaddekarattassa uddesañca vibhaṅgañcā’”ti? ‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Dhāresi pana tvam, bhikkhu, bhaddekarattiyō gāthā’”ti? ‘Na kho aham, āvuso, dhāremi bhaddekarattiyō gāthāti. Tvam panāvuso, dhāresi bhaddekarattiyō gāthā’”ti? ‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattiyō gāthāti. Ugganhāhi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; pariyāpuṇāhi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; dhārehi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca. Atthasamhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako’ti. Idamavoca, bhante, sā devatā; idam vatvā tatthevantaradhāyi. Sādhu me, bhante, bhagavā bhaddekarattassa uddesañca vibhaṅgañca desetū’”ti. “Tena hi, bhikkhu, suṇāhi, sādhukam manasi karohi; bhāsissāmī””ti. “Evam, bhante”ti kho āyasmā samiddhi bhagavato paccassosi. Bhagavā etadavoca –

“Atītam nānvāgameyya, nappaṭikaṅkhe anāgatam;
Yadatītam pahīnam tam, appattañca anāgatam.

“Paccuppannañca yo dhammam, tattha tattha vipassati;
Asañhīram asamkuppam, tam vidvā manubrūhaye.

“Ajjeva kiccamātappam, ko jaññā maraṇam suve;
Na hi no saṅgaram tena, mahāsenena maccunā.

“Evam vihārim ātāpiṁ, ahorattamatanditam;
Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

Idamavoca bhagavā; idam vatvāna sugato uṭṭhayāsanā vihāram pāvisi. Atha kho tesam bhikkhūnam, acirapakkantassa bhagavato, etadahosi – “idam kho no, āvuso, bhagavā samkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhayāsanā vihāram paviṭṭho –

“Atītam nānvāgameyya, nappaṭikañkhe anāgatam;
Yadatītam pahīnam tam, appattañca anāgatam.

“Paccuppannañca yo dhammam, tattha tattha vipassati;
Asañhīram asamkuppam, tam vidvā manubrūhaye.

“Ajjeva kiccamātappam, ko jaññā maraṇam suve;
Na hi no saṅgaram tena, mahāsenena maccunā.

“Evam vihārim ātāpiṁ, ahorattamatanditam;
Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

“Ko nu kho imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajeyyā”ti?

Atha kho tesam bhikkhūnam etadahosi – “ayaṁ kho āyasmā mahākaccāno satthu ceva samvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam; pahoti cāyasmā mahākaccāno imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Yaṁnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantam mahākaccānam etamattham paṭipuccheyyāmā”ti.

281. Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamiṣu; upasaṅkamitvā āyasmatā mahākaccānenā saddhiṁ sammodiṣu. Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantam nisīdiṣu. Ekamantam nisinnā kho te bhikkhū āyasmantam mahākaccānam etadavocum – “idam kho no, āvuso kaccāna, bhagavā samkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhayāsanā vihāram paviṭṭho –

“Atītam nānvāgameyya...pe...
Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

“Tesam no, āvuso kaccāna, amhākam, acirapakkantassa bhagavato, etadahosi – idam kho no, āvuso, bhagavā samkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhayāsanā vihāram paviṭṭho –

“Atītam nānvāgameyya...pe...
Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

“Ko nu kho imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa

vitthārena attham vibhajeyyāti? Tesam no, āvuso kaccāna, amhākam etadahosi – ‘ayaṁ kho āyasmā mahākaccāno satthu ceva saṁvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṁkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Yaṁnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasankamitvā āyasmantam mahākaccānam etamattham paṭipuccheyyāmā’ti. Vibhajatāyasmā mahākaccāno’ti.

“Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlam atikkamma khandham sākhāpalāse sāram pariyesitabbam maññeyya; evam sampadamidam āyasmantānam satthari sammukhībhūte tam bhagavantaṁ atisitvā amhe etamattham paṭipucchitabbam maññatha [maññetha (pī.)]. So hāvuso, bhagavā jānam jānatī, passam passati, cakkhubhūto nānabhūto dhammadbhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yaṁ bhagavantamyeva etamattham paṭipuccheyyātha, yathā vo bhagavā byākareyya tathā naṁ dhāreyyātha’ti.

“Addhāvuso kaccāna, bhagavā jānam jānatī, passam passati, cakkhubhūto nānabhūto dhammadbhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yaṁ bhagavantamyeva etamattham paṭipuccheyyāma; yathā no bhagavā byākareyya tathā naṁ dhāreyyāma. Api cāyasmā mahākaccāno satthuceva saṁvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam; pahoti cāyasmā mahākaccāno imassa bhagavatā saṁkhittena uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Vibhajatāyasmā mahākaccāno agarum karitvā’ti [agarukaritvā (sī. syā. kam. pī.)].

“Tena hāvuso, suṇātha, sādhukam manasi karotha; bhāsissāmī’ti. “Evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosum. Āyasmā mahākaccāno etadavoca –

“Yaṁ kho no, āvuso, bhagavā saṁkhittena uddesam uddisitvā vitthārena attham avibhajitvā utṭhāyāsanā vihāram paviṭṭho –

“Atītam nānvāgameyya...pe...
Tam ve bhaddekarattoti, santo ācikkhate munī’ti.

Imassa kho aham, āvuso, bhagavatā saṁkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa evam vitthārena attham ājānāmi –

282. “Kathañca, āvuso, atītam anvāgameti? Iti me cakkhu ahosi atītamaddhānam iti rūpāti – tattha chandarāgappaṭibaddham [chandarāgappaṭibandham (ka.)] hoti viññānam, chandarāgappaṭibaddhātā viññānassa tadabhinandati, tadabhinandanto atītam anvāgameti. Iti me sotam ahosi atītamaddhānam iti saddāti...pe... iti me ghānam ahosi atītamaddhānam iti gandhāti... iti me jivhā ahosi atītamaddhānam iti rasāti... iti me kāyo ahosi atītamaddhānam iti phoṭṭhabbāti... iti me mano ahosi atītamaddhānam iti dhammāti – tattha chandarāgappaṭibaddham hoti viññānam, chandarāgappaṭibaddhātā viññānassa tadabhinandati, tadabhinandanto atītam anvāgameti – evam kho, āvuso, atītam anvāgameti.

“Kathañca, āvuso, atītam nānvāgameti? Iti me cakkhu ahosi atītamaddhānam iti rūpāti – tattha na chandarāgappaṭibaddham hoti viññānam, na chandarāgappaṭibaddhātā viññānassa na tadabhinandati, na tadabhinandanto atītam nānvāgameti. Iti me sotam ahosi atītamaddhānam iti saddāti...pe... iti me ghānam ahosi atītamaddhānam iti gandhāti... iti me jivhā ahosi atītamaddhānam iti rasāti... iti me kāyo ahosi atītamaddhānam iti phoṭṭhabbāti... iti me mano ahosi atītamaddhānam iti dhammāti – tattha na chandarāgappaṭibaddham hoti viññānam, na chandarāgappaṭibaddhātā viññānassa, na tadabhinandati, na tadabhinandanto atītam nānvāgameti – evam kho, āvuso, atītam nānvāgameti.

283. “Kathañca, āvuso, anāgataṁ paṭikaṅkhati? Iti me cakkhu siyā anāgatamaddhānaṁ iti rūpāti – appaṭiladdhassa paṭilābhāya cittam pañidahati, cetaso panidhānapaccayā tadabhinandati, tadabhinandanto anāgataṁ paṭikaṅkhati. Iti me sotam siyā anāgatamaddhānaṁ iti saddāti...pe... iti me ghānam siyā anāgatamaddhānaṁ iti gandhāti... iti me jivhā siyā anāgatamaddhānaṁ iti rasāti... iti me kāyo siyā anāgatamaddhānaṁ iti phoṭṭhabbāti... iti me mano siyā anāgatamaddhānaṁ iti dhammāti – appaṭiladdhassa paṭilābhāya cittam pañidahati, cetaso panidhānapaccayā tadabhinandati, tadabhinandanto anāgataṁ paṭikaṅkhati – evam̄ kho, āvuso, anāgataṁ paṭikaṅkhati.

“Kathañca, āvuso, anāgataṁ nappaṭikaṅkhati? Iti me cakkhu siyā anāgatamaddhānaṁ iti rūpāti – appaṭiladdhassa paṭilābhāya cittam nappañidahati, cetaso appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto anāgataṁ nappaṭikaṅkhati. Iti me sotam siyā anāgatamaddhānaṁ iti saddāti...pe... iti me ghānam siyā anāgatamaddhānaṁ iti gandhāti... iti me jivhā siyā anāgatamaddhānaṁ iti rasāti... iti me kāyo siyā anāgatamaddhānaṁ iti phoṭṭhabbāti... iti me mano siyā anāgatamaddhānaṁ iti dhammāti – appaṭiladdhassa paṭilābhāya cittam nappañidahati, cetaso appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto anāgataṁ nappaṭikaṅkhati – evam̄ kho, āvuso, anāgataṁ nappaṭikaṅkhati.

284. “Kathañca, āvuso, paccuppannesu dhammesu samjhīrati? Yañcāvuso, cakkhu ye ca rūpā – ubhayametam paccuppannam. Tasmim̄ ce paccuppanne chandarāgappaṭibaddhaṁ hoti viññāṇam, chandarāgappaṭibaddhātā viññāṇassa tadabhinandati, tadabhinandanto paccuppannesu dhammesu samjhīrati. Yañcāvuso, sotam ye ca saddā...pe... yañcāvuso, ghānam ye ca gandhā... yā cāvuso, jivhā ye ca rasā... yo cāvuso, kāyo ye ca phoṭṭhabbā... yo cāvuso, mano ye ca dhammā – ubhayametam paccuppannam. Tasmim̄ ce paccuppanne chandarāgappaṭibaddhaṁ hoti viññāṇam, chandarāgappaṭibaddhātā viññāṇassa tadabhinandati, tadabhinandanto paccuppannesu dhammesu samjhīrati – evam̄ kho, āvuso, paccuppannesu dhammesu samjhīrati.

“Kathañca, āvuso, paccuppannesu dhammesu na samjhīrati? Yañcāvuso, cakkhu ye ca rūpā – ubhayametam paccuppannam. Tasmim̄ ce paccuppanne na chandarāgappaṭibaddhaṁ hoti viññāṇam, na chandarāgappaṭibaddhātā viññāṇassa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na samjhīrati. Yañcāvuso, sotam ye ca saddā...pe... yañcāvuso, ghānam ye ca gandhā... yā cāvuso, jivhā ye ca rasā... yo cāvuso, kāyo ye ca phoṭṭhabbā... yo cāvuso, mano ye ca dhammā – ubhayametam paccuppannam. Tasmim̄ ce paccuppanne na chandarāgappaṭibaddhaṁ hoti viññāṇam, na chandarāgappaṭibaddhātā viññāṇassa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na samjhīrati – evam̄ kho, āvuso, paccuppannesu dhammesu na samjhīrati.

285. “Yam̄ kho no, āvuso, bhagavā saṅkhittena uddesam̄ uddisitvā vitthārena attham̄ avibhajitvā uṭṭhāyāsanā vihāram paviṭṭho –

“Atītam nānvāgameyya...pe...
Tam̄ ve bhaddekarattoti, santo ācikkhate munī”ti.

“Imassa kho aham̄, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena attham̄ avibhattassa evam̄ vitthārena attham̄ ājānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamyeva upasāṅkamitvā etamattham̄ paṭipuccheyyātha, yathā vo bhagavā byākaroti tathā nam dhāreyyāthā”ti.

Atha kho te bhikkhū āyasmato mahākaccānassa bhāśitam abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamim̄su; upasaṅkamitvā bhagavantam̄ abhivādetvā ekamantam̄ nisīdim̄su. Ekamantam̄ nisinnā kho te bhikkhū bhagavantam̄ etadavocum – “yam̄ kho no, bhante, bhagavā saṅkhittena uddesam̄ uddisitvā vitthārena attham̄ avibhajitvā uṭṭhāyāsanā vihāram paviṭṭho –

“Atītam nānvāgameyya...pe...

Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

Tesam no, bhante, amhākam, acirapakkantassa bhagavato, etadahosi – “idam kho no, āvuso, bhagavā samkhittena uddesam uddisitvā vitthārena attham avibhajitvā utthāyāsanā vihāram paviṭṭho –

“Atītam nānvāgameyya, nappaṭikañkhe anāgatam;
Yadatītam pahīnam tam, appattañca anāgataṁ.

“Paccuppannañca yo dhammam, tattha tattha vipassati;
Asaṁhīram asaṁkuppam, tam vidvā manubrūhaye.

“Ajjeva kiccamātappam, ko jaññā maraṇam suve;
Na hi no saṅgaram tena, mahāsenena maccunā.

“Evam vihārim ātāpiṁ, ahorattamatanditaṁ;
Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

“Ko nu kho imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajeyyā”ti? Tesam no, bhante, amhākam etadahosi – ‘ayam kho āyasmā mahākaccāno satthu ceva samvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam. Pahoti cāyasmā mahākaccāno imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Yaṁnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantam mahākaccānam etamattham paṭipuccheyyāmā”ti. Atha kho mayam, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasmantam mahākaccānam etamattham paṭipucchimha. Tesam no, bhante, āyasmatā mahākaccānenā imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto”ti.

“Paññito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave mahākaccāno. Mam cepi tumhe, bhikkhave, etamattham paṭipuccheyyātha, ahampi tam evamevam byākareyyam yathā tam mahākaccānenā byākatam. Eso, cevetassa attho. Evañca nam dhārethā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Mahākaccānabhaddekarattasuttam niṭṭhitam tatiyam.

4. Lomasakaṅgiyabhaddekarattasuttam

286. Evañ me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā lomasakaṅgiyo [lomasakakaṅgiyo (ṭīkā)] sakkesu viharati kapilavatthusmīm nigrodhārāme. Atha kho candano devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappam nigrodhārāmam obhāsetvā yenāyasmā lomasakaṅgiyo tenupasaṅkami; upasaṅkamitvā ekamantam aṭṭhāsi. Ekamantam Ṭhito kho candano devaputto āyasmantam lomasakaṅgiyam etadavoca – “dhāresi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañcā”ti? “Na kho aham, āvuso, dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Tvañ panāvuso, dhāresi bhaddekarattassa uddesañca vibhaṅgañcā”ti? “Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Dhāresi pana tvam, bhikkhu, bhaddekarattiyo gāthā”ti? “Na kho aham, āvuso, dhāremi bhaddekarattiyo gāthā. Tvañ panāvuso, dhāresi bhaddekarattiyo gāthā”ti? “Dhāremi kho aham, bhikkhu, bhaddekarattiyo gāthā”ti. “Yathā katham pana tvam, āvuso, dhāresi bhaddekarattiyo gāthā”ti? “Ekamidañ, bhikkhu, samayam bhagavā devesu tāvatimsesu viharati pāricchattakamūle pañḍukambasilāyam. Tatra bhagavā devānam tāvatimsānam bhaddekarattassa uddesañca vibhaṅgañca abhāsi –

“Atītam nānvāgameyya, nappaṭikaṅkhe anāgatam;
Yadatītam pahīnam tam, appattañca anāgatam.

“Paccuppannañca yo dhammam, tattha tattha vipassati;
Asaṁhīram asaṁkuppam, tam vidvā manubrūhaye.

“Ajjeva kiccamātappam, ko jaññā marañam suve;
Na hi no saṅgaram tena, mahāsenena maccunā.

“Evam vihāriṁ ātāpiṁ, ahorattamatanditam;
Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

“Evam kho aham, bhikkhu, dhāremi bhaddekarattiyo gāthā. Uggaṇhāhi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; pariyāpuṇāhi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; dhārehi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca. Atthasamhitō, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako”ti. Idamavoca candano devaputto. Idam vatvā tatthevantaradhāyi.

287. Atha kho āyasmā lomasakaṅgiyo tassā rattiyā accayena senāsanam samsāmetvā pattacīvaramādāya yena sāvatthi tena cārikam pakkāmi. Anupubbena cārikam caramāno yena sāvatthi jetavanam anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisinno kho āyasmā lomasakaṅgiyo bhagavantam etadavoca

“Ekamidāham, bhante, samayaṁ sakkesu viharāmi kapilavatthusmiṁ nigrodhārāme. Atha kho, bhante, aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappam nigrodhārāmam obhāsetvā yenāham tenupasaṅkami; upasaṅkamitvā ekamantam atthāsi. Ekamantañ ṭhito kho, bhante, so devaputto maññ etadavoca – ‘dhāresi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañcā’ti? Evam vutte aham, bhante, tam devaputtam etadavocam – ‘na kho aham, āvuso, dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Tvam panāvuso, dhāresi bhaddekarattassa uddesañca vibhaṅgañcā’ti? ‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañca vibhaṅgañca. Dhāresi pana tvam, bhikkhu, bhaddekarattiyo gāthā’ti? ‘Na kho aham, āvuso, dhāremi bhaddekarattiyo gāthā. Tvam panāvuso, dhāresi bhaddekarattiyo gāthā’ti? ‘Dhāremi kho aham, bhikkhu, bhaddekarattiyo gāthā’ti. ‘Yathā kathaṁ pana tvam, āvuso, dhāresi bhaddekarattiyo gāthā’ti? Ekamidañ, bhikkhu, samayaṁ bhagavā devesu tāvatiṁsesu viharati pāricchattakamūle pañḍukambalasilāyam. Tatra kho bhagavā devānam tāvatiṁsānam bhaddekarattassa uddesañca vibhaṅgañca abhāsi –

“Atītam nānvāgameyya...pe...
Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

“Evam kho aham, bhikkhu, dhāremi bhaddekarattiyo gāthā. Uggaṇhāhi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; pariyāpuṇāhi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca; dhārehi tvam, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca. Atthasamhitō, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako’ti. Idamavoca, bhante, so devaputto; idam vatvā tatthevantaradhāyi. Sādu me, bhante, bhagavā bhaddekarattassa uddesañca vibhaṅgañca desetū”ti.

288. “Jānāsi pana tvam, bhikkhu, tam devaputta”nti? “Na kho aham, bhante, jānāmi tam devaputta”nti. “Candano nāma so, bhikkhu, devaputto. Candano, bhikkhu, devaputto atthiñ katvā [atthikatvā (sī. syā. kam. pī.)] manasikatvā sabbacetasa [sabbam cetaso (sī. syā. kam. pī.), sabbam cetasa (ka.)] samannāharitvā ohitasoto dhammam suññati. Tena hi, bhikkhu, suññāhi, sādhukam manasi karohi;

bhāsissāmī”ti. “Evam, bhante”ti kho āyasmā lomasakaṅgiyo bhagavato paccassosi. Bhagavā etadavoca –

“Atītam nānvāgameyya, nappaṭikaṅkhe anāgatam;
Yadatītam pahīnam tam, appattañca anāgatam.

“Paccuppannañca yo dhammam, tattha tattha vipassati;
Asaṁhīram asamkuppam, tam vidvā manubrūhaye.

“Ajjeva kiccamātappam, ko jaññā maraṇam suve;
Na hi no saṅgaram tena, mahāsenena maccunā;

“Evam vihārim ātāpiṁ, ahorattamatanditam;
Tam ve bhaddekarattoti, santo ācikkhate muni”.

“Kathañca, bhikkhu, atītam anvāgameti...pe... evam kho, bhikkhu, atītam anvāgameti. Kathañca, bhikkhu, atītam nānvāgameti...pe... evam kho, bhikkhu, atītam nānvāgameti. Kathañca, bhikkhu, anāgatam paṭikaṅkhati...pe... evam kho, bhikkhu, anāgatam paṭikaṅkhati. Kathañca, bhikkhu, anāgatam nappaṭikaṅkhati...pe... evam kho, bhikkhu, anāgatam nappaṭikaṅkhati. Kathañca, bhikkhu, paccuppannesu dhammesu samhīrati...pe... evam kho, bhikkhu, paccuppannesu dhammesu samhīrati. Kathañca, bhikkhu, paccuppannesu dhammesu na samhīrati...pe... evam kho, bhikkhu, paccuppannesu dhammesu na samhīrati.

“Atītam nānvāgameyya, nappaṭikaṅkhe anāgatam;
Yadatītam pahīnam tam, appattañca anāgatam.

“Paccuppannañca yo dhammam, tattha tattha vipassati;
Asaṁhīram asamkuppam, tam vidvā manubrūhaye.

“Ajjeva kiccamātappam, ko jaññā maraṇam suve;
Na hi no saṅgaram tena, mahāsenena maccunā.

“Evam vihārim ātāpiṁ, ahorattamatanditam;
Tam ve bhaddekarattoti, santo ācikkhate munī”ti.

Idamavoca bhagavā. Attamano āyasmā lomasakaṅgiyo bhagavato bhāsitam abhinandīti.

Lomasakaṅgiyabhadddekarattasuttam niṭṭhitam catuttham.

5. Cūlakammavibhaṅgasuttam [subhasuttantipi vuccati]

289. Evam me sutam – ekam samayaṁ bhagavā sāvathiyam viharati jetavane, anāthapiṇḍikassa ārāme. Atha kho subho māṇavo todeyyaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi. Sammodanīyam katham sāraṇīyam vītiśāretvā ekamantam nisīdi. Ekamantam nisinno kho subho māṇavo todeyyaputto bhagavantam etadavoca –

“Ko nu kho, bho gotama, hetu ko paccayo yena manussānaṁyeva satam manussabhūtānam dissanti hīnappañitatā? Dissanti hi, bho gotama, manussā appāyukā, dissanti dīghāyukā; dissanti bavhābādhā [bahvābādhā (syā. kam. ka.)], dissanti appābādhā; dissanti dubbaṇṇā, dissanti vaṇṇavanto; dissanti appesakkhā, dissanti mahesakkhā; dissanti appabhogā, dissanti mahābhogā; dissanti nīcakulīnā,

dissanti uccākulīnā; dissanti duppaññā, dissanti paññavanto [paññavanto (sī. pī.)]. Ko nu kho, bho gotama, hetu ko paccayo yena manussānamyeva satam manussabhūtānam dissanti hīnappaññatā”ti?

“Kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū [kammayoni kammabandhu (sī. pī.)] kammappaññisaraṇā. Kammañ satte vibhajati yadidam – hīnappaññatāyātī. Na kho aham imassa bhoto gotamassa samkhittena bhāsitassa vitthārena attham avibhattassa vitthārena attham ājānāmi. Sādu me bhavam gotamo tathā dhammañ desetu yathā aham imassa bhoto gotamassa samkhittena bhāsitassa vitthārena attham avibhattassa vitthārena attham ājāneyya”nti.

290. “Tena hi, māṇava, suṇāhi, sādhukam manasi karohi; bhāsissāmī”ti. “Evañ, bho”ti kho subho māṇavo todeyyaputto bhagavato paccassosi. Bhagavā etadavoca –

“Idha, māṇava, ekacco itthī vā puriso vā pāññatipātī hoti luddo lohitapāni hatapahate nivīṭho adayāpanno pāññabhūtesu [sabbapāññabhūtesu (sī. ka.)]. So tena kammena evam samattena evam samādinnena [samādiññena (pī. ka.)] kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati. No ce kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati, sace manussattam āgacchati yattha paccājāyati appāyuko hoti. Appāyukasamvattanikā esā, māṇava, paññipadā yadidam – pāññatipātī hoti luddo lohitapāni hatapahate nivīṭho adayāpanno pāññabhūtesu.

“Idha pana, māṇava, ekacco itthī vā puriso vā pāññatipātam pahāya pāññatipātā paññivirato hoti nihitadañdo nihitasattho, lajjī dayāpanno sabbapāññabhūtahitānukampī viharati. So tena kammena evam samattena evam samādinnena kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati. No ce kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati, sace manussattam āgacchati yattha paccājāyati dīghāyuko hoti. Dīghāyukasamvattanikā esā, māṇava, paññipadā yadidam – pāññatipātam pahāya pāññatipātā paññivirato hoti nihitadañdo nihitasattho, lajjī dayāpanno sabbapāññabhūtahitānukampī viharati.

291. “Idha, māṇava, ekacco itthī vā puriso vā sattānam vihethakajātiko hoti, pāñinā vā ledḍunā vā dañdena vā satthena vā. So tena kammena evam samattena evam samādinnena kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati. No ce kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati, sace manussattam āgacchati yattha paccājāyati bavhābādho hoti. Bavhābādhasamvattanikā esā, māṇava, paññipadā yadidam – sattānam vihethakajātiko hoti pāñinā vā ledḍunā vā dañdena vā satthena vā.

“Idha pana, māṇava, ekacco itthī vā puriso vā sattānam aviheṭhakajātiko hoti pāñinā vā ledḍunā vā dañdena vā satthena vā. So tena kammena evam samattena evam samādinnena kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati. No ce kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati, sace manussattam āgacchati yattha paccājāyati appābādho hoti. Appābādhasamvattanikā esā, māṇava, paññipadā yadidam – sattānam aviheṭhakajātiko hoti pāñinā vā ledḍunā vā dañdena vā satthena vā.

292. “Idha, māṇava, ekacco itthī vā puriso vā kodhano hoti upāyāsabahulo. Appampi vutto samāno abhisajjati kuppati byāpajjati patiṭṭhīyati kopañca dosañca appaccayañca pātukaroti. So tena kammena evam samattena evam samādinnena kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati. No ce kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati, sace manussattam āgacchati yattha paccājāyati dubbaññasamvattanikā esā, māṇava, paññipadā yadidam – kodhano hoti upāyāsabahulo; appampi vutto samāno abhisajjati kuppati byāpajjati patiṭṭhīyati kopañca dosañca appaccayañca

“Idha pana, māṇava, ekacco itthī vā puriso vā akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhīsajjati na kuppati na byāpajjati na patiṭṭhīyati na kopañca dosañca appaccayañca

pātukaroti. So tena kammena evam̄ samattena evam̄ samādinnena kāyassa bhedā param̄ maraṇā sugatim̄ saggam̄ lokam̄ upapajjati. No ce kāyassa bhedā param̄ maraṇā sugatim̄ saggam̄ lokam̄ upapajjati, sace manussattam̄ āgacchati yattha paccājāyati pāsādiko hoti. Pāsādikasam̄vattanikā esā, māṇava, paṭipadā yadidam – akkodhano hoti anupāyāsabahulo; bahumpi vutto samāno nābhisisajjati na kuppati na byāpajjati na patiṭṭhīyati na kopañca dosañca appaccayañca pātukaroti.

293. “Idha, māṇava, ekacco itthī vā puriso vā issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issam̄ bandhati. So tena kammena evam̄ samattena evam̄ samādinnena kāyassa bhedā param̄ maraṇā apāyam̄ duggatim̄ vinipātam̄ nirayam̄ upapajjati. No ce kāyassa bhedā param̄ maraṇā apāyam̄ duggatim̄ vinipātam̄ nirayam̄ upapajjati, sace manussattam̄ āgacchati yattha paccājāyati appesakkho hoti. Appesakkhasam̄vattanikā esā, māṇava, paṭipadā yadidam – issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issam̄ bandhati.

“Idha pana, māṇava, ekacco itthī vā puriso vā anissāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issam̄ bandhati. So tena kammena evam̄ samattena evam̄ samādinnena kāyassa bhedā param̄ maraṇā sugatim̄ saggam̄ lokam̄ upapajjati. No ce kāyassa bhedā param̄ maraṇā sugatim̄ saggam̄ lokam̄ upapajjati, sace manussattam̄ āgacchati yattha paccājāyati mahesakkho hoti. Mahesakkhasam̄vattanikā esā, māṇava, paṭipadā yadidam – anissāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu na issati na upadussati na issam̄ bandhati.

294. “Idha, māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annam̄ pānam̄ vattham̄ yānam̄ mālāgandhavilepanam̄ seyyāvasathapadīpeyyam̄. So tena kammena evam̄ samattena evam̄ samādinnena kāyassa bhedā param̄ maraṇā apāyam̄ duggatim̄ vinipātam̄ nirayam̄ upapajjati. No ce kāyassa bhedā param̄ maraṇā apāyam̄ duggatim̄ vinipātam̄ nirayam̄ upapajjati, sace manussattam̄ āgacchati yattha paccājāyati appabhogo hoti. Appabhogasam̄vattanikā esā, māṇava, paṭipadā yadidam – na dātā hoti samaṇassa vā brāhmaṇassa vā annam̄ pānam̄ vattham̄ yānam̄ mālāgandhavilepanam̄ seyyāvasathapadīpeyyam̄.

“Idha pana, māṇava, ekacco itthī vā puriso vā dātā hoti samaṇassa vā brāhmaṇassa vā annam̄ pānam̄ vattham̄ yānam̄ mālāgandhavilepanam̄ seyyāvasathapadīpeyyam̄. So tena kammena evam̄ samattena evam̄ samādinnena kāyassa bhedā param̄ maraṇā sugatim̄ saggam̄ lokam̄ upapajjati. No ce kāyassa bhedā param̄ maraṇā sugatim̄ saggam̄ lokam̄ upapajjati, sace manussattam̄ āgacchati yattha paccājāyati mahābhogo hoti. Mahābhogasam̄vattanikā esā, māṇava, paṭipadā yadidam – dātā hoti samaṇassa vā brāhmaṇassa vā annam̄ pānam̄ vattham̄ yānam̄ mālāgandhavilepanam̄ seyyāvasathapadīpeyyam̄.

295. “Idha, māṇava, ekacco itthī vā puriso vā thaddho hoti atimānī – abhivādetabbam̄ na abhivādeti, paccuṭṭhātabbam̄ na paccuṭṭheti, āsanārahassa na āsanam̄ deti, maggārahassa na maggam̄ deti, sakkātabbam̄ na sakkaroti, garukātabbam̄ na garukaroti, mānetabbam̄ na māneti, pūjetabbam̄ na pūjeti. So tena kammena evam̄ samattena evam̄ samādinnena kāyassa bhedā param̄ maraṇā apāyam̄ duggatim̄ vinipātam̄ nirayam̄ upapajjati. No ce kāyassa bhedā param̄ maraṇā apāyam̄ duggatim̄ vinipātam̄ nirayam̄ upapajjati, sace manussattam̄ āgacchati yattha paccājāyati nīcakulīno hoti. Nīcakulīnasam̄vattanikā esā, māṇava, paṭipadā yadidam – thaddho hoti atimānī; abhivādetabbam̄ na abhivādeti, paccuṭṭhātabbam̄ na paccuṭṭheti, āsanārahassa na āsanam̄ deti, maggārahassa na maggam̄ deti, sakkātabbam̄ na sakkaroti, garukātabbam̄ na garukaroti, mānetabbam̄ na māneti, pūjetabbam̄ na pūjeti.

“Idha pana, māṇava, ekacco itthī vā puriso vā attħaddho hoti anatimānī; abhivādetabbam̄ abhivādeti, paccuṭṭhātabbam̄ paccuṭṭheti, āsanārahassa āsanam̄ deti, maggārahassa maggam̄ deti,

sakkātabbam sakkaroti, garukātabbam garukaroti, mānetabbam māneti, pūjetabbam pūjeti. So tena kammena evam samattena evam samādinnena kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati. No ce kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati, sace manussattam āgacchati yattha paccājāyati uccākulīno hoti. Uccākulīnasamvattanikā esā, mānavā, paṭipadā yadidam – atthaddho hoti anatimānī; abhivādetabbam abhivādeti, paccuṭṭhātabbam paccuṭṭheti, āsanārahassa āsanam deti, maggārahassa maggām deti, sakkātabbam sakkaroti, garukātabbam garukaroti, mānetabbam māneti, pūjetabbam pūjeti.

296. “Idha, mānavā, ekacco itthī vā puriso vā samaṇam vā brāhmaṇam vā upasāṅkamitvā na paripucchitā hoti – ‘kim, bhante, kusalam, kim akusalam; kim sāvajjam, kim anavajjam; kim sevitabbam, kim na sevitabbam; kim me karīyamānam dīgharattam ahitāya dukkhāya hoti, kim vā pana me karīyamānam dīgharattam hitāya sukhāya hotī’ti? So tena kammena evam samattena evam samādinnena kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati. No ce kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati, sace manussattam āgacchati yattha paccājāyati duppañño hoti. Duppaññasamvattanikā esā, mānavā, paṭipadā yadidam – samaṇam vā brāhmaṇam vā upasāṅkamitvā na paripucchitā hoti – ‘kim, bhante, kusalam, kim akusalam; kim sāvajjam, kim anavajjam; kim sevitabbam, kim na sevitabbam; kim me karīyamānam dīgharattam ahitāya dukkhāya hoti, kim vā pana me karīyamānam dīgharattam hitāya sukhāya hotī’’ti?

“Idha pana, mānavā, ekacco itthī vā puriso vā samaṇam vā brāhmaṇam vā upasāṅkamitvā paripucchitā hoti – ‘kim, bhante, kusalam, kim akusalam; kim sāvajjam, kim anavajjam; kim sevitabbam, kim na sevitabbam; kim me karīyamānam dīgharattam ahitāya dukkhāya hoti, kim vā pana me karīyamānam dīgharattam hitāya sukhāya hotī’ti? So tena kammena evam samattena evam samādinnena kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati. No ce kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati, sace manussattam āgacchati yattha paccājāyati mahāpañño hoti. Mahāpaññasamvattanikā esā, mānavā, paṭipadā yadidam – samaṇam vā brāhmaṇam vā upasāṅkamitvā paripucchitā hoti – ‘kim, bhante, kusalam, kim akusalam; kim sāvajjam, kim anavajjam; kim sevitabbam, kim na sevitabbam; kim me karīyamānam dīgharattam ahitāya dukkhāya hoti, kim vā pana me karīyamānam dīgharattam hitāya sukhāya hotī’’ti?

297. “Iti kho, mānavā, appāyukasamvattanikā paṭipadā appāyukattam upaneti, dīghāyukasamvattanikā paṭipadā dīghāyukattam upaneti; bavhābādhāsamvattanikā paṭipadā bavhābādhattam upaneti, appābādhāsamvattanikā paṭipadā appābādhattam upaneti; dubbanñasamvattanikā paṭipadā dubbaññattam upaneti, pāśādikasamvattanikā paṭipadā pāśādikattam upaneti; appesakkhasamvattanikā paṭipadā appesakkhattam upaneti, mahesakkhasamvattanikā paṭipadā mahesakkhattam upaneti; appabhogasamvattanikā paṭipadā appabhogattam upaneti, mahābhogasamvattanikā paṭipadā mahābhogattam upaneti; nīcakulīnasamvattanikā paṭipadā nīcakulīnattam upaneti, uccākulīnasamvattanikā paṭipadā uccākulīnattam upaneti; duppaññasamvattanikā paṭipadā duppaññattam upaneti, mahāpaññasamvattanikā paṭipadā mahāpaññattam upaneti. Kammassakā, mānavā, sattā kammadāyādā kammayonī kammabandhū kammappaṭisaraṇā. Kammaṇ satte vibhajati yadidam – hīnappaññitatāyā’’ti.

Evam vutte, subho mānavo todeyyaputto bhagavantam etadavoca – “abhippantam, bho gotama, abhippantam, bho gotama! Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggām ācikkhewya, andhakāre vā telapajjotam dhāreyya – ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam gotamam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Upāsakanam mām bhavam gotamo dhāretu ajjatagge pāṇupetam saraṇam gata’’nti.

Cūlakammavibhaṅgasuttam niṭhitam pañcamam.

6. Mahākammavibhaṅgasuttam

298. Evam me sutam – ekam samayam bhagavā rājagaha viharati veļuvane kalandakanivāpe. Tena kho pana samayena āyasmā samiddhi araññakuṭikāyam viharati. Atha kho potaliputto paribbājako jaṅghāvihāram anucaṅkamamāno anuvicaramāno yenāyasmā samiddhi tenupasaṅkami; upasaṅkamitvā āyasmata samiddhinā saddhiṁ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho potaliputto paribbājako āyasmantam samiddhiṁ etadavoca – “sammukhā metam, āvuso samiddhi, samañassa gotamassa sutam, sammukhā paṭiggahitam – ‘mogham kāyakammam mogham vacīkammaṁ, manokammameva sacca’nti. Atthi ca sā [atthi cesā (sī. ka.)] samāpatti yaṁ samāpattim samāpanno na kiñci vediyatī”ti? “Mā hevam, āvuso potaliputta, avaca; (mā hevam, āvuso potaliputta, avaca;) [() syā. kam. potthakesu natthi] mā bhagavantam abbhācikkhi. Na hi sādhu bhagavato abbhakkhānam. Na hi bhagavā evam vadeyya – ‘mogham kāyakammam mogham vacīkammaṁ, manokammameva sacca’nti. Atthi ca kho [atthi ceva kho (sī. ka.)] sā, āvuso, samāpatti yaṁ samāpattim samāpanno na kiñci vediyatī”ti. “Kīvaciram pabbajitosi, āvuso samiddhi”ti? “Na ciram, āvuso! Tīni vassānī”ti. “Ettha dāni mayam there bhikkhū kiṁ vakkhāma, yatra hi nāma evamnavo bhikkhu [navakena bhikkhunā (ka.)] satthāram parirakkhitabbaṁ maññissati. Sañcetanikam, āvuso samiddhi, kammaṁ katvā kāyena vācāya manasā kiṁ so vediyatī”ti? “Sañcetanikam, āvuso potaliputta, kammaṁ katvā kāyena vācāya manasā dukkham so vediyatī”ti. Atha kho potaliputto paribbājako āyasmato samiddhissa bhāsitam neva abhinandi nappaṭikkosi; anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkāmi.

299. Atha kho āyasmā samiddhi acirapakkante potaliputte paribbājake yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmata ānandena saddhiṁ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā samiddhi yāvatako ahosi potaliputtena paribbājakena saddhiṁ kathāsallāpo tam sabbam āyasmato ānandassa ārocesi.

Evam vutte, āyasmā ānando āyasmantam samiddhiṁ etadavoca – “atthi kho idam, āvuso samiddhi, kathāpābhatam bhagavantam dassanāya. Āyāmāvuso samiddhi, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamattham bhagavato ārocessāma. Yathā no bhagavā byākarissati tathā nam dhāressāmā”ti. “Evamāvuso”ti kho āyasmā samiddhi āyasmato ānandassa paccassosi.

Atha kho āyasmā ca ānando āyasmā ca samiddhi yena bhagavā tenupasaṅkamis; upasaṅkamitvā bhagavantam abhvādetvā ekamantam nisīdīmsu. Ekamantam nisinno kho āyasmā ānando yāvatako ahosi āyasmato samiddhissa potaliputtena paribbājakena saddhiṁ kathāsallāpo tam sabbam bhagavato ārocesi. Evam vutte, bhagavā āyasmantam ānandam etadavoca – “dassanampi kho aham, ānanda, potaliputlassa paribbājakassa nābhijānāmi, kuto panevarūpam kathāsallāpam? Iminā ca, ānanda, samiddhinā moghapurisena potaliputlassa paribbājakassa vibhajjabyākaraṇīyo pañho ekaṁsenā byākato”ti. Evam vutte, āyasmā udāyī bhagavantam etadavoca – “sace pana [kiṁ pana (ka.)], bhante, āyasmata samiddhinā idam sandhāya bhāsitam – yaṁ kiñci vedayitam tam dukkhasmi”nti.

300. Atha kho [evam vutte (syā. kam.)] bhagavā āyasmantam ānandam āmantesi – “passasi no tvam, ānanda, imassa udāyissa moghapurisassa ummaṅgam [ummaggam (sī. syā. kam. pī.), umāṅgam (ka.)]? Aññāsim kho aham, ānanda – ‘idānevāyam udāyī moghapuriso ummujjamāno ayoniso ummujiissati’ti. Ādimyeva [ādisova (sī. pī.), ādiyeva (ka.)], ānanda, potaliputtena paribbājakena tisso vedanā pucchitā. Sacāyam, ānanda, samiddhi moghapuriso potaliputlassa paribbājakassa evam puṭho evam byākareyya – ‘sañcetanikam, āvuso potaliputta, kammaṁ katvā kāyena vācāya manasā sukhavedanīyam sukham so vedayati; sañcetanikam, āvuso potaliputta, kammaṁ katvā kāyena vācāya manasā adukkhamasukhavedanīyam adukkhamasukham so vedayatī’ti. Evam byākaramāno kho, ānanda, samiddhi moghapuriso potaliputlassa paribbājakassa sammā (byākaramāno) [() natthi (sī. syā. kam. pī.)] byākareyya. Api ca, ānanda, ke ca [keci (ka.)] aññatitthiyā paribbājakā bālā

abyattā ke ca tathāgatassa mahākammavibhaṅgam jānissanti? Sace tumhe, ānanda, suṇeyyātha tathāgatassa mahākammavibhaṅgam vibhajantassā”ti.

“Etassa, bhagavā, kālo, etassa, sugata, kālo yaṁ bhagavā mahākammavibhaṅgam vibhajeyya. Bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hānanda, suṇāhi, sādhukam manasi karohi; bhāsissāmī”ti. “Evam, bhante”ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –

“Cattārome, ānanda, puggalā santo samvijjamānā lokasmiṁ. Katame cattāro? Idhānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhi hoti. So kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati.

“Idha panānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhi hoti. So kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjati.

“Idhānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti. So kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjati.

“Idha panānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti. So kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati.

301. “Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amūm puggalam passati – idha pāṇātipātiṁ adinnādāyim kāmesumicchācāriṁ musāvādiṁ pisuṇavācaṁ pharusavācaṁ samphappalāpiṁ abhijjhālum byāpannacittam micchādiṭṭhim kāyassa bhedā param maraṇā passati apāyam duggatiṁ vinipātam nirayam upapannaṁ. So evamāha – ‘atthi kira, bho, pāpakāni kammāni, atthi duccaritassa vipāko. Amāham [apāham (sī. pī. ka.) amūm + aham = amāham-iti padavibhāgo] puggalam addasam idha pāṇātipātiṁ adinnādāyim...pe... micchādiṭṭhim kāyassa bhedā param maraṇā passāmi apāyam duggatiṁ vinipātam nirayam upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, sabbo so kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati. Ye evam jānanti, te sammā jānanti; ye aññathā jānanti, micchā tesam nāna’nti [micchā te sañjānanti (ka.)]. Iti so yadeva tassa sāmaṇ nātaṁ sāmaṇ diṭṭham sāmaṇ viditaṁ tadeva tattha thāmasā parāmāsā [parāmassa (sī. pī.)] abhinivissa voharati – ‘idameva saccam, moghamānñā’’nti.

“Idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amūm puggalam passati – idha pāṇātipātiṁ adinnādāyim...pe... micchādiṭṭhim, kāyassa bhedā param maraṇā passati sugatiṁ saggam lokam upapannaṁ. So evamāha – ‘natthi kira, bho, pāpakāni kammāni, natthi duccaritassa vipāko. Amāham puggalam addasam – idha pāṇātipātiṁ adinnādāyim...pe... micchādiṭṭhim, kāyassa bhedā param maraṇā passāmi sugatiṁ saggam lokam upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, sabbo so kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjati. Ye evam jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāna’nti. Iti so yadeva tassa sāmaṇ nātaṁ sāmaṇ diṭṭham sāmaṇ viditaṁ tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamānñā’’nti.

“Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amum puggalaṁ passati – idha pāṇātipātā paṭivirataṁ adinnādānā paṭivirataṁ kāmesumicchācārā paṭivirataṁ musāvādā paṭivirataṁ pisuṇāya vācāya paṭivirataṁ pharusāya vācāya paṭivirataṁ samphappalāpā paṭivirataṁ anabhijjhālum abyāpannacittam sammādiṭṭhim, kāyassa bhedā param maraṇā passati sugatim saggam lokam upapannaṁ. So evamāha – ‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko. Amāham puggalaṁ addasam – idha pāṇātipātā paṭivirataṁ adinnādānā paṭivirata...pe... sammādiṭṭhim, kāyassa bhedā param maraṇā passāmi sugatim saggam lokam upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi sabbo so kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati. Ye evam jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇa’nti. Iti so yadeva tassa sāmaṇ nātām sāmaṇ diṭṭham sāmaṇ viditam tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamāṇī’”nti.

“Idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amum puggalaṁ passati – idha pāṇātipātā paṭivirata...pe... sammādiṭṭhim, kāyassa bhedā param maraṇā passati apāyam duggatiṁ vinipātam nirayam upapannaṁ. So evamāha – ‘natthi kira, bho kalyāṇāni kammāni, natthi sucaritassa vipāko. Amāham puggalaṁ addasam – idha pāṇātipātā paṭivirataṁ adinnādānā paṭivirata...pe... sammādiṭṭhim, kāyassa bhedā param maraṇā passāmi apāyam duggatiṁ vinipātam nirayam upapanna’nti. So evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, sabbo so kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati. Ye evam jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇa’nti. Iti so yadeva tassa sāmaṇ nātām sāmaṇ diṭṭham sāmaṇ viditam tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamāṇī’”nti.

302. “Tatrānanda, yvāyam samaṇo vā brāhmaṇo vā evamāha – ‘atthi kira, bho, pāpakāni kammāni, atthi duccaritassa vipāko’ti idamassa anujānāmi; yampi so evamāha – ‘amāham puggalaṁ addasam – idha pāṇātipātiṁ adinnādāyim...pe... micchādiṭṭhim, kāyassa bhedā param maraṇā passāmi apāyam duggatiṁ vinipātam nirayam upapanna’nti idampissa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, sabbo so kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati’ti idamassa nānujānāmi; yampi so evamāha – ‘ye evam jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmaṇ nātām sāmaṇ diṭṭham sāmaṇ viditam tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamāṇī’nti idampissa nānujānāmi. Tam kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge nāṇam hoti.

“Tatrānanda, yvāyam samaṇo vā brāhmaṇo vā evamāha – ‘natthi kira, bho, pāpakāni kammāni, natthi duccaritassa vipāko’ti idamassa nānujānāmi; yañca kho so evamāha – ‘amāham puggalam addasam – idha pāṇātipātiṁ adinnādāyim...pe... micchādiṭṭhim kāyassa bhedā param maraṇā passāmi sugatim saggam lokam upapanna’nti idamassa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, sabbo so kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati’ti idamassa nānujānāmi; yampi so evamāha – ‘ye evam jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇa’nti idampissa nānujānāmi; yampi so yadeva tassa sāmaṇ nātām sāmaṇ diṭṭham sāmaṇ viditam tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamāṇī’nti idampissa nānujānāmi. Tam kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge nāṇam hoti.

“Tatrānanda, yvāyam samaṇo vā brāhmaṇo vā evamāha – ‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko’ti idamassa anujānāmi; yampi so evamāha – ‘amāham puggalaṁ addasam – idha

pāṇātipātā paṭivirataṁ adinnādānā paṭivirataṁ...pe... sammādiṭṭhiṁ, kāyassa bhedā param maraṇā passāmi sugatiṁ saggam lokam upapanna’nti idampissa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, sabbo so kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjati’ti idamassa nānūjānāmi; yampi so evamāha – ‘ye evam jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇa’nti idampissa nānūjānāmi; yampi so yadeva tassa sāmaṇ nātām sāmaṇ diṭṭham sāmaṇ viditam tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamāṇa’nti idampissa nānūjānāmi. Tam kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge nāṇam hoti.

“Tatrānanda, yvāyam samaṇo vā brāhmaṇo vā evamāha – ‘natthi kira, bho, kalyāṇāni kammāni, natthi sucaritassa vipāko’ti idamassa nānūjānāmi; yañca kho so evamāha – ‘amāham puggalaṇ addasam – idha pāṇātipātā paṭivirataṁ adinnādānā paṭivirataṁ...pe... sammādiṭṭhiṁ, kāyassa bhedā param maraṇā passāmi apāyam duggatiṁ vinipātam nirayam upapanna’nti idamassa anujānāmi; yañca kho so evamāha – ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, sabbo so kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati’ti idamassa nānūjānāmi; yañca kho so evamāha – ‘ye evam jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam nāṇa’nti idampissa nānūjānāmi; yampi so yadeva tassa sāmaṇ nātām sāmaṇ diṭṭham sāmaṇ viditam tadeva tattha thāmasā parāmāsā abhinivissa voharati – ‘idameva saccam, moghamāṇa’nti idampissa nānūjānāmi. Tam kissa hetu? Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge nāṇam hoti.

303. “Tatrānanda, yvāyam puggalo idha pāṇātipātī adinnādāyī...pe... micchādiṭṭhi, kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati, pubbe vāssa tam kātam hoti pāpakkammaṇ dukkhavedanīyam, pacchā vāssa tam kātam hoti pāpakkammaṇ dukkhavedanīyam, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinnā. Tena so kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati. Yañca kho so idha pāṇātipātī hoti adinnādāyī hoti...pe... micchādiṭṭhi hoti tassa diṭṭheva dhamme vipākam paṭisamvedeti upapajja vā [upapajjam vā (sī. pī.), upapajja vā (syā. kam. ka.) upapajjivātī samvāṇanāya saṃsandetabbā] apare vā pariyyāye.

“Tatrānanda, yvāyam puggalo idha pāṇātipātī adinnādāyī...pe... micchādiṭṭhi kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjati, pubbe vāssa tam kātam hoti kalyāṇakammaṇ sukhavedanīyam, pacchā vāssa tam kātam hoti kalyāṇakammaṇ sukhavedanīyam, maraṇakāle vāssa hoti sammādiṭṭhi samattā samādinnā. Tena so kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjati. Yañca kho so idha pāṇātipātī hoti adinnādāyī hoti...pe... micchādiṭṭhi hoti tassa diṭṭheva dhamme vipākam paṭisamvedeti upapajja vā apare vā pariyyāye.

“Tatrānanda, yvāyam puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjati, pubbe vāssa tam kātam hoti kalyāṇakammaṇ sukhavedanīyam, pacchā vāssa tam kātam hoti kalyāṇakammaṇ sukhavedanīyam, maraṇakāle vāssa hoti sammādiṭṭhi samattā samādinnā. Tena so kāyassa bhedā param maraṇā sugatiṁ saggam lokam upapajjati. Yañca kho so idha pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti...pe... sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākam paṭisamvedeti upapajja vā apare vā pariyyāye.

“Tatrānanda, yvāyam puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādiṭṭhi, kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati, pubbe vāssa tam kātam hoti pāpakkammaṇ dukkhavedanīyam, pacchā vāssa tam kātam hoti pāpakkammaṇ dukkhavedanīyam, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinnā. Tena so kāyassa bhedā param maraṇā apāyam duggatiṁ vinipātam nirayam upapajjati. Yañca kho so idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti...pe... sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākam paṭisamvedeti upapajja vā apare vā pariyyāye.

“Iti kho, ānanda, atthi kammaṇ abhabbam abhabbābhāsam, atthi kammaṇ abhabbam

bhabbābhāsaṁ, atthi kammaṁ bhabbañceva bhabbābhāsañca, atthi kammaṁ bhabbaṁ abhabbābhāsa’nti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.

Mahākammavibhaṅgasuttam niṭṭhitam chaṭṭham.

7. Saṭṭayanavibhaṅgasuttam

304. 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 – “saṭṭayanavibhaṅgam vo, bhikkhave, desessāmi. Tam suṇātha, sādhukam manasi karotha; bhāsissāmī”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

““Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā, aṭṭhārasa manopavicārā veditabbā, chattiṁsa sattapadā veditabbā, tatra idam nissāya idam pajahatha, tayo satipaṭṭhanā yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsitumarahati, so vuccati yoggacariyānam [yogācariyānam (ka.)] anuttaro purisadamasārathī”ti – ayamuddeso saṭṭayanavibhaṅgassa.

305. ““Cha ajjhattikāni āyatanāni veditabbānī”ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? ‘Cakkhāyatanam sotāyatanam ghānāyatanam jivhāyatanam kāyāyatanam manāyatanam – cha ajjhattikāni āyatanāni veditabbānī”ti – iti yan tam vuttam idametam paṭicca vuttam.

““Cha bāhirāni āyatanāni veditabbānī”ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? ‘Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam dhammāyatanam – cha bāhirāni āyatanāni veditabbānī”ti – iti yan tam vuttam idametam paṭicca vuttam.

““Cha viññāṇakāyā veditabbā”ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? ‘Cakkhuviññāṇam sotaviññāṇam ghānaviññāṇam jivhāviññāṇam kāyaviññāṇam manoviññāṇam – cha viññāṇakāyā veditabbā”ti – iti yan tam vuttam idametam paṭicca vuttam.

““Cha phassakāyā veditabbā”ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? ‘Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso – cha phassakāyā veditabbā”ti – iti yan tam vuttam idametam paṭicca vuttam.

““Aṭṭhārasa manopavicārā veditabbā”ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? ‘Cakkhunā rūpam disvā somanassaṭṭhānīyam rūpam upavicarati, domanassaṭṭhānīyam rūpam upavicarati, upekkhāṭṭhānīyam rūpam upavicarati. Sotena saddam sutvā... pe... ghānena gandham ghāyitvā... jivhāya rasam sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammaṁ viññāya somanassaṭṭhānīyam dhammaṁ upavicarati, domanassaṭṭhānīyam dhammaṁ upavicarati, upekkhāṭṭhānīyam dhammaṁ upavicarati. Iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā, aṭṭhārasa manopavicārā veditabbā”ti – iti yan tam vuttam idametam paṭicca vuttam.

306. ““Chattiṁsa sattapadā veditabbā”ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? Cha gehasitāni [gehassitāni (?)] somanassāni, cha nekkhammasitāni [nekkhammassitāni (ṭīkā)] somanassāni, cha gehasitāni domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha nekkhammasitā upekkhā. Tattha katamāni cha gehasitāni somanassāni? Cakkhuviññeyyānam rūpānaṁ iṭṭhānam kantānam manāpānam manorāmānam lokāmisapaṭisamyuttānam paṭilābhām vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbam atītam niruddham vipariṇatam samanussarato uppajjati

somanassam. Yam evarūpam somanassam idam vuccati gehasitam somanassam. Sotaviññeyyānam saddānam... ghānaviññeyyānam gandhānam... jivhāviññeyyānam rasānam... kāyaviññeyyānam phoṭṭhabbānam... manoviññeyyānam dhammānam iṭṭhānam kantānam manāpānam...pe... somanassam. Yam evarūpam somanassam idam vuccati gehasitam somanassam. Imāni cha gehasitāni somanassāni.

“Tattha katamāni cha nekkhammasitāni somanassāni? Rūpānamtveva aniccataṁ viditvā vipariñāmavirāganirodham [vipariñāmam virāgam nirodham (ka.)], ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariñāmadhammā’ti evametam yathābhūtam sammappaññāya passato uppajjati somanassam. Yam evarūpam somanassam idam vuccati nekkhammasitam somanassam. Saddānamtveva... gandhānamtveva... rasānamtveva... phoṭṭhabbānamtveva... dhammānamtve aniccataṁ viditvā vipariñāmavirāganirodham, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariñāmadhammā’ti evametam yathābhūtam sammappaññāya passato uppajjati somanassam. Yam evarūpam somanassam idam vuccati nekkhammasitam somanassam. Imāni cha nekkhammasitāni somanassāni.

307. “Tattha katamāni cha gehasitāni domanassāni? Cakkhuviññeyyānam rūpānam...pe... sotaviññeyyānam saddānam... ghānaviññeyyānam gandhānam... jivhāviññeyyānam rasānam... kāyaviññeyyānam phoṭṭhabbānam... manoviññeyyānam dhammānam iṭṭhānam kantānam manāpānam manoramānam lokāmisapaṭisamyuttānam appaṭilābhām vā appaṭilābhato samanupassato pubbe vā appatiladdhapubbam atītam niruddham vipariñatam samanussarato uppajjati domanassam. Yam evarūpam domanassam idam vuccati gehasitam domanassam. Imāni cha gehasitāni domanassāni.

“Tattha katamāni cha nekkhammasitāni domanassāni? Rūpānamtveva aniccataṁ viditvā vipariñāmavirāganirodham, ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariñāmadhammā’ti evametam yathābhūtam sammappaññāya disvā anuttaresu vimokkhesu pihaṁ upaṭṭhāpeti – ‘kudāssu [kadāssu (syā. kam. pī.)] nāmāham tadāyatanaṁ upasampajja viharissāmi yadariyā etarahi āyatanaṁ upasampajja viharantī’ti iti anuttaresu vimokkhesu pihaṁ upaṭṭhāpayato uppajjati pihapaccayā domanassam. Yam evarūpam domanassam idam vuccati nekkhammasitam domanassam. Saddānamtveva...pe... gandhānamtveva... rasānamtveva... phoṭṭhabbānamtveva... dhammānamtveva aniccataṁ viditvā vipariñāmavirāganirodham, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariñāmadhammā’ti evametam yathābhūtam sammappaññāya disvā anuttaresu vimokkhesu pihaṁ upaṭṭhāpeti – ‘kudāssu nāmāham tadāyatanaṁ upasampajja viharissāmi yadariyā etarahi āyatanaṁ upasampajja viharantī’ti iti anuttaresu vimokkhesu pihaṁ upaṭṭhāpayato uppajjati pihapaccayā domanassam. Yam evarūpam domanassam idam vuccati nekkhammasitam domanassam. Imāni cha nekkhammasitāni domanassāni.

308. “Tattha katamā cha gehasitā upekkhā? Cakkhunā rūpam disvā uppajjati upekkhā bālassa mūlhassa () [(mandassa) (ka.)] puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. Yā evarūpā upekkhā, rūpam sā nātivattati. Tasmā sā [sāyam (ka.)] upekkhā ‘gehasitā’ti vuccati. Sotena saddam sutvā... ghānena gandham ghāyitvā... jivhāya rasam sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammam viññāya uppajjati upekkhā bālassa mūlhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. Yā evarūpā upekkhā, dhammam sā nātivattati. Tasmā sā upekkhā ‘gehasitā’ti vuccati. Imā cha gehasitā upekkhā.

“Tattha katamā cha nekkhammasitā upekkhā? Rūpānamtveva aniccataṁ viditvā vipariñāmavirāganirodham, ‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariñāmadhammā’ti evametam yathābhūtam sammappaññāya passato uppajjati upekkhā. Yā evarūpā upekkhā, rūpam sā ativattati. Tasmā sā upekkhā ‘nekkhammasitā’ti vuccati. Saddānamtveva... gandhānamtveva... rasānamtveva... phoṭṭhabbānamtveva... dhammānamtveva aniccataṁ viditvā vipariñāmavirāganirodham, ‘pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariñāmadhammā’ti evametam yathābhūtam sammappaññāya passato uppajjati upekkhā. Yā evarūpā

upekkhā, dhammam sā ativattati. Tasmā sā upekkhā ‘nekhammasitā’ti vuccati. Imā cha nekhammasitā upekkhā. ‘Chattimṣa sattapadā veditabbā’ti – iti yam tam vuttam idametam paṭicca vuttam.

309. “Tatra idam nissāya idam pajahathā”ti – iti kho panetam vuttam; kiñcetam paṭicca vuttam? Tatra, bhikkhave, yāni cha nekhammasitāni somanassāni tāni nissāya tāni āgama yāni cha gehasitāni somanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānam hoti, evametesam samatikkamo hoti.

“Tatra, bhikkhave, yāni cha nekhammasitāni domanassāni tāni nissāya tāni āgama yāni cha gehasitāni domanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānam hoti, evametesam samatikkamo hoti.

“Tatra, bhikkhave, yācha nekhammasitā upekkhā tā nissāya tā āgama yācha gehasitā upekkhā tā pajahatha, tā samatikkamatha. Evametāsam pahānam hoti, evametāsam samatikkamo hoti.

“Tatra, bhikkhave, yāni cha nekhammasitāni somanassāni tāni nissāya tāni āgama yāni cha nekhammasitāni domanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānam hoti, evametesam samatikkamo hoti.

“Tatra, bhikkhave, yāni cha nekhammasitā upekkhā tā nissāya tā āgama yāni cha nekhammasitāni somanassāni tāni pajahatha, tāni samatikkamatha. Evametesam pahānam hoti, evametesam samatikkamo hoti.

310. “Atthi, bhikkhave, upekkhā nānattā nānattasitā, atthi upekkhā ekattā ekattasitā. Katamā ca, bhikkhave, upekkhā nānattā nānattasitā? Atthi, bhikkhave, upekkhā rūpesu, atthi saddesu, atthi gandhesu, atthi rasesu, atthi phoṭhabbesu – ayam, bhikkhave, upekkhā nānattā nānattasitā. Katamā ca, bhikkhave, upekkhā ekattā ekattasitā? Atthi, bhikkhave, upekkhā ākāsānañcāyatananissitā, atthi viññānañcāyatananissitā, atthi ākiñcaññāyatananissitā, atthi nevasaññānāsaññāyatananissitā – ayam, bhikkhave, upekkhā ekattā ekattasitā.

“Tatra, bhikkhave, yāyam upekkhā ekattā ekattasitā tam nissāya tam āgama yāyam upekkhā nānattā nānattasitā tam pajahatha, tam samatikkamatha. Evametissā pahānam hoti, evametissā samatikkamo hoti.

“Atammayataṁ, bhikkhave, nissāya atammayataṁ āgama yāyam upekkhā ekattā ekattasitā tam pajahatha, tam samatikkamatha. Evametissā pahānam hoti, evametissā samatikkamo hoti. ‘Tatra idam nissāya idam pajahathā’ti – iti yam tam vuttam idametam paṭicca vuttam.

311. ““Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahati”ti – iti kho panetam vuttam; kiñcetam paṭicca vuttam? Idha, bhikkhave, satthā sāvakānam dhammam deseti anukampako hitesi anukampam upādāya – ‘idam vo hitāya, idam vo sukhāyā’ti. Tassa sāvakā na sussūsanti, na sotam odahanti, na aññā cittam upaṭṭhapenti, vokkamma ca satthusāsanā vattanti. Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanatam paṭisamvedeti, anavassuto ca viharati sato sampajāno. Idam, bhikkhave, paṭhamam satipaṭṭhānam yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahati.

“Puna caparam, bhikkhave, satthā sāvakānam dhammam deseti anukampako hitesi anukampam upādāya – ‘idam vo hitāya, idam vo sukhāyā’ti. Tassa ekacce sāvakā na sussūsanti, na sotam odahanti, na aññā cittam upaṭṭhapenti, vokkamma ca satthusāsanā vattanti; ekacce sāvakā sussūsanti, sotam odahanti, aññā cittam upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti. Tatra, bhikkhave, tathāgato

na ceva anattamano hoti, na ca anattamanatam paṭisamvēdēti; na ca attamano hoti, na ca attamanatam paṭisamvēdēti. Anattamanatā ca attamanatā ca – tadubhayam abhinivajjetvā upekkhako viharati sato sampajāno. Idam vuccati, bhikkhave, dutiyam satipaṭṭhānam yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahati.

“Puna caparam, bhikkhave, satthā sāvakānam dhammam deseti anukampako hitesi anukampam upādāya – ‘idam vo hitāya, idam vo sukhāyā’ti. Tassa sāvakā sussūsanti, sotam odahanti, aññācittam upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti. Tatra, bhikkhave, tathāgato attamano ceva hoti, attamanatañca paṭisamvēdēti, anavassuto ca viharati sato sampajāno. Idam vuccati, bhikkhave, tatiyam satipaṭṭhānam yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahati. ‘Tayo satipaṭṭhāna yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahati’ti – iti yam tam vuttam idametam paṭicca vuttam.

312. ““So vuccati yoggācariyānam anuttaro purisadammasārathī’ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? Hatthidamakena, bhikkhave, hatthidammo sārito ekamyeva disam dhāvati – puratthimam vā pacchimam vā uttaram vā dakkhiṇam vā. Assadamakena, bhikkhave, assadammo sārito ekaññeva disam dhāvati – puratthimam vā pacchimam vā uttaram vā dakkhiṇam vā. Godamakena, bhikkhave, godammo sārito ekamyeva disam dhāvati – puratthimam vā pacchimam vā uttaram vā dakkhiṇam vā. Tathāgatena hi, bhikkhave, arahatā sammāsambuddhena purisadammo sārito aṭṭha disā vidhāvati. Rūpī rūpāni passati – ayam ekā disā; ajjhattam arūpasaññī bahiddhā rūpāni passati – ayam dutiyā disā; subhantveva adhimutto hoti – ayam tatiyā disā; sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati – ayam catutthī disā; sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantam viññāna’nti viññānañcāyatanaṁ upasampajja viharati – ayam pañcamī disā; sabbaso viññānañcāyatanaṁ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanaṁ upasampajja viharati – ayam chaṭṭhī disā; sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānasaññāyatanaṁ upasampajja viharati – ayam sattamī disā; sabbaso nevasaññānasaññāyatanaṁ samatikkamma saññāvedayitanirodhā upasampajja viharati – ayam aṭṭhamī disā. Tathāgatena, bhikkhave, arahatā sammāsambuddhena purisadammo sārito imā aṭṭha disā vidhāvati. ‘So vuccati yoggācariyānam anuttaro purisadammasārathī’ti – iti yam tam vuttam idametam paṭicca vutta”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Salāyatanavibhaṅgasuttam niṭhitam sattamam.

8. Uddesavibhaṅgasuttam

313. Evaṁ 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 – “uddesavibhaṅgam vo, bhikkhave, desessāmi. Tam suṇātha, sādhukam manasi krotha; bhāsissāmī”ti. “Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā [yathā yathāssa (sī. syā. kam. pī.)] upaparikkhato bahiddhā cassa viññānam avikkhittam avisatam, ajjhattam asaṇṭhitam anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāne avikkhitte avisate sati ajjhattam asaṇṭhite anupādāya aparitassato āyatim jātijarāmarapadukkhasamudayasambhavo na hotī’ti. Idamavoca bhagavā. Idam vatvāna sugato uṭṭhāyāsanā vihāram pāvisi.

314. Atha kho tesam bhikkhūnam, acirapakkantassa bhagavato, etadahosi – “idam kho no, āvuso, bhagavā saṃkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhāyāsanā vihāram paviṭṭho –

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇam avikkhittam avisatam, ajjhattam asaṇṭhitam anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisate sati ajjhattam asaṇṭhitte anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hotī’ti. Ko nu kho imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajeyyā’’ti? Atha kho tesam bhikkhūnaṁ etadahosi – “ayam kho āyasmā mahākaccāno satthu ceva samvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam; pahoti cāyasmā mahākaccāno imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Yañnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantam mahākaccānam etamattham paṭipuccheyyāmā”’ti.

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamimsu; upasaṅkamitvā āyasmata mahākaccānena saddhim sammodim̄su. Sammodanīyam kathaṁ sāraṇīyam vīṭisāretvā ekamantam nisīdim̄su. Ekamantam nisinnā kho te bhikkhū āyasmantam mahākaccānam etadavocum –

“Idam kho no, āvuso kaccāna, bhagavā samkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhāyāsanā vihāram paviṭṭho – ‘tathā tathā, bhikkhave, bhikkhu upaparikkhato bahiddhā cassa viññāṇam avikkhittam avisatam, ajjhattam asaṇṭhitam anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisate sati ajjhattam asaṇṭhitte anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hotī’ti. Tesam no, āvuso kaccāna, amhākam, acirapakkantassa bhagavato, etadahosi – ‘idam kho no, āvuso, bhagavā samkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhāyāsanā vihāram paviṭṭho – tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇam avikkhittam avisatam ajjhattam asaṇṭhitam anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāṇe avikkhitte avisate sati ajjhattam asaṇṭhitte anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hotī’ti. Ko nu kho imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajeyyā’’ti. “Tesam no, āvuso kaccāna, amhākam etadahosi – ‘ayam kho āyasmā mahākaccāno satthu ceva samvaṇṇito, sambhāvito ca viññūnam sabrahmacārīnam. Pahoti cāyasmā mahākaccāno imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Yañnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantam mahākaccānam etamattham paṭipuccheyyāmā’’ti – vibhajatāyasmā mahākaccāno”’ti.

315. ““Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlam atikkamma khandham sākhāpalāse sāram pariyesitabbam maññeyya, evam sampadamidam āyasmantānam satthari sammukhībhūte tam bhagavantam atisitvā amhe etamattham paṭipucchitabbam maññatha. So hāvuso, bhagavā jānam jānāti, passam passati, cakkhubhūto nāñabhbūto dhammadhbūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yam bhagavantamyeva etamattham paṭipuccheyyātha; yathā vo bhagavā byākareyya tathā nam dhāreyyāthā”’ti. ‘Addhāvuso kaccāna, bhagavā jānam jānāti, passam passati, cakkhubhūto nāñabhbūto dhammadhbūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato. So ceva panetassa kālo ahosi yam bhagavantamyeva etamattham patipuccheyyāma; yathā no bhagavā byākareyya tathā nam dhāreyyāma. Api cāyasmā mahākaccāno satthu ceva samvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam. Pahoti cāyasmā mahākaccāno imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Vibhajatāyasmā mahākaccāno agarum karitvā’’ti. ‘Tena hāvuso, suñātha, sādhukam manasi karotha; bhāsissāmī’’ti. ‘Evamāvuso’’ti kho te bhikkhū āyasmato mahākaccānassa paccassosum. Āyasmā mahākaccāno etadavoca –

‘Yam kho no, āvuso, bhagavā samkhittena uddesam uddisitvā vitthārena attham avibhajitvā uṭṭhāyāsanā vihāram paviṭṭho – tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇam avikkhittam avisatam ajjhattam asaṇṭhitam anupādāya na

paritasseyya, bahiddhā, bhikkhave, viññāne avikkhitte avisatē sati ajjhattam asaṇṭhitē anupādāya aparitassato āyatim jātijarāmaraṇadukkhasamudayasambhavo na hotīti. Imassa kho ahaṁ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa evam vitthārena attham ājānāmi.

316. “Kathañcāvuso, bahiddhā viññānam vikkhittam visaṇanti vuccati? Idhāvuso, bhikkhuno cakkhunā rūpam disvā rūpanimittānusāri viññānam hoti rūpanimittassādagadhitam [...]gathitam (sī. pī.)] rūpanimittassādavinibandham [...]vinibandham (sī. pī.)] rūpanimittassādasamyojanasamyojanaṁ uttam bahiddhā viññānam vikkhittam visaṇanti vuccati. Sotena saddam sutvā...pe... ghānena gandham ghāyitvā... jivhāya rasam sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammaṁ viññāya dhammanimittānusārī viññānam hoti; dhammanimittassādagadhitam dhammanimittassādavinibandham dhammanimittassādasamyojanasamyojanaṁ uttam bahiddhā viññānam vikkhittam visaṇanti vuccati. Evam kho āvuso, bahiddhā viññānam vikkhittam visaṇanti vuccati.

317. “Kathañcāvuso, bahiddhā viññānam avikkhittam visaṇanti vuccati? Idhāvuso, bhikkhuno cakkhunā rūpam disvā na rūpanimittānusāri viññānam hoti rūpanimittassādagadhitam na rūpanimittassādavinibandham na rūpanimittassādasamyojanasamyojanaṁ uttam bahiddhā viññānam avikkhittam visaṇanti vuccati. Sotena saddam sutvā...pe... ghānena gandham ghāyitvā... jivhāya rasam sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammaṁ viññāya na dhammanimittānusārī viññānam hoti na dhammanimittassādagadhitam na dhammanimittassādavinibandham na dhammanimittassādasamyojanasamyojanaṁ uttam bahiddhā viññānam avikkhittam visaṇanti vuccati. Evam kho, āvuso, bahiddhā viññānam avikkhittam visaṇanti vuccati.

318. “Kathañcāvuso, ajjhattam [ajjhattam cittam (sī. syā. kam. pī.)] saṇṭhitanti vuccati? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Tassa vivekajapītisukhānusāri viññānam hoti vivekajapītisukhassādagadhitam vivekajapītisukhassādavinibandham vivekajapītisukhassādasamyojanasamyojanaṁ uttam ajjhattam cittam saṇṭhitanti vuccati.

“Puna caparam, āvuso, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Tassa samādhijapītisukhānusāri viññānam hoti samādhijapītisukhassādagadhitam samādhijapītisukhassādavinibandham samādhijapītisukhassādasamyojanasamyojanaṁ uttam ajjhattam cittam saṇṭhitanti vuccati.

“Puna caparam, āvuso, 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. Tassa upekkhānusāri viññānam hoti upekkhāsukhassādagadhitam upekkhāsukhassādavinibandham upekkhāsukhassādasamyojanasamyojanaṁ uttam ajjhattam cittam saṇṭhitanti vuccati. Evam kho, āvuso, ajjhattam [ajjhattam cittam (sī. syā. kam. pī.)] saṇṭhitanti vuccati.

319. “Kathañcāvuso, ajjhattam [ajjhattam cittam (sī. syā. kam. pī.)] asaṇṭhitanti vuccati? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi...pe... paṭhamam jhānam upasampajja viharati. Tassa na vivekajapītisukhānusāri viññānam hoti na vivekajapītisukhassādagadhitam na vivekajapītisukhassādavinibandham na vivekajapītisukhassādasamyojanasamyojanaṁ uttam ajjhattam cittam

asan̄thitanti vuccati.

“Puna caparam, āvuso, bhikkhu vitakkavicārānam vūpasamā... pe... dutiyam jhānām upasampajja viharati. Tassa na samādhijapītisukhānusāri viññāṇam hoti na samādhijapītisukhassādagadhitaṁ na samādhijapītisukhassādavinibandham na samādhijapītisukhassādasamyojanasamāyuttam ajjhattam cittam asanthitanti vuccati.

‘Puna caparam, āvuso, bhikkhu pītiyā ca virāgā...pe... tatiyam jhānam upasampajja viharati. Tassa na upekkhānusāri viññānam hoti na upekkhāsukhassādagadhitam na upekkhāsukhassādavinibandham na upekkhāsukhassādasamyojanasamyyuttam ajjhattam cittam asanthitanti vuccati.

“Puna caparam, āvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catuttham jhānam upasampajja viharati. Tassa na adukkhamasukhānusāri viññānam hoti na adukkhamasukhassādagadhitam na adukkhamasukhassādavinibandham na adukkhamasukhassādasamyojanasamyuttam ajjhattam cittam asaṇṭhitanti vuccati. Evam kho, āvuso, ajjhattam [ajjhattam cittam (sī. syā. kam. pī.)] asaṇṭhitanti vuccati.

320. “Kathañcāvuso, anupādā paritassanā hoti? Idhāvuso, assutavā puthujjano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpam attato samanupassati rūpavantam vā attānam attani vā rūpam rūpasmiṁ vā attānam. Tassa tam rūpam vipariṇamati, aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññānam hoti. Tassa rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittam pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati. Vedanām ... pe... saññām... saṅkhāre... viññānam attato samanupassati viññānavantam vā attānam attani vā viññānam viññānasmiṁ vā attānam. Tassa tam viññānam vipariṇamati, aññathā hoti. Tassa viññānavipariṇāmaññathābhāvā viññānavipariṇāmānuparivatti viññānam hoti. Tassa viññānavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittam pariyādāya tiṭṭhanti. Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca anupādāya ca paritassati. Evam kho, āvuso, anupādā paritassanā hoti.

321. “Kathañcāvuso, anupādānā aparitassanā hoti? Idhāvuso, sutavā ariyasāvako ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānam dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpam attato samanupassati na rūpavantam vā attānam na attani vā rūpam na rūpasmiṃ vā attānam. Tassa tam rūpam vipariṇamati, aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā na ca rūpavipariṇāmānuparivatti viññānam hoti. Tassa na rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittam pariyādāya tiṭṭhanti. Cetaso pariyādānā na cevuttāsavā [na ca uttāsavā (st.)] hoti na ca vighātavā na ca apekkhavā anupādāya ca na paritassati. Na vedanam... na saññam... na saṅkhāre... na viññānam attato samanupassati na viññānavantam vā attānam na attani vā viññānam na viññānasmiṃ vā attānam. Tassa tam viññānam vipariṇamati, aññathā hoti. Tassa viññānavipariṇāmaññathābhāvā na ca viññānavipariṇāmānuparivatti viññānam hoti. Tassa na viññānavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittam pariyādāya tiṭṭhanti. Cetaso pariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati. Evam kho, āvuso, anupādā aparitassanā hoti.

“Yam kho no, āvuso, bhagavā saṃkhittena uddesam uddisitvā vitthārena attham avibhajitvā utthāyāsanā vihāram paviṭṭho – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññānam avikkhittam avisatam, ajjhattam asaṇṭhitam anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāne avikkhitte avisate sati ajjhattam asaṇṭhite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hoti’ ti. Imassa kho aham, āvuso,

bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa evam vitthārena attham ājānāmi. Ākaṅkhamāna ca pana tumhe āyasmanto bhagavantamyeva upasaṅkamitvā etamattham paṭipuccheyyātha; yathā vo bhagavā byākaroti tathā nam dhāreyyāthā”ti.

322. Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṁ abhinanditvā anumoditvā utṭhāyāsanā yena bhagavā tenupasaṅkamim̄su; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantam nisīdim̄su. Ekamantam nisinnā kho te bhikkhū bhagavantaṁ etadavocum –

“Yam kho no, bhante, bhagavā samkhittena uddesam uddisitvā vitthārena attham avibhajitvā utṭhāyāsanā vihāram paviṭṭho – ‘tathā tathā, bhikkhave, bhikkhu upaparikkheyā yathā yathā upaparikkhato bahiddhā cassa viññānam avikkhittam avisatam, ajjhattam asaṇṭhitam anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāne avikkhitte avisate sati ajjhattam asaṇṭhite anupādāya aparitassato āyatim jātijarāmaraṇadukkhasamudayasambhavo na hoti””ti.

“Tesam no, bhante, amhākam, acirapakkantassa bhagavato, etadahosi – ‘idam kho no, āvuso, bhagavā samkhittena uddesam uddisitvā vitthārena attham avibhajitvā utṭhāyāsanā vihāram paviṭṭho – tathā tathā, bhikkhave, bhikkhu upaparikkheyā, yathā yathā upaparikkhato bahiddhā cassa viññānam avikkhittam avisatam, ajjhattam asaṇṭhitam anupādāya na paritasseyya. Bahiddhā, bhikkhave, viññāne avikkhitte avisate sati ajjhattam asaṇṭhite anupādāya aparitassato āyatim jātijarāmaraṇadukkhasamudayasambhavo na hotī. Ko nu kho imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajeyyā’ti? Tesam no, bhante, amhākam etadahosi – ‘ayam kho āyasmā mahākaccāno satthu ceva samvāṇito sambhāvito ca viññūnam sabrahmacārīnam. Pahoti cāyasmā mahākaccāno imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Yamnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantam mahākaccānam etamattham paṭipuccheyyāmā’ti.

“Atha kho mayam, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasmantam mahākaccānam etamattham paṭipucchimha. Tesam no, bhante, āyasmatā mahākaccānenā imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto””ti.

“Paññito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave, mahākaccāno. Mam cepi tumhe, bhikkhave, etamattham paṭipuccheyyātha, ahampi evamevam byākareyyam yathā tam mahākaccānenā byākataṁ. Eso cevetassa [eso cetassa (sī. pī.), eso ceva tassa (syā. kam.), esoyeva tassa (ka.)] attho. Evañca nam dhāreyyāthā””ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Uddesavibhaṅgasuttam niṭṭhitam aṭṭhamam.

9. Araṇavibhaṅgasuttam

323. 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 – “araṇavibhaṅgam vo, bhikkhave, desessāmi. Tam sunātha, sādhukam manasi karotha; bhāsissāmī”ti. “Evam, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Na kāmasukhamanuyuñjeyya hīnam gammaṁ pothujjanikam anariyam anatthasam̄hitam, na ca attakilamathānuyogamanuyuñjeyya dukkham anariyam anatthasam̄hitam. Ete kho, bhikkhave [ete kho (sī.), ete te (syā. kam. pī.)], ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. Ussādanañca jaññā,

apasādanañca jaññā; ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya [nāpasādeyya (sī.)], dhammadmeva deseyya. Sukhavinicchayañ jaññā; sukhavinicchayañ ñatvā ajjhattam sukhamanuyuñjeyya. Rahovādam na bhāseyya, sammukhā na khīñam [nātikhīñam (syā. kam. ka.)] bhañe. Ataramānova bhāseyya, no taramāno. Janapadaniruttim nābhiniveseyya, samaññam nātidhāveyyāti – ayamuddeso arañavibhangassa.

324. ““Na kāmasukhamanuyuñjeyya hīnam gammañ pothujjanikam anariyam anatthasamhitam, na ca attakilamathānuyogamanuyuñjeyya dukkham anariyam anatthasamhitam – iti kho panetam vuttam; kiñcetam pañcicca vuttam? Yo kāmapañisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anatthasamhito, sadukkho eso dhammo saupaghāto saupāyāso sapariñāho; micchāpañipadā. Yo kāmapañisandhisukhino somanassānuyogam ananuyogo hīnam gammañ pothujjanikam anariyam anatthasamhitam, adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpañipadā. Yo attakilamathānuyogo dukkho anariyo anatthasamhito, sadukkho eso dhammo saupaghāto saupāyāso sapariñāho; micchāpañipadā. Yo attakilamathānuyogam ananuyogo dukkham anariyam anatthasamhitam, adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpañipadā. ‘Na kāmasukhamanuyuñjeyya hīnam gammam pothujjanikam anariyam anatthasamhitam, na ca attakilamathānuyogam anuyuñjeyya dukkham anariyam anatthasamhita’nti – iti yam tam vuttam idametam pañcicca vuttam.

325. ““Ete kho ubho ante anupagamma majjhimā pañipadā tathāgatena abhisambuddhā, cakkhukarañī ñānakarañī upasamāya abhiññāya sambodhāya nibbānāya sañvattati’ti – iti kho panetam vuttam. Kiñcetam pañcicca vuttam? Ayameva ariyo aṭṭhañgiko maggo, seyyathidam – sammādiññhi, sammāsañkappo, sammāvācā, sammākammanto, sammāñjivo, sammāvāyāmo, sammāsatī, sammāsamādhi. ‘Ete kho ubho ante anupagamma majjhimā pañipadā tathāgatena abhisambuddhā, cakkhukarañī ñānakarañī upasamāya abhiññāya sambodhāya nibbānāya sañvattati’ti – iti yam tam vuttam, idametam pañcicca vuttam.

326. ““Ussādanañca jaññā, apasādanañca jaññā; ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammadmeva deseyyā’ti – iti kho panetam vuttam. Kiñcetam pañcicca vuttam? Kathañca, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā? ‘Ye kāmapañisandhisukhino somanassānuyogam anuyuttā hīnam gammañ pothujjanikam anariyam anatthasamhitam, sabbe te sadukkhā saupaghātā saupāyāsā sapariñāhā micchāpañipannā’ti – iti vadam [iti param (ka.)] ittheke apasādeti.

““Ye kāmapañisandhisukhino somanassānuyogam ananuyuttā dukkham anariyam anatthasamhitam, sabbe te sadukkhā saupaghātā saupāyāsā sapariñāhā micchāpañipannā’ti – iti vadam ittheke ussādeti.

““Ye attakilamathānuyogam ananuyuttā dukkham anariyam anatthasamhitam, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpañipannā’ti – iti vadam ittheke apasādeti.

““Yesam kesañci bhavasamyojanam appahīnam, sabbe te sadukkhā saupaghātā saupāyāsā sapariñāhā micchāpañipannā’ti – iti vadam ittheke ussādeti.

““Yesam kesañci bhavasamyojanam pahīnam, sabbe te adukkhā anupaghātā anupāyāsā aparilāhā sammāpañipannā’ti – iti vadam ittheke ussādeti. Evañ kho, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā.

327. “Kathañca, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca [dhammadesanāva

(syā. kam.)]? ‘Ye kāmapaṭisandhisukhino somanassānuyogam anuyuttā hīnam gammam pothujjanikam anariyam anatthasamhitam, sabbe te sadukkhā saupaghātā saupāyāsā sapariļāhā micchāpaṭipannā’ti – na evamāha. ‘Anuyogo ca kho, sadukkho eso dhammo saupaghātā saupāyāso sapariļāho; micchāpaṭipadā’ti – iti vadam dhammadmeva deseti.

““Ye kāmapaṭisandhisukhino somanassānuyogam ananuyuttā hīnam gammam pothujjanikam anariyam anatthasamhitam, sabbe te adukkhā anupaghātā anupāyāsā apariļāhā sammāpaṭipannā’ti – na evamāha. ‘Ananuyogo ca kho, adukkho eso dhammo anupaghātā anupāyāso apariļāho; sammāpaṭipadā’ti – iti vadam dhammadmeva deseti.

““Ye attakilamathānuyogam ananuyuttā dukkham anariyam anatthasamhitam, sabbe te sadukkhā saupaghātā saupāyāsā sapariļāhā micchāpaṭipannā’ti – na evamāha. ‘Anuyogo ca kho, sadukkho eso dhammo saupaghātā saupāyāso sapariļāho; micchāpaṭipadā’ti – iti vadam dhammadmeva deseti.

““Ye attakilamathānuyogam ananuyuttā dukkham anariyam anatthasamhitam, sabbe te adukkhā anupaghātā anupāyāsā apariļāhā sammāpaṭipannā’ti – na evamāha. ‘Ananuyogo ca kho, adukkho eso dhammo anupaghātā anupāyāso apariļāho; sammāpaṭipadā’ti – iti vadam dhammadmeva deseti.

““Yesam kesañci bhavasamyojanam appahīnam, sabbe te sadukkhā saupaghātā saupāyāsā sapariļāhā micchāpaṭipannā’ti – na evamāha. ‘Bhavasamyojane ca kho appahīne bhavopi appahīno hotī’ti – iti vadam dhammadmeva deseti.

““Yesam kesañci bhavasamyojanam pahīnam, sabbe te adukkhā anupaghātā anupāyāsā apariļāhā sammāpaṭipannā’ti – na evamāha. ‘Bhavasamyojane ca kho pahīne bhavopi pahīno hotī’ti – iti vadam dhammadmeva deseti. Evam kho, bhikkhave, nevussādanā hoti na apasādanā, dhammaddesanā ca. ‘Ussādanañca jaññā, apasādanañca jaññā; ussādanañca īnatvā apasādanañca īnatvā nevussādeyya, na apasādeyya, dhammadmeva deseyyā’ti – iti yañ tam vuttam idametam paṭicca vuttam.

328. ““Sukhavinicchayam jaññā; sukhavinicchayam īnatvā ajjhattam sukhamanuyuñjeyyā’ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? Pañcime, bhikkhave, kāmaguñā. Katame pañca? Cakkhuviññeyyā rūpā iṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañyā, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañyā – ime kho, bhikkhave, pañca kāmaguñā. Yañ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukham somanassam idam vuccati kāmasukham mīlhasukham puthujjanasukham anariyasukham. ‘Na āsevitabbam, na bhāvetabbam, na bahulikātabbam, bhāyatabbam etassa sukhassā’ti – vadāmi. Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham pathamam jhānam upasampajja viharati. Vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati... pe... tatiyam jhānam... catuttham jhānam upasampajja viharati. Idam vuccati nekkhammasukham pavivekasukham upasamasukham sambodhisukham. ‘Āsevitabbam, bhāvetabbam, bahulikātabbam, na bhāyatabbam etassa sukhassā’ti – vadāmi. ‘Sukhavinicchayam jaññā; sukhavinicchayam īnatvā ajjhattam sukhamanuyuñjeyyā’ti – iti yañ tam vuttam idametam paṭicca vuttam.

329. ““Rahovādam na bhāseyya, sammukhā na khīnam bhañe’ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? Tatra, bhikkhave, yañ jaññā rahovādam abhūtam ataccham anatthasamhitam sasakkam [sampattam (ka.)] tam rahovādam na bhāseyya. Yampi jaññā rahovādam bhūtam taccham anatthasamhitam tassapi sikkheyya avacanāya. Yañca kho jaññā rahovādam bhūtam taccham atthasamhitam tatra kālaññū assa tassa rahovādassa vacanāya. Tatra, bhikkhave, yañ jaññā sammukhā khīnavādam abhūtam ataccham anatthasamhitam sasakkam tam sammukhā khīnavādam na bhāseyya. Yampi jaññā sammukhā khīnavādam bhūtam taccham anatthasamhitam tassapi sikkheyya avacanāya.

Yañca kho jaññā sammukhā khīṇavādām bhūtam tacchaṁ atthasamhitam tatra kālaññū assa tassa sammukhā khīṇavādassa vacanāya. ‘Rahovādām na bhāseyya, sammukhā na khīṇam bhaṇe’ti – iti yam tam vuttam, idametam paṭicca vuttam.

330. ““Ataramānova bhāseyya no taramāno’ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? Tatra, bhikkhave, taramānassa bhāsato kāyopi kilamati, cittampi upahaññati [ūhaññati (sī.)], saropi upahaññati [ūhaññati (sī.)], kañthopī āturīyati, avisat̄hampi hoti aviññeyyam taramānassa bhāsitam. Tatra, bhikkhave, ataramānassa bhāsato kāyopi na kilamati, cittampi na upahaññati, saropi na upahaññati, kañthopī na āturīyati, visañthampi hoti viññeyyam ataramānassa bhāsitam. ‘Ataramānova bhāseyya, no taramāno’ti – iti yam tam vuttam, idametam paṭicca vuttam.

331. ““Janapadaniruttiṁ nābhiniveseyya, samaññam nātidhāveyyā’ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? Kathañca, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro? Idha, bhikkhave, tadevekaccesu janapadesu ‘pāti’ti sañjānanti, ‘patta’nti sañjānanti, ‘vitta’nti [viñthanti (syā. kam.)] sañjānanti, ‘sarāva’nti sañjānanti ‘dhāropa’nti [harosanti (syā. kam.)] sañjānanti, ‘poṇa’nti sañjānanti, ‘pisīlava’nti [pisīlanti (sī. pī.), pipilanti (syā. kam.)] sañjānanti. Iti yathā yathā naṁ tesu tesu janapadesu sañjānanti tathā tathā thāmasā parāmāsā [parāmassa (sī.)] abhinivissa voharati – ‘idameva saccam, moghamāñña’nti. Evam kho, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro.

332. “Kathañca, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti samaññāya ca anatisāro? Idha, bhikkhave, tadevekaccesu janapadesu ‘pāti’ti sañjānanti, ‘patta’nti sañjānanti, ‘vitta’nti sañjānanti, ‘sarāva’nti sañjānanti, ‘dhāropa’nti sañjānanti, ‘poṇa’nti sañjānanti, ‘pisīlava’nti sañjānanti. Iti yathā yathā naṁ tesu tesu janapadesu sañjānanti ‘idam kira me [idam kira te ca (ka.)] āyasmanto sandhāya voharantī’ti tathā tathā voharati aparāmasam. Evam kho, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti, samaññāya ca anatisāro. ‘Janapadaniruttiṁ nābhiniveseyya samaññam nātidhāveyyā’ti – iti yam tam vuttam, idametam paṭicca vuttam.

333. “Tatra, bhikkhave, yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anatthasamhito, sadukkho eso dhammo saupaghāto saupāyāso sapariļāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo kāmapaṭisandhisukhino somanassānuyogam ananuyogo hīnam gammaṁ pothujjanikam anariyam anatthasamhitam, adukkho eso dhammo anupaghāto anupāyāso apariļāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

334. “Tatra, bhikkhave, yo attakilamathānuyogo dukkho anariyo anatthasamhito, sadukkho eso dhammo saupaghāto saupāyāso sapariļāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo attakilamathānuyogam ananuyogo dukkham anariyam anatthasamhitam, adukkho eso dhammo anupaghāto anupāyāso apariļāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

335. “Tatra, bhikkhave, yāyam majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī nānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati, adukkho eso dhammo anupaghāto anupāyāso apariļāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

336. “Tatra, bhikkhave, yāyam ussādanā ca apasādanā ca no ca dhammadesanā, sadukkho eso dhammo saupaghāto saupāyāso sapariļāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yāyam nevussādanā ca na apasādanā ca dhammadesanā ca, adukkho eso dhammo anupaghāto anupāyāso apariļāho; sammāpaṭipadā. Tasmā eso dhammo araṇo.

337. “Tatra, bhikkhave, yamidaṁ kāmasukham mīlhasukham pothujjanasukham anariyasukham, sadukkho eso dhammo saupaghāto saupāyāso sapariļāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yamidaṁ nekkhammasukham pavivekasukham upasamasukham sambodhisukham,

adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpaṭipadā. Tasmā eso dhammo arāṇo.

338. “Tatra, bhikkhave, yvāyam rahovādo abhūto ataccho anatthasam̄hito, sadukkho eso dhammo saupaghāto saupāyāso sapariłāho; micchāpaṭipadā. Tasmā eso dhammo sarāṇo. Tatra, bhikkhave, yvāyam rahovādo bhūto taccho anatthasam̄hito, sadukkho eso dhammo saupaghāto saupāyāso sapariłāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyam rahovādo bhūto taccho atthasam̄hito, adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpaṭipadā. Tasmā eso dhammo arāṇo.

339. “Tatra, bhikkhave, yvāyam sammukhā khīnavādo abhūto ataccho anatthasam̄hito, sadukkho eso dhammo saupaghāto saupāyāso sapariłāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyam sammukhā khīnavādo bhūto taccho anatthasam̄hito, sadukkho eso dhammo saupaghāto saupāyāso sapariłāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvāyam sammukhā khīnavādo bhūto taccho atthasam̄hito, adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpaṭipadā. Tasmā eso dhammo arāṇo.

340. “Tatra, bhikkhave, yamidam taramānassa bhāsitaṁ, sadukkho eso dhammo saupaghāto saupāyāso sapariłāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra, bhikkhave, yamidam ataramānassa bhāsitaṁ, adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpaṭipadā. Tasmā eso dhammo arāṇo.

341. “Tatra, bhikkhave, yvāyam janapadaniruttiyā ca abhiniveso samaññāya ca atisāro, sadukkho eso dhammo saupaghāto saupāyāso sapariłāho; micchāpaṭipadā. Tasmā eso dhammo saraṇo. Tatra bhikkhave, yvāyam janapadaniruttiyā ca anabhiniveso samaññāya ca anatisāro, adukkho eso dhammo anupaghāto anupāyāso aparilāho; sammāpaṭipadā. Tasmā eso dhammo arāṇo.

“Tasmātiha, bhikkhave, ‘saraṇañca dhammadā jāniśāma, arāṇañca dhammadā jāniśāma; saraṇañca dhammadā ñatvā arāṇañca dhammadā ñatvā arāṇapaṭipadā paṭipajjissāmā’ti evañhi vo, bhikkhave, sikkhitabbam. Subhūti ca pana, bhikkhave, kulaputto arāṇapaṭipadā paṭipanno”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Araṇavibhaṅgasuttam niṭṭhitam navamam.

10. Dhātuvibhaṅgasuttam

342. Evam me sutam – ekam samayam bhagavā magadhesu cārikām caramāno yena rājagahām tadavasari; yena bhaggavo kumbhakāro tenupasañkami; upasañkamitvā bhaggavaṁ kumbhakāram etadavoca – “sace te, bhaggava, agaru viharemu āvesane [viharāmāvesane (sī. pī.), viharāma nivesane (syā. kam.), viharemu nivesane (ka.)] ekaratta”nti. “Na kho me, bhante, garu. Atthi cettha pabbajito paṭhamam vāsūpagato. Sace so anujānāti, viharatha [vihara (sī. pī.)], bhante, yathāsukha”nti.

Tena kho pana samayena pukkusāti nāma kulaputto bhagavantam uddissa saddhāya agārasmā anagāriyam pabbajito. So tasmin kumbhakārāvesane [kumbhakāranivesane (syā. kam. ka.)] paṭhamam vāsūpagato hoti. Atha kho bhagavā yenāyasmā pukkusāti tenupasañkami; upasañkamitvā āyasmantam pukkusātim etadavoca – “sace te, bhikkhu, agaru viharemu āvesane ekaratta”nti. “Urundam, āvuso [ūrūndam (sī. syā. kam. pī.), urūddham (ka.) dī. ni. 2 sakappañhasuttaṭīkā oloketabbā], kumbhakārāvesanam. Viharatāyasmā yathāsukha”nti.

Atha kho bhagavā kumbhakārāvesanam pavisitvā ekamantam tiṇasanthārakam [tiṇasantharikam

(sī.), tiṇasantharakam (syā. kam.)] paññāpetvā nisīdi pallankam ābhujitvā ujuṃ kāyam pañidhāya parimukham satiṃ upaṭṭhapetvā. Atha kho bhagavā bahudeva rattim nisajjāya vītināmesi. Āyasmāpi kho pukkusāti bahudeva rattim nisajjāya vītināmesi.

Atha kho bhagavato etadahosi – “pāsādikam kho ayam kulaputto iriyati. Yaṃnūnāhaṃ puccheyya”nti. Atha kho bhagavā āyasmantam pukkusātim etadavoca – “kamṣi tvam, bhikkhu, uddissa pabbajito? Ko vā te satthā? Kassa vā tvam dhammam rocesi”ti? “Atthāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito. Tam kho pana bhagavantam gotamaṃ evam kalyāṇo kittisaddo abbhuggato – ‘iti so bhagavā araham sammāsambuddho vijjācaranasaṃpanno sugato lokavidū anuttaro purisadamasārathi satthā devamanussānam buddho bhagavā’ti. Tāham bhagavantam uddissa pabbajito. So ca me bhagavā satthā. Tassa cāham bhagavato dhammam rocemī”ti. “Kahaṃ pana, bhikkhu, etarahi so bhagavā viharati araham sammāsambuddho”ti. “Atthāvuso, uttaresu janapadesu sāvatthi nāma nagaram. Tattha so bhagavā etarahi viharati araham sammāsambuddho”ti. “Dīṭhapubbo pana te, bhikkhu, so bhagavā; disvā ca pana jāneyyāsi”ti? “Na kho me, āvuso, dīṭhapubbo so bhagavā; disvā cāham na jāneyya”nti.

Atha kho bhagavato etadahosi – “mamañca khvāyam [mam tvāyam (sī.), mamam khvāyam (syā. kam.), mam khvāyam (pī.)] kulaputto uddissa pabbajito. Yaṃnūnassāhaṃ dhammaṃ deseyya”nti. Atha kho bhagavā āyasmantam pukkusātim āmantesi – “dhammam te, bhikkhu, desessāmi. Tam suṇāhi, sādhukam manasi karohi; bhāsissāmī”ti. “Evamāvuso”ti kho āyasmā pukkusāti bhagavato paccassosi. Bhagavā etadavoca –

343. ““Chadhāturo [chaddhāturo (sī.)] ayam, bhikkhu, puriso chaphassāyatano atṭhārasamanopavicāro caturādhiṭṭhāno; yattha ṭhitam maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati. Paññam nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyya”ti – ayamuddeso dhātuvibhaṅgassa [chadhātuvibhaṅgassa (sī. syā. kam. pī.)].

344. ““Chadhāturo ayam, bhikkhu, puriso”ti – iti kho panetaṃ vuttam. Kiñcetam paṭicca vuttam? (Chayimā, bhikkhu, dhātuyo) [() natthi sī. pī. potthakesu] – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhadhātu, viññāṇadhadhātu. ‘Chadhāturo ayam, bhikkhu, puriso”ti – iti yaṃ tam vuttam, idametam paṭicca vuttam.

345. ““Chaphassāyatano ayam, bhikkhu, puriso”ti – iti kho panetaṃ vuttam. Kiñcetam paṭicca vuttam? Cakkhusamphassāyatanaṃ, sotasamphassāyatanaṃ, ghānasamphassāyatanaṃ, jivhāsamphassāyatanaṃ, kāyasamphassāyatanaṃ, manosamphassāyatanaṃ. ‘Chaphassāyatano ayam, bhikkhu, puriso”ti – iti yaṃ tam vuttam, idametam paṭicca vuttam.

346. ““Aṭṭhārasamanopavicāro ayam, bhikkhu, puriso”ti – iti kho panetaṃ vuttam. Kiñcetam paṭicca vuttam? Cakkhunā rūpaṃ disvā somanassatthānīyam rūpaṃ upavicarati, domanassatthānīyam rūpaṃ upavicarati, upekkhātthānīyam rūpaṃ upavicarati; sotena saddam sutvā...pe... ghānena gandham ghāyitvā... jivhāya rasam sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammam viññāya somanassatthānīyam dhammam upavicarati, domanassatthānīyam dhammam upavicarati, upekkhātthānīyam dhammam upavicarati – iti cha somanassupavicārā, cha domanassupavicārā, cha upekkhupavicārā. ‘Aṭṭhārasamanopavicāro ayam, bhikkhu, puriso”ti – iti yaṃ tam vuttam, idametam paṭicca vuttam.

347. ““Caturādhiṭṭhāno ayam, bhikkhu, puriso”ti – iti kho panetaṃ vuttam. Kiñcetam paṭicca vuttam? Paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno, upasamādhiṭṭhāno. ‘Caturādhiṭṭhāno ayam, bhikkhu, puriso”ti – iti yaṃ tam vuttam idametam paṭicca vuttam.

348. “‘Paññam nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? Kathañca, bhikkhu, paññam nappamajjati? Chayimā, bhikkhu, dhātuyo – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadadhātu, viññāṇadhātu.

349. “Kamatā ca, bhikkhu, pathavīdhātu? Pathavīdhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā pathavīdhātu? Yam ajjhattam paccattam kakkhaṭam kharigataṁ upādinnam [upādinnam (pī. ka.)], seyyathidam – kesā lomā nakhā dantā taco maṃsam nhāru atṭhi atṭhimiñjam [atṭhimiñjā (sī. pī.)] vakkam hadayaṁ yakanaṁ kilomakam pihakam papphāsam antam antaguṇam udariyanam karīsam, yan vā panaññampi kiñci ajjhattam paccattam kakkhaṭam kharigataṁ upādinnam – ayam vuccati, bhikkhu, ajjhattikā pathavīdhātu. Yā ceva kho pana ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu pathavīdhāturevesā. ‘Tam netam mama nesohamasmi na meso attā’ti – evametam yathābhūtam sammappaññāya daṭṭhabbam. Evametam yathābhūtam sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittam virājeti.

350. “Kamatā ca, bhikkhu, āpodhātu? Āpodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā āpodhātu? Yam ajjhattam paccattam āpo āpogataṁ upādinnam seyyathidam – pittam semhaṁ pubbo lohitam sedo medo assu vasā khelo siṅghānikā lasikā muttam, yan vā panaññampi kiñci ajjhattam paccattam āpo āpogataṁ upādinnam – ayam vuccati, bhikkhu, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhāturevesā. ‘Tam netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññāya daṭṭhabbam. Evametam yathābhūtam sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittam virājeti.

351. “Kamatā ca, bhikkhu, tejodhātu? Tejodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā tejodhātu? Yam ajjhattam paccattam tejo tejogataṁ upādinnam, seyyathidam – yena ca santappati, yena ca jīriyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitam sammā pariṇāmaṁ gacchati, yan vā panaññampi kiñci ajjhattam paccattam tejo tejogataṁ upādinnam – ayam vuccati, bhikkhu, ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhāturevesā. ‘Tam netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññāya daṭṭhabbam. Evametam yathābhūtam sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittam virājeti.

352. “Kamatā ca, bhikkhu, vāyodhātu? Vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā vāyodhātu? Yam ajjhattam paccattam vāyo vāyogataṁ upādinnam, seyyathidam – uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsayā [koṭṭhasayā (sī. syā. kam. pī.)] vātā aṅgamaṅgānusārino vātā assāso passāso iti, yan vā panaññampi kiñci ajjhattam paccattam vāyo vāyogataṁ upādinnam – ayam vuccati, bhikkhu, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhāturevesā. ‘Tam netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññāya daṭṭhabbam. Evametam yathābhūtam sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittam virājeti.

353. “Kamatā ca, bhikkhu, ākāsadadhātu? Ākāsadadhātu siyā ajjhattikā siyā bāhirā. Katamā ca, bhikkhu, ajjhattikā ākāsadadhātu? Yam ajjhattam paccattam ākāsam ākāsagataṁ upādinnam, seyyathidam – kanṇacchiddam nāsacchiddam mukhadvāram yena ca asitapītakhāyitasāyitam ajjhoharati, yattha ca asitapītakhāyitasāyitam santiṭhati, yena ca asitapītakhāyitasāyitam adhobhāgam [adhobhāgā (sī. syā. kam. pī.) devadūtasuttena sameti] nikhamati, yan vā panaññampi kiñci ajjhattam paccattam ākāsam ākāsagataṁ agham aghagataṁ vivaram vivaragataṁ asamphuṭham maṃsalohitehi upādinnam – ayam vuccati bhikkhu ajjhattikā ākāsadadhātu. Yā ceva kho pana ajjhattikā ākāsadadhātu yā ca bāhirā ākāsadadhātu ākāsadadhāturevesā. ‘Tam netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññāya daṭṭhabbam. Evametam yathābhūtam sammappaññāya disvā ākāsadadhātuyā nibbindati, ākāsadadhātuyā cittam virājeti.

354. “Athāparam viññāṇamyeva avasissati parisuddham pariyoḍatām. Tena ca viññāṇena kiṁ [tena viññāṇena kiñca (sī.)] vijānāti? ‘Sukha’ntipi vijānāti, ‘dukkha’ntipi vijānāti, ‘adukkhamasukha’ntipi vijānāti. Sukhavedaniyam, bhikkhu, phassam paṭicca uppajjati sukhā vedanā. So sukham vedanām vedayamāno ‘sukham vedanām vedayāmī’ti pajānāti. ‘Tasseva sukhavedaniyassa phassassa nirodhā yaṁ tajjam vedayitam sukhavedaniyam phassam paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

355. “Dukkhavedaniyam, bhikkhu, phassam paṭicca uppajjati dukkhā vedanā. So dukkham vedanām vedayamāno ‘dukkham vedanām vedayāmī’ti pajānāti. ‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṁ tajjam vedayitam dukkhavedaniyam phassam paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

356. “Adukkhamasukhavedaniyam, bhikkhu, phassam paṭicca uppajjati adukkhamasukhā vedanā. So adukkhamasukham vedanām vedayamāno ‘adukkhamasukham vedanām vedayāmī’ti pajānāti. ‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṁ tajjam vedayitam adukkhamasukhavedaniyam phassam paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

357. “Seyyathāpi, bhikkhu, dvinnam kāṭhānam saṅghatā [samphassa (sī. pī.), saṅghatā (syā. kam.)] samodhānā usmā jāyati, tejo abhinibbattati, tesamyeva dvinnam kāṭhānam nānābhāvā vikkhepā yā tajjā usmā sā nirujjhati, sā vūpasammati; evameva kho, bhikkhu, sukhavedaniyam phassam paticca uppajjati sukhā vedanā. So sukham vedanām vedayamāno ‘sukham vedanām vedayāmī’ti pajānāti. ‘Tasseva sukhavedaniyassa phassassa nirodhā yaṁ tajjam vedayitam sukhavedaniyam phassam paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

358. “Dukkhavedaniyam, bhikkhu, phassam paṭicca uppajjati dukkhā vedanā. So dukkham vedanām vedayamāno ‘dukkham vedanām vedayāmī’ti pajānāti. ‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṁ tajjam vedayitam dukkhavedaniyam phassam paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

359. “Adukkhamasukhavedaniyam, bhikkhu, phassam paticca uppajjati adukkhamasukhā vedanā. So adukkhamasukham vedanām vedayamāno ‘adukkhamasukham vedanām vedayāmī’ti pajānāti. ‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṁ tajjam vedayitam adukkhamasukhavedaniyam phassam paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

360. “Athāparam upekkhāyeva avasissati parisuddhā pariyoḍatā mudu ca kammaññā ca pabhassarā ca. Seyyathāpi, bhikkhu, dakkho suvaṇṇakārō vā suvaṇṇakārantevāsī vā ukkam bandheyya, ukkam bandhitvā ukkāmukham ālimpeyya, ukkāmukham ālimpetvā sañḍāsenā jātarūpaṁ gahetvā ukkāmukhe pakkhipeyya, tamenam kālena kālam abhidhameyya, kālena kālam udakena paripphoseyya, kālena kālam ajjhukekkheyya, tam hoti jātarūpaṁ [jātarūpaṁ dhantam (sī. pī.)] sudhantam niddhantam nīhaṭam [nihataṁ (syā. kam. ka.)] ninnītakasāvam [nihatakasāvam (ka.)] mudu ca kammaññāñca pabhassarañca, yassā yassā ca piññandhanavikatiyā ākañkhati – yadi paṭīkāya [pavaṭīkāya (sī. syā.)] yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya tañcassa attham anubhoti; evameva kho, bhikkhu, athāparam upekkhāyeva avasissati parisuddhā pariyoḍatā mudu ca kammaññā ca pabhassarā ca.

361. “So evam pajānāti – ‘imañce ahaṁ upekkham evam parisuddham evam pariyoḍatam ākāsānañcāyatanaṁ upasañhareyyam, tadanudhammañca cittam bhāveyyam. Evam me ayam upekkhā taññissitā tadupādānā ciram dīghamaddhānam tiṭṭheyya. Imañce ahaṁ upekkham evam parisuddham evam pariyoḍatam viññāṇañcāyatanaṁ upasañhareyyam, tadanudhammañca cittam bhāveyyam. Evam me ayam upekkhā taññissitā tadupādānā ciram dīghamaddhānam tiṭṭheyya. Imañce aham upekkham

evam parisuddham evam pariyodatam akiñcaññayatanam upasamhareyyam, tadanudhammañca cittam bhāveyyam. Evam me ayam upekkhā tamnissitā tadupādānā ciram dīghamaddhānam tiṭṭheyya. Imañce aham upekkham evam parisuddham evam pariyodatam nevasaññāsaññayatanam upasamhareyyam, tadanudhammañca cittam bhāveyyam. Evam me ayam upekkhā tamnissitā tadupādānā ciram dīghamaddhānam tiṭṭheyyā”ti.

362. “So evam pajānāti – ‘imañce aham upekkham evam parisuddham evam pariyodatam ākāsānañcāyatanañ upasamhareyyam, tadanudhammañca cittam bhāveyyam; sañkhatametam. Imañce aham upekkham evam parisuddham evam pariyodatam viññānañcāyatanañ upasamhareyyam, tadanudhammañca cittam bhāveyyam; sañkhatametam. Imañce aham upekkham evam parisuddham evam pariyodatam ākiñcaññayatanam upasamhareyyam, tadanudhammañca cittam bhāveyyam; sañkhatametam. Imañce aham upekkham evam parisuddham evam pariyodatam nevasaññāsaññayatanam upasamhareyyam, tadanudhammañca cittam bhāveyyam; sañkhatameta”nti.

“So neva tam abhisañkharoti, na abhisañcetayati bhavāya vā vibhavāya vā. So anabhisañkharonto anabhisañcetayanto bhavāya vā vibhavāya vā na kiñci loke upādiyati, anupādiyam na paritassati, aparitassam paccattamyeva parinibbāyati. ‘Khīṇā jāti, vusitam brahmacariyam, katham karaṇīyam, nāparam itthattāyā’ti pajānāti.

363. “So sukhañce vedanam vedeti, ‘sā anicca’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti. Dukkhañce vedanam vedeti, ‘sā anicca’ti pajānāti, **‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti. Adukkhamasukhañce vedanam vedeti, ‘sā anicca’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti.**

364. “So sukhañce vedanam vedeti, visamyutto nam vedeti; dukkhañce vedanam vedeti, visamyutto nam vedeti; adukkhamasukhañce vedanam vedeti, visamyutto nam vedeti. So kāyapariyantikam vedanam vedayamāno ‘kāyapariyantikam vedanam vedayāmī’ti pajānāti, jīvitapariyantikam vedanam vedayamāno ‘jīvitapariyantikam vedanam vedayāmī’ti pajānāti, ‘kāyassa bhedā param marañā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti.

365. “Seyyathāpi, bhikkhu, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyati; tasseva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā [anupāhārā (sī. pī.), anupādānā (ka.)] anāhāro nibbāyati; evameva kho, bhikkhu, kāyapariyantikam vedanam vedayamāno ‘kāyapariyantikam vedanam vedayāmī’ti pajānāti, jīvitapariyantikam vedanam vedayamāno ‘jīvitapariyantikam vedanam vedayāmī’ti pajānāti, ‘kāyassa bhedā param marañā uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti. Tasmā evam samannāgato bhikkhu iminā paramena paññādhīṭhānena samannāgato hoti. Esā hi, bhikkhu, paramā ariyā paññā yadidam – sabbadukkhakkhave ñāṇam.

366. “Tassa sā vimutti sacce ṭhitā akuppā hoti. Tañhi, bhikkhu, musā yam mosadhammam, tam saccam yam amosadhammam nibbānam. Tasmā evam samannāgato bhikkhu iminā paramena saccādhīṭhānena samannāgato hoti. Etañhi, bhikkhu, paramam ariyasaccam yadidam – amosadhammam nibbānam.

367. “Tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinnā. Tyāssa pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvamkatā āyatim anuppādadhammā. Tasmā evam samannāgato bhikkhu iminā paramena cāgādhīṭhānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo cāgo yadidam – sabbūpadhipaṭinissago.

368. “Tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo. Svāssa pahīno hoti

ucchinnamūlo tālāvatthukato anabhāvāmkato āyatim anuppādadhammo. Tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvāmkato āyatim anuppādadhammo. Tasseva kho pana pubbe aviddasuno avijjā hoti sammoho. Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvāmkato āyatim anuppādadhammo. Tasmā evam samannāgato bhikkhu iminā paramena upasamādhīthānena samannāgato hoti. Eso hi, bhikkhu, paramo ariyo upasamo yadidam – rāgadosamohānam upasamo. ‘Paññam nappamajjeyya, saccamanurakkheyya, cāgamanubrūheyya, santimeva so sikkheyyā’ti – iti yam tam vuttam, idametam paṭicca vuttam.

369. ““Yattha ṭhitam maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati’ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? ‘Asmī’ti, bhikkhu, maññitametam, ‘ayamahamasmī’ti maññitametam, ‘bhavissa’nti maññitametam, ‘na bhavissa’nti maññitametam, ‘rūpī bhavissa’nti maññitametam, ‘arūpī bhavissa’nti maññitametam, ‘saññī bhavissa’nti maññitametam, ‘asaññī bhavissa’nti maññitametam, ‘nevasaññīnāsaññī bhavissa’nti maññitametam. Maññitam, bhikkhu, rogo maññitam gaṇḍo maññitam sallam. Sabbamaññitānam tveva, bhikkhu, samatikkamā muni santoti vuccati. Muni kho pana, bhikkhu, santo na jāyati, na jīyati, na mīyati, na kuppati, na piheti. Tañhissa, bhikkhu, natthi yena jāyetha, ajāyamāno kim jīyissati, ajīyamāno kim mīyissati, amīyamāno kim kuppissati, akuppamāno kissa [kim (ka.)] pihessati? ‘Yattha ṭhitam maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati’ti – iti yam tam vuttam, idametam paṭicca vuttam. Imam kho me tvam, bhikkhu, sañkhittena chadhātuvibhangam dhārehī’ti.

370. Atha kho āyasmā pukkusāti – “satthā kira me anuppatto, sugato kira me anuppatto sammāsambuddho kira me anuppatto”ti utthāyāsanā ekaṁsam cīvaram katvā bhagavato pādesu sirasā nipativā bhagavantam etadavoca – “accayo mam, bhante, accagamā yathābālam yathāmūlham yathāakusalam, yoham bhagavantam āvusovādena samudācaritabbam amaññissam. Tassa me, bhante, bhagavā accayam accayato paṭiggaṇhātu āyatim samvarāyā”ti. “Tagga tvam, bhikkhu, accayo accagamā yathābālam yathāmūlham yathāakusalam, yam mam tvam āvusovādena samudācaritabbam amaññitha. Yato ca kho tvam, bhikkhu, accayam accayato disvā yathādhammaṁ paṭikarosi, tam te mayam patiggaṇhāma. Vuddhīhesā, bhikkhu, ariyassa vinaye yo accayam accayato disvā yathādhammaṁ paṭikaroti, āyatim samvaram āpajjati”ti. “Labheyyāham, bhante, bhagavato santike upasampada”nti. “Paripuṇṇam pana te, bhikkhu, pattacīvara”nti? “Na kho me, bhante, paripuṇṇam pattacīvara”nti. “Na kho, bhikkhu, tathāgatā apariṇṇapattacīvaraṁ upasampādentī”ti.

Atha kho āyasmā pukkusāti bhagavato bhāsitaṁ abhinanditvā anumoditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pattacīvarapariyesanam pakkāmi. Atha kho āyasmantam pukkusātim pattacīvarapariyesanam carantam vibbhanṭā gāvī [bhantagāvī (sī. pī.), gāvī (syā. kam.)] jīvitā voropesi. Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamīsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisidiṁsu. Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum – “yo so, bhante, pukkusāti nāma kulaputto bhagavatā sañkhittena ovādena ovadito so kālaṅkato. Tassa kā gati, ko abhisamparāyō”ti? “Paṇḍito, bhikkhave, pukkusāti kulaputto paccapādi dhammassānudhammaṁ, na ca mañ dhammādhikaraṇam vihesesi [viheṭhesi (sī. syā. kam.) viheseti (ka.)]. Pukkusāti, bhikkhave, kulaputto pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Dhātuvibhaṅgasuttam niṭṭhitam dasamam.

11. Saccavibhaṅgasuttam

371. Evam me sutam – ekam samayam bhagavā bārāṇasiyam viharati isipatane migadāye. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca –

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyam isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim, yadidam – catunnam ariyasaccānam ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammam. Katamesam catunnam? Dukkhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammam, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammam, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammam, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammam. Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyam isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim, yadidam – imesam catunnam ariyasaccānam ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammam.

“Sevatha, bhikkhave, sāriputtamoggallāne; bhajatha, bhikkhave, sāriputtamoggallāne. Pañditā bhikkhū anuggāhakā sabrahmacārīnam. Seyyathāpi, bhikkhave, janetā [janetti (sī. pī.)], evam sāriputto; seyyathāpi jātassa āpādetā, evam moggallāno. Sāriputto, bhikkhave, sotāpattiphale vineti, moggallāno uttamaththe. Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhitum desetum paññāpetum paṭṭhpetum vivaritum vibhajitum uttānīkātu”nti. Idamavoca bhagavā. Idam vatvāna sugato uṭṭhāyāsanā vihāram pāvisi.

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

“Tathāgatena, āvuso, arahatā sammāsambuddhena bārāṇasiyam isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim, yadidam – catunnam ariyasaccānam ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammam. Katamesam catunnam? Dukkhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammam, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammam, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammam, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammam.

373. “Katamañcāvuso, dukkham ariyasaccam? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkham, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampiccham na labhati tampi dukkham; saṃkhittena pañcupādānakkhandhā dukkhā.

“Katamā cāvuso, jāti? Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānam pātubhāvo āyatanañam paṭilābho, ayam vuccatāvuso – ‘jāti’”.

“Katamā cāvuso, jarā? Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccam pāliccam valittacatā āyuno saṃhāni indriyānam paripāko, ayam vuccatāvuso – ‘jarā’”.

“Katamañcāvuso, maraṇam? Yā tesam tesam sattānam tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānam maccu maraṇam kālamkiryā khandhānam bhedo kalearassa nikkhēpo jīvitindriyassupacchedo, idam vuccatāvuso – ‘maraṇam’”.

“Katamo cāvuso, soko? Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattam antosoko antoparisoko, ayam

vuccatāvuso – ‘soko’”.

“Katamo cāvuso, paridevo? Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattam paridevitattam, ayam vuccatāvuso – ‘paridevo’”.

“Katamañcāvuso, dukkham? Yaṁ kho, āvuso, kāyikam dukkham kāyikam asātam kāyasamphassajam dukkham asātam vedayitam, idam vuccatāvuso – ‘dukkham’”.

“Katamañcāvuso, domanassam? Yaṁ kho, āvuso, cetasikam dukkham cetasikam asātam manosamphassajam dukkham asātam vedayitam, idam vuccatāvuso – ‘domanassam’”.

“Katamo cāvuso, upāyāso? Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattam upāyāsitattam, ayam vuccatāvuso – ‘upāyāso’”.

“Katamañcāvuso, yampiccham na labhati tami dukkham? Jātidhammānam, āvuso, sattānam evam icchā uppajjati – ‘aho vata, mayam na jātidhammā assāma; na ca, vata, no jāti āgaccheyyā’ti. Na kho panetam icchāya pabbam. Idampi – ‘yampiccham na labhati tami dukkham’. Jarādhammānam, āvuso, sattānam...pe... byādhidhammānam, āvuso, sattānam... marañadhammānam, āvuso, sattānam... sokaparidevadukkhadomanassupāyāsadhammānam, āvuso, sattānam evam icchā uppajjati – ‘aho vata, mayam na sokaparidevadukkhadomanassupāyāsadhammā assāma; na ca, vata, no sokaparidevadukkhadomanassupāyāsā āgaccheyyu’nti. Na kho panetam icchāya pabbam. Idampi – ‘yampiccham na labhati tami dukkham’”.

“Katame cāvuso, saṃkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṁ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññānupādānakkhandho. Ime vuccantāvuso – ‘saṃkhittena pañcupādānakkhandhā dukkhā’. Idam vuccatāvuso – ‘dukkham ariyasaccam’”.

374. “Katamañcāvuso, dukkhasamudayam [dukkhasamudayo (syā. kam.)] ariyasaccam? Yāyam taṇhā ponobbhavikā [ponobbhavikā (sī. pī.)] nandirāgasahagatā [nandirāgasahagatā (sī. syā. kam. pī.)] tatrataṭābhinandinī, seyyathidaṁ – kāmataṇhā bhavataṇhā vibhavataṇhā, idam vuccatāvuso – ‘dukkhasamudayam [dukkhasamudayo (syā. kam.)] ariyasaccam’”.

“Katamañcāvuso, dukkhanirodham [dukkhanirodho (syā. kam.)] ariyasaccam? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo, idam vuccatāvuso – ‘dukkhanirodham [dukkhanirodho (syā. kam.)] ariyasaccam’”.

375. “Katamañcāvuso, dukkhanirodhagāminī paṭipadā ariyasaccam? Ayameva ariyo atṭhaṅgiko maggo, seyyathidaṁ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

“Kamatācāvuso, sammādiṭṭhi? Yaṁ kho, āvuso, dukkhe nāṇam, dukkhasamudaye nāṇam, dukkhanirodhe nāṇam, dukkhanirodhagāminiyā paṭipadāya nāṇam, ayam vuccatāvuso – ‘sammādiṭṭhi’”.

“Katamo cāvuso, sammāsaṅkappo? Nekhammasaṅkappo, abyāpādasaṅkappo, avihiṁsāsaṅkappo, ayam vuccatāvuso – ‘sammāsaṅkappo’”.

“Kamatā cāvuso, sammāvācā? Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya

veramaṇī, samphappalāpā veramaṇī, ayam vuccatāvuso – ‘sammāvācā’”.

“Katamo cāvuso, sammākammantī? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, ayam vuccatāvuso – ‘sammākammanto’”.

“Katamo cāvuso, sammāājīvo? Idhāvuso, ariyasāvako micchāājīvam pahāya sammāājīvena jīvikam kappeti, ayam vuccatāvuso – ‘sammāājīvo’”.

“Katamo cāvuso, sammāvāyāmo? Idhāvuso, bhikkhu anuppannānam pāpakkānam akusalānam dhammānam anuppādāya chandaṁ janeti vāyamati vīriyam ārabhati cittam paggaṇhāti padahati, uppannānam pāpakkānam akusalānam dhammānam pahānāya chandaṁ janeti vāyamati vīriyam ārabhati cittam paggaṇhāti padahati, anuppannānam kusalānam dhammānam uppādāya chandaṁ janeti vāyamati vīriyam ārabhati cittam paggaṇhāti padahati, uppannānam kusalānam dhammānam thitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyam ārabhati cittam paggaṇhāti padahati, ayam vuccatāvuso – ‘sammāvāyāmo’”.

“Kamatā cāvuso, sammāsatī? Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Vedanāsu vedanānupassī viharati...pe... citte cittānupassī viharati... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam, ayam vuccatāvuso – ‘sammāsatī’”.

“Katamo cāvuso, sammāsamādhi? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati, vitakkavīcārānam vūpasamā ajjhattam sampaśādanam cetaso ekodibhāvam avitakkaṁ avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati, pītiyā ca virāgā upekkhako ca viharati... pe... tatiyam jhānam... viharati, ayam vuccatāvuso – ‘sammāsamādhi’. Idam vuccatāvuso – ‘dukkhanirodhagāminī paṭipadā ariyasaccam’”.

“Tathāgatenāvuso, arahatā sammāsambuddhena bārāṇasiyam isipatane migadāye anuttaram dhammacakkam pavattitam appātiṇvattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim, yaditam – imesam catunnām ariyasaccānam ācikkhanā desanā paññāpanā paṭṭapanā vivaraṇā vibhajanā uttānīkamma”nti.

Idamavoca āyasmā sāriputto. Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṁ abhinandunti.

Saccavibhaṅgasuttam niṭṭhitam ekādasamam.

12. Dakkhināvibhaṅgasuttam

376. Evaṁ me sutam – ekam samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme. Atha kho mahāpajāpati [mahāpajāpatī (sī. syā. kam. pī.)] gotamī navam dussayugam ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnā kho mahāpajāpati gotamī bhagavantam etadavoca – “idam me, bhante, navam dussayugam bhagavantam uddissa sāmaṁ kantam sāmaṁ vāyitam. Tam me, bhante, bhagavā paṭiggaṇhātu anukampam upādāyā”ti. Evaṁ vutte, bhagavā mahāpajāpatim gotamiṁ etadavoca – “saṅghe, gotami, dehi. Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti. Dutiyampi kho mahāpajāpati gotamī bhagavantam etadavoca – “idam me, bhante, navam dussayugam bhagavantam uddissa sāmaṁ kantam sāmaṁ vāyitam. Tam me, bhante, bhagavā paṭiggaṇhātu anukampam upādāyā”ti. Dutiyampi kho bhagavā mahāpajāpatim gotamiṁ etadavoca – “saṅghe, gotami, dehi. Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti. Tatiyampi kho mahāpajāpati gotamī bhagavantam etadavoca – “idam me, bhante, navam dussayugam bhagavantam uddissa sāmaṁ kantam sāmaṁ vāyitam. Tam me, bhante,

bhagavā paṭiggaṇhātu anukampam upādāyā”ti. Tatiyampi kho bhagavā mahāpajāpatim gotamiṁ etadavoca – “saṅghe, gotami, dehi. Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgo cā”ti.

377. Evaṁ vutte, āyasmā ānando bhagavantam etadavoca – “paṭiggaṇhātu, bhante, bhagavā mahāpajāpatiyā gotamiyā navam dussayugam. Bahūpakārā [bahukārā (syā. kam.)], bhante, mahāpajāpati gotamī bhagavato mātucchā āpādikā posikā khīrassa dāyikā, bhagavantam janettiyā kālānkatāya thaññam pāyesi. Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī buddham saraṇam gatā, dhammam saraṇam gatā, saṅgham saraṇam gatā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅghe aveccappasādena samannāgatā ariyakantehi silehi samannāgatā. Bhagavantam, bhante, āgamma mahāpajāpati gotamī dukkhe nikkaṅkhā, dukkhasamudaye nikkaṅkhā, dukkhanirodhe nikkaṅkhā, dukkhanirodhagāminiyā paṭipadāya nikkaṅkhā. Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā”ti.

378. “Evametaṁ, ānanda. Yaṁ hānanda, puggalo puggalam āgamma buddham saraṇam gato hoti, dhammam saraṇam gato hoti, saṅgham saraṇam gato hoti, imassānanda, puggalassa iminā puggalena na suppatikāram vadāmi, yadidaṁ – abhivādana-paccuṭṭhāna-añjalikamma sāmīcikammacīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

“Yaṁ hānanda, puggalo puggalam āgamma pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, imassānanda, puggalassa iminā puggalena na suppatikāram vadāmi, yadidaṁ – abhivādana-paccuṭṭhāna-añjalikamma-sāmīcikammacīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

“Yaṁ hānanda, puggalo puggalam āgamma buddhe aveccappasādena samannāgato hoti, dhamme... saṅghe... ariyakantehi silehi samannāgato hoti, imassānanda, puggalassa iminā puggalena na suppatikāram vadāmi, yadidaṁ – abhivādana-paccuṭṭhāna-añjalikamma-sāmīcikammacīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

“Yaṁ hānanda, puggalo puggalam āgamma dukkhe nikkaṅkho hoti, dukkhasamudaye nikkaṅkho hoti, dukkhanirodhe nikkaṅkho hoti, dukkhanirodhagāminiyā paṭipadāya nikkaṅkho hoti, imassānanda, puggalassa iminā puggalena na suppatikāram vadāmi, yadidaṁ – abhivādana-paccuṭṭhāna-añjalikamma-sāmīcikamma-cīvarapiṇḍapātasenāsanagilā- nappaccayabhesajjaparikkhārānuppadānena.

379. “Cuddasa kho panimānanda, pāṭipuggalikā dakkhiṇā. Katamā cuddasa? Tathāgate arahante sammāsambuddhe dānam deti – ayam paṭhamā pāṭipuggalikā dakkhiṇā. Paccekasambuddhe [paccekabuddhe (sī. pī.)] dānam deti – ayam dutiyā pāṭipuggalikā dakkhiṇā. Tathāgatasāvake arahante dānam deti – ayam tatiyā pāṭipuggalikā dakkhiṇā. Arahattaphalasacchikiriyāya paṭipanne dānam deti – ayam catutthī pāṭipuggalikā dakkhiṇā. Anāgāmissa dānam deti – ayam pañcamī pāṭipuggalikā dakkhiṇā. Anāgāmiphalasacchikiriyāya paṭipanne dānam deti – ayam chatthī pāṭipuggalikā dakkhiṇā. Sakadāgāmissa dānam deti – ayam sattamī pāṭipuggalikā dakkhiṇā. Sakadāgāmiphalasacchikiriyāya paṭipanne dānam deti – ayam aṭṭhamī pāṭipuggalikā dakkhiṇā. Sotāpanne dānam deti – ayam navamī pāṭipuggalikā dakkhiṇā. Sotāpattiphalasacchikiriyāya paṭipanne dānam deti – ayam dasamī pāṭipuggalikā dakkhiṇā. Bāhirake kāmesu vītarāge dānam deti – ayam ekādasamī pāṭipuggalikā dakkhiṇā. Puthujjanasīlavante dānam deti – ayam dvādasamī pāṭipuggalikā dakkhiṇā. Puthujjanadussile dānam deti – ayam terasamī pāṭipuggalikā dakkhiṇā. Tiracchānagate dānam deti – ayam cuddasamī pāṭipuggalikā dakkhiṇātī.

“Tatrānanda, tiracchānagate dānam datvā sataguṇā dakkhiṇā pāṭikaṅkhitabbā, puthujjanadussile dānam datvā sahassaguṇā dakkhiṇā pāṭikaṅkhitabbā, puthujjanasīlavante dānam datvā satasahassaguṇā dakkhiṇā pāṭikaṅkhitabbā, bāhirake kāmesu vītarāge dānam datvā koṭisatasahassaguṇā dakkhiṇā pāṭikaṅkhitabbā, sotāpattiphalasacchikiriyāya paṭipanne dānam datvā asaṅkheyā appameyyā dakkhiṇā pāṭikaṅkhitabbā, ko pana vādo sotāpanne, ko pana vādo sakadāgāmiphalasacchikiriyāya paṭipanne, ko pana vādo sakadāgāmissa, ko pana vādo anāgāmiphalasacchikiriyāya paṭipanne, ko pana vādo anāgāmissa, ko pana vādo arahattaphalasacchikiriyāya paṭipanne, ko pana vādo arahante, ko pana vādo paccekasambuddhe, ko pana vādo tathāgate arahante sammāsambuddhe!

380. “Satta kho panimānanda, saṅghagatā dakkhiṇā. Katamā satta? Buddhappamukhe ubhatosaṅge dānam deti – ayam paṭhamā saṅghagatā dakkhiṇā. Tathāgate parinibbute ubhatosaṅge dānam deti – ayam dutiyā saṅghagatā dakkhiṇā. Bhikkhusaṅge dānam deti – ayam tatiyā saṅghagatā dakkhiṇā. Bhikkhunisaṅge dānam deti – ayam catutthī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhū ca bhikkhuniyo ca saṅghato uddissathā’ti dānam deti – ayam pañcamī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhū saṅghato uddissathā’ti dānam deti – ayam chaṭṭhī saṅghagatā dakkhiṇā. ‘Ettakā me bhikkhuniyo saṅghato uddissathā’ti dānam deti – ayam sattamī saṅghagatā dakkhiṇā.

“Bhavissanti kho panānanda, anāgatamaddhānam gotrabhuno kāsāvakaṇṭhā dussīlā pāpadhammā. Tesu dussīlesu saṅgham uddissa dānam dassanti. Tadāpāham, ānanda, saṅghagataṁ dakkhiṇam asaṅkheyayam appameyyayam vadāmi. Na tvevāham, ānanda, kenaci pariyāyena saṅghagatāya dakkhiṇaya pāṭipuggalikam dānam mahapphalataram vadāmi.

381. “Catasso kho imā, ānanda, dakkhiṇā visuddhiyo. Katamā catasso? Atthānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato. Atthānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato. Atthānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato. Atthānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

“Kathañcānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato? Idhānanda, dāyako hoti sīlavā kalyāṇadhammo, paṭiggāhakā honti dussīlā pāpadhammā – evam̄ kho, ānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

“Kathañcānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato? Idhānanda, dāyako hoti dussīlo pāpadhammo, patiggāhakā ca honti sīlavanto [sīlavantā (sī.)] kalyāṇadhammā – evam̄ kho, ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

“Kathañcānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato? Idhānanda, dāyako ca hoti dussīlo pāpadhammo, patiggāhakā ca honti sīlavanto kalyāṇadhammā – evam̄ kho, ānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

“Kathañcānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca? Idhānanda, dāyako ca hoti sīlavā kalyāṇadhammo, paṭiggāhakā ca honti sīlavanto kalyāṇadhammā – evam̄ kho, ānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca. Imā kho, ānanda, catasso dakkhiṇā visuddhiyo”ti.

Idamavoca bhagavā. Idam vatvāna sugato athāparam etadavoca satthā –

382. “Yo sīlavā dussīlesu dadāti dānam,
Dhammena laddham [laddhā (sī. pī.)] supasannacitto;
Abhisaddham kammaphalam ulāram,
Sā dakkhiṇā dāyakato visujjhati.

“Yo dussīlo sīlavantesu dadāti dānam,

Adhammena laddham appasannacitto;
 Anabhisaddaham kammaphalam ularam,
 Sā dakkhiṇā paṭiggāhakato visujjhati.

“Yo dussilo dussilesu dadāti dānam,
 Adhammena laddham appasannacitto;
 Anabhisaddaham kammaphalam ularam,
 Na tam dānam vipulapphalanti brumi.

“Yo sīlavā sīlavantesu dadāti dānam,
 Dhammena laddham supasannacitto;
 Abhisaddaham kammaphalam ularam,
 Tam ve dānam vipulapphalanti brumi [sā dakkhiṇā nevubhato visujjhati (sī. pī.)].

“Yo vītarāgo vītarāgesu dadāti dānam,
 Dhammena laddham supasannacitto;
 Abhisaddaham kammaphalam ularam,
 Tam ve dānam āmisadānānamagga” [tam ve dānam vipulanti brumi (sī.)] nti.

Dakkhiṇāvibhaṅgasuttam niṭhitam dvādasamam.

Vibhaṅgavaggo niṭhito catuttho.

Tassuddānam –
 Bhaddekānandakaccāna, lomasakaṅgiyāsubho;
 Mahākammasaḷayatanavibhaṅgā, uddesaaraṇā dhātu saccam.

Dakkhiṇāvibhaṅgasuttanti.

5. Salāyatana-vaggo

1. Anāthapiṇḍikovādasuttam

383. Evaṁ me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bālhagilāno. Atha kho anāthapiṇḍiko gahapati aññataram purisam āmantesi – “ehi tvam, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi [vandāhi evañca vadehi (sabbattha) aññasuttesu pana natthi] – ‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno. So bhagavato pāde sirasā vandatī’ti. Yena cāyasmā sāriputto tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato sāriputtassa pāde sirasā vandāhi [vandāhi evañca vadehi (sabbattha) aññasuttesu pana natthi] – ‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno. So āyasmato sāriputtassa pāde sirasā vandatī’ti. Evañca vadehi – ‘sādhu kira, bhante, āyasmā sāriputto yena anāthapiṇḍikassa gahapatissa nivesanam tenupasaṅkamatu anukampam upādāyā’’ti.

“Evaṁ, bhante”ti kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho so puriso bhagavantam etadavoca – “anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno. So bhagavato pāde sirasā vandatī”ti. Yena cāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantam sāriputtam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho so puriso āyasmantam sāriputtam etadavoca – “anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bālhagilāno. So āyasmato sāriputtassa

pāde sirasā vandati; evañca vadeti – ‘sādhu kira, bhante, āyasmā sāriputto yena anāthapiñḍikassa gahapatissa nivesanam tenupasañkamatu anukampam upādāyā’’ti. Adhivāsesi kho āyasmā sāriputto tuñhibhāvena.

384. Atha kho āyasmā sāriputto nivāsetvā pattacīvaramādāya āyasmatā ānandena pacchāsamañena yena anāthapiñḍikassa gahapatissa nivesanam tenupasañkami; upasañkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā sāriputto anāthapiñḍikam gahapatiṁ etadavoca – ‘‘kacci te, gahapati, khamanīyam, kacci yāpanīyam? Kacci te dukkhā vedanā pañkkamanti, no abhikkamanti; pañkkamosānam paññāyati, no abhikkamo’’ti?

“Na me, bhante sāriputta, khamanīyam na yāpanīyam. Bālhā me dukkhā vedanā abhikkamanti, no pañkkamanti; abhikkamosānam paññāyati, no pañkkamo. Seyyathāpi, bhante sāriputta, balavā puriso tiñhena sikharena muddhani [muddhānam (sī. syā. kam. pī.)] abhimattheyya [abhimanttheyya (sī. pī.)]; evameva kho me, bhante sāriputta, adhimattā vātā muddhani [ohananti (syā. kam.)] ūhananti [adhimattā vātā sīlam parikantanti (sī. syā. kam.)]. Na me, bhante sāriputta, khamanīyam na yāpanīyam. Bālhā me dukkhā vedanā abhikkamanti, no pañkkamanti; abhikkamosānam paññāyati, no pañkkamo. Seyyathāpi, bhante sāriputta, balavā puriso dalhena varattakhañdena sīse sīsaveñham dadeyya; evameva kho me, bhante sāriputta, adhimattā sīse sīsavedanā. Na me, bhante sāriputta, khamanīyam na yāpanīyam. Bālhā me dukkhā vedanā abhikkamanti, no pañkkamanti; abhikkamosānam paññāyati, no pañkkamo. Seyyathāpi, bhante sāriputta, dakkho goghātako vā goghātakantevāsi vā tiñhena govikantanena kucchim parikantteyya; evameva kho me, bhante sāriputta, adhimattā vātā kucchim parikantanti. Na me, bhante sāriputta, khamanīyam na yāpanīyam. Bālhā me dukkhā vedanā abhikkamanti, no pañkkamanti; abhikkamosānam paññāyati, no pañkkamo. Seyyathāpi, bhante sāriputta, dve balavanto purisā dubbalataram purisañ nānābhāhsu gahetvā aṅgārakāsuyā santāpeyyum, samparitāpeyyum; evameva kho me, bhante sāriputta, adhimatto kāyasmim dāho. Na me, bhante sāriputta, khamanīyam na yāpanīyam. Bālhā me dukkhā vedanā abhikkamanti, no pañkkamanti; abhikkamosānam paññāyati, no pañkkamo’’ti.

385. “Tasmātiha te, gahapati, evam sikkhitabbam – ‘na cakkhum upādiyissāmi, na ca me cakkhunissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam.

“Tasmātiha te, gahapati, evam sikkhitabbam – ‘na sotam upādiyissāmi, na ca me sotanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na ghānam upādiyissāmi, na ca me ghānanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na jivham upādiyissāmi, na ca me jivhānissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na kāyam upādiyissāmi, na ca me kāyanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na manam upādiyissāmi, na ca me manonissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam.

“Tasmātiha te, gahapati, evam sikkhitabbam – ‘na rūpam upādiyissāmi, na ca me rūpanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na saddam upādiyissāmi... pe... na gandham upādiyissāmi... na rasam upādiyissāmi... na phoṭṭhabbam upādiyissāmi... na dhammañ upādiyissāmi na ca me dhammanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam.

“Tasmātiha te, gahapati, evam sikkhitabbam – ‘na cakkhuviññānam upādiyissāmi, na ca me cakkhuviññānanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na sotaviññānam upādiyissāmi... na ghānaviññānam upādiyissāmi... na jivhāviññānam upādiyissāmi... na kāyaviññānam upādiyissāmi... na manoviññānam upādiyissāmi na ca me manoviññānanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam.

“Tasmātiha te, gahapati, evam sikkhitabbam – ‘na cakkhusamphassam upādiyissāmi, na ca me cakkhusamphassanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na sotasamphassam upādiyissāmi... na ghānasamphassam upādiyissāmi... na jivhāsamphassam upādiyissāmi... na kāyasamphassam upādiyissāmi... na manosamphassam upādiyissāmi, na ca me manosamphassanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam.

“Tasmātiha te, gahapati, evam sikkhitabbam – ‘na cakkhusamphassajam vedanam upādiyissāmi, na ca me cakkhusamphassajāvedanānissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na sotasamphassajam vedanam upādiyissāmi... na ghānasamphassajam vedanam upādiyissāmi... na jivhāsamphassajam vedanam upādiyissāmi... na kāyasamphassajam vedanam upādiyissāmi... na manosamphassajam vedanam upādiyissāmi, na ca me manosamphassajāvedanānissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam.

386. “Tasmātiha te, gahapati, evam sikkhitabbam – ‘na pathavīdhātum upādiyissāmi, na ca me pathavīdhātunissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na āpodhātum upādiyissāmi... na tejodhātum upādiyissāmi... na vāyodhātum upādiyissāmi... na ākāsadadhātum upādiyissāmi... na viññānadadhātum upādiyissāmi, na ca me viññānadadhātunissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam.

“Tasmātiha te, gahapati, evam sikkhitabbam – ‘na rūpam upādiyissāmi, na ca me rūpanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na vedanam upādiyissāmi... na saññam upādiyissāmi... na saṅkhāre upādiyissāmi... na viññānam upādiyissāmi, na ca me viññānanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam.

“Tasmātiha te, gahapati, evam sikkhitabbam – ‘na ākāsānañcāyatanaṁ upādiyissāmi, na ca me ākāsānañcāyatanañcāyatanaṁ viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na viññānañcāyatanaṁ upādiyissāmi... na ākiñcaññāyatanaṁ upādiyissāmi... na nevasaññānāsaññāyatanaṁ upādiyissāmi na ca me nevasaññānāsaññāyatanañcāyatanaṁ viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam.

“Tasmātiha te, gahapati, evam sikkhitabbam – ‘na idhalokam upādiyissāmi, na ca me idhalokanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘na paralokam upādiyissāmi, na ca me paralokanissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabbam. Tasmātiha te, gahapati, evam sikkhitabbam – ‘yampi me dīṭham sutam mutam viññātam pattam pariyesitam anupariyesitam anucaritam manasā tampi na upādiyissāmi, na ca me tamnissitam viññānam bhavissatī’ti. Evañhi te, gahapati, sikkhitabba’nti.

387. Evam vutte, anāthapiṇḍiko gahapati parodi, assūni pavattesi. Atha kho āyasmā ānando anāthapiṇḍikam gahapatiṁ etadavoca – “olīyasi kho tvam, gahapati, saṃśidasi kho tvam, gahapati”’ti? “Nāham, bhante ānanda, olīyāmi, napi saṃśidāmi; api ca me dīgharattam satthā payirupāsito manobhāvanīyā ca bhikkhū; na ca me evarūpī dhammī kathā sutapubbā”’ti. “Na kho, gahapati, gihīnam odātavasanānam evarūpī dhammī kathā paṭibhāti; pabbajitānam kho, gahapati, evarūpī dhammī kathā paṭibhāti”’ti. “Tena hi, bhante sāriputta, gihīnampi odātavasanānam evarūpī dhammī kathā paṭibhātu. Santi hi, bhante, kulaputtā apparajakkhajātikā, assavanatā dhammassa parihāyanti; bhavissanti dhammassa aññatāro”’ti.

Atha kho āyasmā ca sāriputto āyasmā ca ānando anāthapiṇḍikam gahapatiṁ iminā ovādena ovaditvā utṭhāyāsanā pakkamīṣu. Atha kho anāthapiṇḍiko gahapati, acirapakkante āyasmante ca sāriputte āyasmante ca ānande, kālamakāsi tusitam kāyam upapajji. Atha kho anāthapiṇḍiko devaputto abhikkantāya rattiyā abhikkantavaṇo kevalakappam jetavanam obhāsetvā yena bhagavā

tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam aṭṭhāsi. Ekamantam jñhito kho anāthapiṇḍiko devaputto bhagavantam gāthāhi ajjhabhāsi –

“Idañhi tam jetavanam, isisaṅghanisevitam;
Āvuttham dhammarājena, pītisañjananam mama.

“Kammañ vijjā ca dhammo ca, sīlam jīvitamuttamam;
Etena maccā sujjhanti, na gottena dhanena vā.

“Tasmā hi paññito poso, sampassam atthamattano;
Yoniso vicine dhammam, evam tattha visujjhati.

“Sāriputtova paññāya, sīlena upasamena;
Yopi pāraṅgato bhikkhu, etāvaparamo siyā”ti.

Idamavoca anāthapiṇḍiko devaputto. Samanuñño satthā ahosi. Atha kho anāthapiṇḍiko devaputto – “samanuñño me satthā”ti bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyi.

388. Atha kho bhagavā tassā rattiya accayena bhikkhū āmantesi – “imam, bhikkhave, rattim aññataro devaputto abhikkantāya rattiya abhikkantavañño kevalakappam jetavanam obhāsetvā yenāham tenupasaṅkami; upasaṅkamitvā mam abhivādetvā ekamantam aṭṭhāsi. Ekamantam jñhito kho so devaputto mam gāthāhi ajjhabhāsi –

“Idañhi tam jetavanam, isisaṅghanisevitam;
Āvuttham dhammarājena, pītisañjananam mama.

“Kammañ vijjā ca dhammo ca, sīlam jīvitamuttamam;
Etena maccā sujjhanti, na gottena dhanena vā.

“Tasmā hi paññito poso, sampassam atthamattano;
Yoniso vicine dhammam, evam tattha visujjhati.

“Sāriputtova paññāya, sīlena upasamena;
Yopi pāraṅgato bhikkhu, etāvaparamo siyā”ti.

“Idamavoca, bhikkhave, so devaputto. ‘Samanuñño me satthā’ti mam abhivādetvā padakkhiṇam katvā tatthevantaradhāyi”ti.

Evam vutte, āyasmā ānando bhagavantam etadavoca – “so hi nūna so, bhante, anāthapiṇḍiko devaputto bhavissati. Anāthapiṇḍiko, bhante, gahapati āyasmante sāriputte abhippasanno ahosī”ti.
“Sādhu, sādhu, ānanda! Yāvatakanam kho, ānanda, takkāya pātabbam, anuppattam tam tayā.
Anāthapiṇḍiko so, ānanda, devaputto”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitañ abhinandīti.

Anāthapiṇḍikovādasuttam niṭṭhitam paṭhamam.

2. Channovādasuttam

389. Evam me sutam – ekam samayañ bhagavā rājagahe viharati veļuvane kalandakanivāpe. Tena

kho pana samayena āyasmā ca sāriputto āyasmā ca mahācundo āyasmā ca channo gijjhakūṭe pabbate viharanti. Tena kho pana samayena āyasmā channo ābādhiko hoti dukkhito bālhagilāno. Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā mahācundo tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahācundaṁ etadavoca – “āyāmāvuso cunda, yenāyasmā channo tenupasaṅkamissāma gilānapucchakā”ti. “Evamāvuso”ti kho āyasmā mahācundo āyasmato sāriputtassa paccassosi.

Atha kho āyasmā ca sāriputto āyasmā ca mahācundo yenāyasmā channo tenupasaṅkamīṣu; upasaṅkamitvā āyasmataṁ channena saddhiṁ sammodiṁsu. Sammodanīyaṁ katham sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ channam etadavoca – “kacci te, āvuso channa, khamanīyaṁ, kacci yāpanīyaṁ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānam paññāyati, no abhikkamo”ti?

“Na me, āvuso sāriputta, khamanīyaṁ na yāpanīyaṁ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānam paññāyati, no paṭikkamo. Seyyathāpi, āvuso sāriputta, balavā puriso tiñhena sikharena muddhani abhimattheyya; evameva kho me, āvuso sāriputta, adhimattā vātā muddhani ūhananti. Na me, āvuso sāriputta, khamanīyaṁ na yāpanīyaṁ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānam paññāyati no paṭikkamo. Seyyathāpi, āvuso sāriputta, balavā puriso dālhena varattakkhaṇḍena sīse sīsaveṭham dadeyya; evameva kho me, āvuso sāriputta, adhimattā sīse sīsavedanā. Na me, āvuso sāriputta, khamanīyaṁ na yāpanīyaṁ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānam paññāyati, no paṭikkamo. Seyyathāpi, āvuso sāriputta, dakkho goghātako vā goghātakantevāsī vā tiñhena govikantanena kucchiṁ parikanteyya; evameva kho me, āvuso sāriputta, adhimattā vātā kucchiṁ parikantanti. Na me, āvuso sāriputta, khamanīyaṁ na yāpanīyaṁ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānam paññāyati, no paṭikkamo. Seyyathāpi, āvuso sāriputta, dve balavanto purisā dubbalataram purisaṁ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyum samparitāpeyyum; evameva kho me, āvuso sāriputta, adhimatto kāyasmiṁ dāho. Na me, āvuso sāriputta, khamanīyaṁ na yāpanīyaṁ. Bālhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānam paññāyati, no paṭikkamo. Sattham, āvuso sāriputta, āharissāmi, nāvakaṅkhāmi jīvita”nti.

390. “Māyasmā channo sattham āharesi. Yāpetāyasmā channo. Yāpentam mayam āyasmantaṁ channam icchāma. Sace āyasmato channassa natthi sappāyāni bhojanāni, aham āyasmato channassa sappāyāni bhojanāni pariyesissāmi. Sace āyasmato channassa natthi sappāyāni bhesajjāni, aham āyasmato channassa sappāyāni bhesajjāni pariyesissāmi. Sace āyasmato channassa natthi patirūpā upaṭṭhākā, aham āyasmantaṁ channam upaṭṭhahissāmi. Māyasmā channo sattham āharesi. Yāpetāyasmā channo. Yāpentam mayam āyasmantaṁ channam icchāmā”ti.

“Napi me, āvuso sāriputta, natthi sappāyāni bhojanāni; napi me natthi sappāyāni bhesajjāni; napi me natthi patirūpā upaṭṭhākā; api cāvuso sāriputta, paricinṇo me satthā dīgharattam manāpeneva no amanāpena. Etañhi, āvuso sāriputta, sāvakassa patirūpam yaṁ satthāram paricareyya manāpeneva no amanāpena. ‘Anupavajjam channo bhikkhu sattham āharissatī’ti evametam [evameva kho tvam (ka.)], āvuso sāriputta, dhārehī”ti. “Puccheyyāma mayam āyasmantaṁ channam kañcideva desam, sace āyasmā channo okāsam karoti pañhassa veyyākaranāyā”ti. “Pucchāvuso sāriputta, sutvā vedissāmī”ti.

391. “Cakkhum, āvuso channa, cakkhuviññāṇam cakkhuviññāṇaviññātabbe dhamme ‘etam mama, esohamasmi, eso me attā’ti samanupassasi? Sotam, āvuso channa, sotaviññāṇam...pe... ghānam, āvuso channa, ghānaviññāṇam... jivham, āvuso channa, jivhāviññāṇam ... kāyam, āvuso channa, kāyaviññāṇam... manam, āvuso channa, manoviññāṇam manoviññāṇaviññātabbe dhamme ‘etam mama, esohamasmi, eso me attā’ti samanupassasī”ti?

“Cakkhum, āvuso sāriputta, cakkhuviññāṇam cakkhuviññāṇaviññātabbe dhamme ‘netam mama,

nesohamasmi, na meso attā'ti samanupassāmi. Sotam, āvuso sāriputta...pe... ghānam, āvuso sāriputta... jivham, āvuso sāriputta... kāyam, āvuso sāriputta... manam, āvuso sāriputta, manoviññānam manoviññānaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā'ti samanupassāmi’ti.

392. “Cakkhusmim, āvuso channa, cakkhuviññāne cakkhuviññānaviññātabbesu dhammesu kim disvā kim abhiññāya cakkhum cakkhuviññānam cakkhuviññānaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā'ti samanupassasi? Sotasmim, āvuso channa, sotaviññāne ... ghānamsmim, āvuso channa, ghānaviññāne... jivhāya, āvuso channa, jivhāviññāne... kāyasmim, āvuso channa, kāyaviññāne... manasmim, āvuso channa, manoviññāne manoviññānaviññātabbesu dhammesu kim disvā kim abhiññāya manam manoviññānam manoviññānaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā'ti samanupassasī’ti?

“Cakkhusmim, āvuso sāriputta, cakkhuviññāne cakkhuviññānaviññātabbesu dhammesu nirodham disvā nirodham abhiññāya cakkhum cakkhuviññānam cakkhuviññānaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā'ti samanupassāmi. Sotasmim, āvuso sāriputta, sotaviññāne... ghānamsmim, āvuso sāriputta, ghānaviññāne... jivhāya, āvuso sāriputta, jivhāviññāne... kāyasmim, āvuso sāriputta, kāyaviññāne... manasmim, āvuso sāriputta, manoviññāne manoviññānaviññātabbesu dhammesu nirodham disvā nirodham abhiññā manam manoviññānam manoviññānaviññātabbe dhamme ‘netam mama, nesohamasmi, na meso attā'ti samanupassāmi’ti.

393. Evam vutte, āyasmā mahācundo āyasmantam channam etadavoca – “tasmātiha, āvuso channa, idampi tassa bhagavato sāsanam [vacanam (si.)], niccakappam manasi kātabbam – ‘nissitassa calitam, anissitassa calitam natthi. Calite asati passaddhi, passaddhiyā sati nati na hoti. Natiyā asati āgatigati na hoti. Āgatigatiyā asati cutūpapāto na hoti. Cutūpapāte asati nevidha na huram na ubhayamantarena. Esevanto dukkhassā’’ti. Atha kho āyasmā ca sāriputto āyasmā ca mahācundo āyasmantam channam iminā ovādena ovaditvā uṭṭhāyāsanā pakkamiṁsu.

394. Atha kho āyasmā channo acirapakkante āyasmante ca sāripitte āyasmante ca mahācunde sattham āharesi. Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā sāriputto bhagavantam etadavoca – “āyasmatā, bhante, channena sattham āharitaṁ. Tassa kā gati, ko abhisamparāyo’ti? “Nanu te, sāriputta, channena bhikkhunā sammukhāyeva anupavajjata byākatā”ti? “Atthi, bhante, pubbajiram [pappajitañhitam (ka.), upavajjitatam (ka.), pubbavijjanaṁ, pubbavijjhanaṁ, pubbaviciram (saṁyuttake)] nāma vajjigāmo. Tatthāyasmato channassa mittakulāni suhajjakulāni upavajjajakulāni”ti. “Honti [posanti (ka.)] hete, sāriputta, channassa bhikkhuno mittakulāni suhajjakulāni upavajjajakulāni. Nāham, sāriputta, ettāvatā ‘saupavajjo’ti vadāmi. Yo kho, sāriputta, imañca kāyam nikhipati aññañca kāyam upādiyati tamaham ‘saupavajjo’ti vadāmi. Tam channassa bhikkhuno natthi. ‘Anupavajjo channo bhikkhu sattham āharesi’ti evametam, sāriputta, dhārehī’ti.

Idamavoca bhagavā. Attamano āyasmā sāriputto bhagavato bhāsitam abhinandīti.

Channovādasuttam niṭṭhitam dutiyam.

3. Puṇṇovādasuttam

395. Evam me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā puṇṇo sāyanhasamayam paṭisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā puṇṇo bhagavantam etadavoca – “sādhu mam, bhante, bhagavā saṅkhittena ovādena ovadatu, yamaham bhagavato dhammam sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyya”nti. “Tena hi, puṇṇa, sunāhi, sādhukam manasi karohi; bhāsissāmī”ti. “Evam, bhante”ti kho āyasmā puṇṇo bhagavato

paccassosi. Bhagavā etadavoca –

“Santi kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā. Tam ce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tam abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī [nandi (syā. kam.)]. ‘Nandīsamudayā dukkhasamudayo, puṇṇā’ti vadāmi.

“Santi kho, puṇṇa, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā... manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā. Tam ce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tam abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. ‘Nandīsamudayā dukkhasamudayo, puṇṇā’ti vadāmi.

“Santi ca kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā. Tam ce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa tam anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati. ‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

“Santi ca kho, puṇṇa, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā... manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā. Tam ce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa tam anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati. ‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

“Iminā ca tvam puṇṇa, mayā saṃkhittena ovādena ovadito katarasmiṃ janapade viharissasi”ti? “Imināham, bhante, bhagavatā saṃkhittena ovādena ovadito, atthi sunāparanto nāma janapado, tatthāham viharissāmī”ti.

396. “Caṇḍā kho, puṇṇa, sunāparantakā manussā; pharusā kho, puṇṇa, sunāparantakā manussā. Sace tam, puṇṇa, sunāparantakā manussā akkosissanti paribhāsissanti, tattha te, puṇṇa, kinti bhavissati”ti? “Sace maṛ, bhante, sunāparantakā manussā akkosissanti paribhāsissanti, tattha me evam bhavissati – ‘bhaddakā [bhadraṅka (ka.)] vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṁ me nayime pāṇīnā pahāram denti”ti. Evamettha [evamettha (?)], bhagavā, bhavissati; evamettha, sugata, bhavissati”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā pāṇīnā pahāram dassanti, tattha pana te, puṇṇa, kinti bhavissati”ti? “Sace me, bhante, sunāparantakā manussā pāṇīnā pahāram dassanti, tattha me evam bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṁ me nayime leḍḍunā pahāram denti”ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissati”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā leḍḍunā pahāram dassanti, tattha pana te, puṇṇa, kinti bhavissati”ti? “Sace me, bhante, sunāparantakā manussā leḍḍunā pahāram dassanti, tattha me evam bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṁ me nayime daṇḍena pahāram denti”ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissati”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā daṇḍena pahāram dassanti, tattha pana te, puṇṇa, kinti bhavissati”ti? “Sace me, bhante, sunāparantakā manussā daṇḍena pahāram dassanti, tattha me evam bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṁ me nayime satthena pahāram denti”ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissati”ti.

“Sace pana te, puṇṇa, sunāparantakā manussā satthena pahāram dassanti, tattha pana te, puṇṇa, kinti bhavissati”ti? “Sace me, bhante, sunāparantakā manussā satthena pahāram dassanti, tattha me evam bhavissati – ‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā

manussā, yaṁ maṁ [yaṁ me (sī. pī. ka.)] nayime tiñhena satthena jīvitā voropentī’ti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī’ti.

“Sace pana tam, puṇṇa, sunāparantakā manussā tiñhena satthena jīvitā voropessanti, tattha pana te, puṇṇa, kinti bhavissatī’ti? “Sace maṁ, bhante, sunāparantakā manussā tiñhena satthena jīvitā voropessanti, tattha me evam bhavissati – ‘santi kho bhagavato sāvakā kāye ca jīvite ca aṭṭīyamānā harāyamānā jigucchamānā satthahārakam pariyesanti. Tam me idam apariyitthamyeva satthahārakam laddha’nti. Evamettha, bhagavā, bhavissati; evamettha, sugata, bhavissatī’ti. “Sādhu, sādhu, puṇṇa! Sakkhissasi kho tvam, puṇṇa, iminā damūpasamena samannāgato sunāparantasmīm janapade viharitum. Yassadāni tvaṁ, puṇṇa, kālam maññasī’ti.

397. Atha kho āyasmā puṇṇo bhagavato bhāsitaṁ abhinanditvā anumoditvā utthāyāsanā bhagavantaṁ abhivādetvā padakkhiṇam katvā senāsanam saṁsāmetvā pattacīvaramādāya yena sunāparanto janapado tena cārikam pakkāmi. Anupubbena cārikam caramāno yena sunāparanto janapado tadavasari. Tatra sudam āyasmā puṇṇo sunāparantasmīm janapade viharati. Atha kho āyasmā puṇṇo tenevantaravassena pañcamattāni upāsakasatāni paṭivedesi [paṭipādesi (sī. pī.), paṭidesesi (syā. kam.)], tenevantaravassena pañcamattāni upāsikasatāni paṭivedesi, tenevantaravassena tisso vijjā sacchākāsi. Atha kho āyasmā puṇṇo aparena samayena parinibbāyi.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamīsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocum – “yo so, bhante, puṇṇo nāma kulaputto bhagavatā saṅkhittena ovādena ovadito so kālaṅkato. Tassa kā gati, ko abhisamparāyo”ti? “Paññito, bhikkhave, puṇṇo kulaputto paccapādi [saccavādī dhammavādī (ka.)] dhammassānudhammaṁ, na ca maṁ dhammādhikaraṇam vihethesi. Parinibbuto, bhikkhave, puṇṇo kulaputto”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Puṇṇovādasuttam niññitam tatiyam.

4. Nandakovādasuttam

398. Evam me sutam – ekam samayaṁ bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho mahāpajāpatigotamī pañcamattehi bhikkhunisatehi saddhim yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho mahāpajāpatigotamī bhagavantaṁ etadavoca – “ovadatu, bhante, bhagavā bhikkhuniyo; anusāsatu, bhante, bhagavā bhikkhuniyo; karotu, bhante, bhagavā bhikkhunīnam dhammiṁ katha”nti [dhammikathanti (syā. kam. ka.)].

Tena kho pana samayena therā bhikkhū bhikkhuniyo ovadanti pariyyayena. Āyasmā nandako na icchatī bhikkhuniyo ovaditum pariyyayena. Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi – “kassa nu kho, ānanda, ajja pariyyāyo bhikkhuniyo ovaditum pariyyayenā”ti? “Sabbeheva, bhante, kato [nandakassa bhante (sī. pī.)] pariyyāyo bhikkhuniyo ovaditum pariyyayena. Ayaṁ, bhante, āyasmā nandako na icchatī bhikkhuniyo ovaditum pariyyayenā”ti.

Atha kho bhagavā āyasmantaṁ nandakam āmantesi – “ovada, nandaka, bhikkhuniyo; anusāsa, nandaka, bhikkhuniyo; karohi tvam, brāhmaṇa, bhikkhunīnam dhammiṁ katha”nti. “Evam, bhante”ti kho āyasmā nandako bhagavato paṭissutvā pubbañhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthim piñḍāya pāvisi. Sāvatthiyam piñḍāya caritvā pacchābhattacham piñḍapātapaṭikkanto attadutiyo yena rājakārāmo tenupasaṅkami. Addasam̄su kho tā bhikkhuniyo āyasmantaṁ nandakam dūratova āgacchantam. Disvāna āsanam paññāpesum, udakañca pādānam upaṭṭhapesum. Nisīdi kho āyasmā

nandako paññatte āsane. Nisajja pāde pakkhālesi. Tāpi kho bhikkhuniyo āyasmantam nandakam abhivādetvā ekamantam nisidiṁsu. Ekamantam nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca – “paṭipucchakathā kho, bhaginiyo, bhavissati. Tattha ājānantīhi – ‘ājānāmā’ tissa vacanīyam, na ājānantīhi – ‘na ājānāmā’ tissa vacanīyam. Yassā vā panassa kaṅkhā vā vimati vā ahameva tattha paṭipucchitabbo – ‘idam, bhante, kathaṁ; imassa kvattho’”ti? “Ettakenapi mayam, bhante, ayyassa nandakassa attamanā abhiraddhā [abhinandāma (syā. kam.)] yam no ayyo nandako pavāreti”ti.

399. “Tam kiṁ maññatha, bhaginiyo, cakkhu niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam dukkham vā tam sukhām vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṁ maññatha, bhaginiyo, sotam niccam vā aniccam vā”ti? “Aniccam, bhante... pe... ghānam niccam vā aniccam vā”ti? “Aniccam, bhante”... “jivhā niccā vā aniccā vā”ti? “Anicca, bhante”... “kāyo nicco vā anicco vā”ti? “Anicco, bhante”... “mano nicco vā anicco vā”ti? “Anicco, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kissa hetu”? “Pubbeva no etam, bhante, yathābhūtam sammappaññāya sudiṭṭham – ‘itipime cha ajjhattikā āyatanā anicca’”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato”.

400. “Tam kiṁ maññatha, bhaginiyo, rūpā niccā vā aniccā vā”ti? “Anicca, bhante”. “Yam panāniccam dukkham vā tam sukhām vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṁ maññatha, bhaginiyo, saddā niccā vā aniccā vā”ti? “Anicca, bhante... pe... gandhā niccā vā aniccā vā”ti? “Anicca, bhante”... “rasā niccā vā aniccā vā”ti? “Anicca, bhante”... “phoṭṭhabbā niccā vā aniccā vā”ti? “Anicca, bhante”... “dhammā niccā vā aniccā vā”ti? “Anicca, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kissa hetu”? “Pubbeva no etam, bhante, yathābhūtam sammappaññāya sudiṭṭham – ‘itipime cha bāhirā āyatanā anicca’”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato”.

401. “Tam kiṁ maññatha, bhaginiyo, cakkhuvīññānam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam dukkham vā tam sukhām vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṁ maññatha, bhaginiyo, sotaviññānam niccam vā aniccam vā”ti? “Aniccam, bhante... pe... ghānaviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”... “jivhāviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”... “kāyaviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”... “manoviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam dukkham vā tam sukhām vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariṇāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kissa hetu”? “Pubbeva no etam, bhante, yathābhūtam sammappaññāya sudiṭṭham – ‘itipime cha viññānakāyā anicca’”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato”.

402. “Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccam vipariṇāmadhammam, vaṭṭipi aniccam vipariṇāmadhammā, accipi aniccam vipariṇāmadhammā, ābhāpi aniccam vipariṇāmadhammā. Yo nu kho, bhaginiyo, evam vadeyya – ‘amussa telappadīpassa jhāyato telampi aniccam vipariṇāmadhammam, vaṭṭipi aniccam vipariṇāmadhammā, accipi aniccam vipariṇāmadhammā; yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariṇāmadhammā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’”ti? “No hetam, bhante”. “Tam kissa hetu”? “Amussa hi, bhante, telappadīpassa jhāyato telampi aniccam vipariṇāmadhammam, vaṭṭipi aniccam vipariṇāmadhammā, accipi aniccam vipariṇāmadhammā; pagevassa

ābhā aniccā vipariñāmadhummā’ti. “Evameva kho, bhaginiyo, yo nu kho evam vadeyya – ‘cha khome ajjhattikā āyatana aniccā [aniccā vipariñāmadhummā (?)]; yañca kho cha ajjhattike āyatane paṭicca paṭisamvedeti sukham vā dukkham vā adukkhamasukham vā tam niccam dhuvaṁ sassatam avipariñāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Tajjam tajjam, bhante, paccayam paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantī”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññaya passato”.

403. “Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccamvipariñāmadhammam, khandhopi anicco vipariñāmadhammo, sākhāpalāsampi aniccamvipariñāmadhammam, chāyāpi aniccā vipariñāmadhummā. Yo nu kho, bhaginiyo, evam vadeyya – ‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccamvipariñāmadhammam, khandhopi anicco vipariñāmadhammo, sākhāpalāsampi aniccamvipariñāmadhammam, yā ca khvāssa chāyā sā niccam dhuvaṁ sassatam avipariñāmadhammā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccamvipariñāmadhammam, khandhopi anicco vipariñāmadhammo, sākhāpalāsampi aniccamvipariñāmadhammam; pagevassa chāyā aniccā vipariñāmadhummā”ti. “Evameva kho, bhaginiyo, yo nu kho evam vadeyya – ‘cha khome bāhirā āyatana aniccā [aniccā vipariñāmadhummā (sī. pī.)]. Yañca kho cha bāhire āyatane paṭicca paṭisamvedeti sukham vā dukkham vā adukkhamasukham vā tam niccam dhuvaṁ sassatam avipariñāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Tajjam tajjam, bhante, paccayam paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantī”ti. “Sādhu, sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññaya passato”.

404. “Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāvīm vadhitvā tiñhena govikantanena gāvīm sañkanteyya anupahacca antaram mañsañkāyam anupahacca bāhiram cammakāyam. Yam yadeva tattha antarā vilimamṣam [vilimam (sī. pī. ka.)] antarā nhāru antarā bandhanam tam tadeva tiñhena govikantanena sañchindeyya sañkanteyya sampakanteyya samparikanteyya. Sañchinditvā sañkantivā sampakantivā samparikantivā vidhunitvā bāhiram cammakāyam teneva cammena tam gāvīm paticchādetvā evam vadeyya – ‘tathevāyam gāvī samyuttā imināva cammenā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāvīm vadhitvā tiñhena govikantanena gāvīm sañkanteyya anupahacca antaram mañsañkāyam anupahacca bāhiram cammakāyam. Yam yadeva tattha antarā vilimamṣam antarā nhāru antarā bandhanam tam tadeva tiñhena govikantanena sañchindeyya sañkanteyya sampakanteyya samparikanteyya. Sañchinditvā sañkantivā sampakantivā samparikantivā vidhunitvā bāhiram cammakāyam teneva cammena tam gāvīm paticchādetvā kiñcapi so evam vadeyya – ‘tathevāyam gāvī samyuttā imināva cammenā’ti; atha kho sā gāvī visamyuttā teneva cammenā’ti.

“Upamā kho me ayaṁ, bhaginiyo, katā atthassa viññāpanāya. Ayamevettha attho; ‘antarā mañsañkāyo’ti kho, bhaginiyo, channeltam ajjhattikānam āyatanañam adhivacanam; ‘bāhiro cammakāyo’ti kho bhaginiyo, channeltam bāhirānam āyatanañam adhivacanam; ‘antarā vilimamṣam, antarā nhāru, antarā bandhana’nti kho, bhaginiyo, nandīrāgassetam adhivacanam; ‘tiñham govikantana’nti kho, bhaginiyo, ariyāyetam paññāya adhivacanam; yāyam ariyā paññā antarā kilesam antarā samyojanam antarā bandhanam sañchindati sañkantati sampakantati samparikantati.

405. “Satta kho panime, bhaginiyo, bojjhaṅgā, yesam bhāvitattā bahulīkatattā bhikkhu āsavānam khayā anāsavam cetovimuttiṁ paññāvimiuttiṁ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Katame satta? Idha, bhaginiyo, bhikkhu satisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariñāmiṁ, dhammadvacayasambojjhaṅgam bhāveti...pe... vīriyasambojjhaṅgam bhāveti... pītisambojjhaṅgam bhāveti... passaddhisambojjhaṅgam

bhāveti... samādhisambojjhaṅgam bhāveti... upekkhāsambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmīm. Ime kho, bhaginiyo, satta bojjhaṅgā, yesam bhāvitattā bahulīkatattā bhikkhu āsavānam khayā anāsavaṁ cetovimuttīm paññāvimuttīm diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati”ti.

406. Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi – “gacchatha, bhaginiyo; kālo”ti. Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṁ abhinanditvā anumoditvā utṭhāyāsanā āyasmantaṁ nandakaṁ abhivādetvā padakkhiṇam katvā yena bhagavā tenupasaṅkamīmsu; upasaṅkamityā bhagavantam abhivādetvā ekamantaṁ aṭṭhamīsu. Ekamantaṁ thitā kho tā bhikkhuniyo bhagavā etadavoca – “gacchatha, bhikkhuniyo; kālo”ti. Atha kho tā bhikkhuniyo bhagavantam abhivādetvā padakkhiṇam katvā pakkamīmsu. Atha kho bhagavā acirapakkantīsu tāsu bhikkhunīsu bhikkhū āmantesi – “seyyathāpi, bhikkhave, tadahuposathe cātuddase na hoti bahunojanassa kañkhā vā vimati vā – ‘ūno nu kho cando, puṇyo nu kho cando’ti, atha kho ūno candotveva hoti. Evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā honti no ca kho paripuṇṇasaṅkappā”ti.

407. Atha kho bhagavā āyasmantaṁ nandakaṁ āmantesi – “tena hi tvam, nandaka, svepi tā bhikkhuniyo tenevovādena ovadeyyāsi”ti. “Evam, bhante”ti kho āyasmā nandako bhagavato paccassosi. Atha kho āyasmā nandako tassā rattiyā accayena pubbañhasamayaṁ nivāsetvā pattacīvaraṁdāya sāvatthīm piṇḍāya pāvisi. Sāvatthiyam piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkanto attadutyo yena rājakārāmo tenupasaṅkami. Addasamīsu kho tā bhikkhuniyo āyasmantaṁ nandakaṁ dūratova ḡacchantam. Disvāna āsanam paññāpesum, udakañca pādānam upaṭṭhapesum. Nisīdi kho āyasmā nandako paññatte āsane. Nisajja pāde pakkhālesi. Tāpi kho bhikkhuniyo āyasmantaṁ nandakaṁ abhivādetvā ekamantaṁ nisīdimīsu. Ekamantaṁ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca – “paṭipucchakathā kho, bhaginiyo, bhavissati. Tattha ājānantīhi ‘ājānāmā’ tissa vacanīyam, na ājānantīhi ‘na ājānāmā’ tissa vacanīyam. Yassā vā panassa kañkhā vā vimati vā, ahameva tattha paṭipucchitabbo – ‘idam, bhante, katham; imassa kvattho’”ti. “Ettakenapi mayam, bhante, ayyassa nandakassa attamanā abhiraddhā yam no ayyo nandako pavāreti”ti.

408. “Tam kiṁ maññatha, bhaginiyo, cakkhu 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, bhaginiyo, sotaṁ niccam vā aniccam vā”ti? “Aniccam, bhante...pe... ghānaṁ niccam vā aniccam vā”ti? “Aniccam, bhante... jivhā... kāyo... mano nicco vā anicco vā”ti? “Anicco, 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”ti? “No hetam, bhante”. “Tam kissa hetu”? “Pubbeva no etam, bhante, yathābhūtam sammappaññāya sudiṭṭham – ‘itipime cha ajjhattikā āyatanā anicca’”ti. “Sādhu sādhu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato”.

409. “Tam kiṁ maññatha, bhaginiyo, rūpā niccā vā aniccā vā”ti? “Aniccā, 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, bhaginiyo, saddā niccā vā aniccā vā”ti? “Aniccā, bhante... pe... gandhā niccā vā aniccā vā”ti? “Aniccā, bhante... rasā niccā vā aniccā vā”ti? “Aniccā, bhante... phoṭṭhabbā niccā vā aniccā vā”ti? “Aniccā, bhante... dhammā niccā vā aniccā vā”ti? “Aniccā, bhante”. “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 kissa hetu”? “Pubbeva no etam, bhante, yathābhūtam sammappaññāya sudiṭṭham – ‘itipime cha bāhirā āyatanā anicca’”ti. “Sādhu sādhu, bhaginiyo!

Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato”.

410. “Tam kiñ maññatha, bhaginiyo, cakkhuvīññānam niccam vā aniccam vā”ti? “Aniccam, bhante... pe... sotaviññānam niccam vā aniccam vā”ti? “Aniccam, bhante... ghānaviññānam niccam vā aniccam vā”ti? “Aniccam, bhante... jivhāviññānam niccam vā aniccam vā”ti? “Aniccam, bhante... kāyavīññānam niccam vā aniccam vā”ti? “Aniccam, bhante... manoviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham viparināmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kissa hetu”? “Pubbeva no etam, bhante, yathābhūtam sammappaññāya sudiñtham – ‘itipime cha viññānakāyā aniccā’”ti. “Sādu sādu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato”.

411. “Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccam vipariñāmadhammam, vat̄tipi anicca vipariñāmadhammā, accipi anicca vipariñāmadhammā, ābhāpi anicca vipariñāmadhammā. Yo nu kho, bhaginiyo, evam vadeyya – ‘amussa telappadīpassa jhāyato telampi aniccam vipariñāmadhammam, vat̄tipi anicca vipariñāmadhammā, accipi anicca vipariñāmadhammā; yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariñāmadhammā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Amussa hi, bhante, telappadīpassa jhāyato telampi aniccam vipariñāmadhammam, vat̄tipi anicca vipariñāmadhammā, accipi anicca vipariñāmadhammā; pagevassa ābhā anicca vipariñāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evam vadeyya – ‘cha khome ajjhattikā āyatana anicca. Yañca kho cha ajjhattike āyatane paṭicca paṭisamvedeti sukham vā dukkham vā adukkhamasukham vā tam niccam dhuvam sassataṁ avipariñāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Tajjam tajjam, bhante, paccayam paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantī”ti. “Sādu sādu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato”.

412. “Seyyathāpi, bhaginiyo, mahato rukkhassa tiñthato sāravato mūlampi aniccam vipariñāmadhammam, khandhopi anicco vipariñāmadhammo, sākhāpalāsampi aniccam vipariñāmadhammam, chāyāpi anicca vipariñāmadhammā. Yo nu kho, bhaginiyo, evam vadeyya – ‘amussa mahato rukkhassa tiñthato sāravato mūlampi aniccam vipariñāmadhammam, khandhopi anicco vipariñāmadhammo, sākhāpalāsampi aniccam vipariñāmadhammam; yā ca khvāssa chāyā sā niccā dhuvā sassatā avipariñāmadhammā’ti; sammā nu kho so bhaginiyo, vadamāno vadeyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Amussa hi, bhante, mahato rukkhassa tiñthato sāravato mūlampi aniccam vipariñāmadhammam, khandhopi anicco vipariñāmadhammo, sākhāpalāsampi aniccam vipariñāmadhammam; pagevassa chāyā anicca vipariñāmadhammā”ti. “Evameva kho, bhaginiyo, yo nu kho evam vadeyya – ‘cha khome bāhirā āyatana anicca. Yañca kho bāhire āyatane paṭicca paṭisamvedeti sukham vā dukkham vā adukkhamasukham vā tam niccam dhuvam sassataṁ avipariñāmadhamma’nti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Tajjam tajjam, bhante, paccayam paṭicca tajjā tajjā vedanā uppajjanti. Tajjassa tajjassa paccayassa nirodhā tajjā tajjā vedanā nirujjhantī”ti. “Sādu sādu, bhaginiyo! Evañhetam, bhaginiyo, hoti ariyasāvakassa yathābhūtam sammappaññāya passato”.

413. “Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāvīm vadhitvā tiñhena govikantanena gāvīm sañkanteyya anupahacca antaram māmsakāyam anupahacca bāhiram cammakāyam. Yam yadeva tattha antarā vilimamsam antarā nhāru antarā bandhanam tam tadeva tiñhena govikantanena sañchindeyya sañkanteyya sampakanteyya samparikanteyya. Sañchinditvā sañkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiram cammakāyam teneva cammena tam gāvīm paṭicchādetvā evam vadeyya – ‘tathevāyam gāvī samyuttā imināva cammenā’ti; sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ti? “No hetam, bhante”. “Tam kissa hetu”? “Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā gāvīm vadhitvā tiñhena govikantanena gāvīm sañkanteyya

anupahacca antaram māmsakāyam anupahacca bāhiram cammakāyam. Yam yadeva tattha antarā vilimamsam antarā nhāru antarā bandhanam tam tadeva tīnhenā govikantanena sañchindeyya saṅkanteyya sampakanteyya samparikanteyya. Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā vidhunitvā bāhiram cammakāyam teneva cammena tam gāvīm paṭicchādetvā kiñcāpi so evam vadeyya – ‘tathēvāyam gāvī samyuttā imināva cammenā’ti; atha kho sā gāvī visamyuttā teneva cammenā’ti.

“Upamā kho me ayaṁ, bhaginiyo, katā athassa viññāpanāya ayamevettha attho. ‘Antarā māmsakāyo’ti kho, bhaginiyo, channetam ajjhattikānam āyatanañam adhivacanam; ‘bāhiro cammakāyo’ti kho, bhaginiyo, channetam bāhirānam āyatanañam adhivacanam; ‘antarā vilimamsam antarā nhāru antarā bandhana’nti kho, bhaginiyo, nandīrāgassetam adhivacanam; ‘tīnham govikantana’nti kho, bhaginiyo, ariyāyetam paññāya adhivacanam; yāyam ariyā paññā antarā kilesam antarā samyojanam antarā bandhanam sañchindati saṅkantati sampakantati samparikantati.

414. “Satta kho panime, bhaginiyo, bojjhaṅgā, yesam bhāvitattā bahulīkatattā bhikkhu āsavānam khayā anāsavam cetovimuttim paññāvimaguttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Katame satta? Idha, bhaginiyo, bhikkhu satisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmim. Dhammavicasambojjhaṅgam bhāveti...pe... vīriyasambojjhaṅgam bhāveti... pītisambojjhaṅgam bhāveti... passaddhisambojjhaṅgam bhāveti... samādhisambojjhaṅgam bhāveti... upekkhāsambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmim. Ime kho, bhaginiyo, satta bojjhaṅgā yesam bhāvitattā bahulīkatattā bhikkhu āsavānam khayā anāsavam cetovimuttim paññāvimaguttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharatī”ti.

415. Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi – “gacchatha, bhaginiyo; kālo”ti. Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitam abhinanditvā anumoditvā utṭhāyāsanā āyasmantañam nandakañam abhivādetvā padakkhiñam katvā yena bhagavā tenupasaṅkamīmsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantañam aṭṭhañmsu. Ekamantañam thitā kho tā bhikkhuniyo bhagavā etadavoca – “gacchatha, bhikkhuniyo; kālo”ti. Atha kho tā bhikkhuniyo bhagavantam abhivādetvā padakkhiñam katvā pakkamīmsu. Atha kho bhagavā acirapakkantiṣu tāsu bhikkhunīsu bhikkhū āmantesi – “seyyathāpi, bhikkhave, tadauposathe pannarase na hoti bahuno janassa kañkhā vā vimati vā – ‘ūno nu kho cando, puñño nu kho cando’ti, atha kho puñño candotveva hoti; evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamanā ceva paripuṇṇasāṅkappā ca. Tāsañ, bhikkhave, pañcannañam bhikkhunisatānam yā pacchimitā bhikkhunī sā [yā pacchimā bhikkhunī, sā (sī. syā. kam. pī.), yā pacchimikā, tā bhikkhuniyo (ka.)] sotāpannā avinipātadhammā niyatā sambodhiparāyanā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Nandakovādasuttam niṭṭhitam catuttham.

5. Cūlarāhulovādasuttam

416. Evam me sutam – ekam samayam bhagavā sāvathiyam viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi – “paripakkā kho rāhulassa vimuttiparipācanīyā dhammā. Yamnūnāham rāhulañ uttarim āsavānam khaye vineyya”nti. Atha kho bhagavā pubbañhasamayam nivāsetvā pattacīvaramādāya sāvatthim piñḍaya pāvisi. Sāvathiyam piñḍaya caritvā pacchābhattam piñḍapātapaṭikkanto āyasmantañam rāhulañ āmantesi – “gañhāhi, rāhula, nisīdanam; yena andhavanam tenupasaṅkamissāma divāvihārāyā”ti. “Evam, bhante”ti kho āyasmā rāhulo bhagavato paṭissutvā nisīdanam ādāya bhagavantam piṭhitō piṭhitō anubandhi.

Tena kho pana samayena anekāni devatāsaḥassāni bhagavantam anubandhāni honti – “ajja bhagavā āyasmantam rāhulaṁ uttarim āsavānam khaye vinessati”ti. Atha kho bhagavā andhavanam ajjhogāhetvā aññatarasmiṁ rukkhamūle paññatte āsane nisidi. Āyasmāpi kho rāhulo bhagavantam abhivādetvā ekamantaṁ nisinnam kho āyasmantam rāhulaṁ bhagavā etadavoca –

417. “Tam kiṁ maññasi, rāhula, cakkhu niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariñāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṁ maññasi, rāhula, rūpā niccā vā anicca vā”ti? “Anicca, bhante”. “Yam panāniccam dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariñāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṁ maññasi, rāhula, cakkhuviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariñāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṁ maññasi, rāhula, yamidaṁ [yampidam (sī. ka.)] cakkhusamphassapaccayā uppajjati vedanāgataṁ saññāgataṁ sañkhāragataṁ viññāṇagataṁ tampi niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariñāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”.

418. “Tam kiṁ maññasi rāhula, sotam niccam vā aniccam vā”ti? “Aniccam, bhante...pe... ghānam niccam vā aniccam vā”ti? “Aniccam, bhante...pe... jivhā niccā vā anicca vā”ti? “Anicca, bhante...pe... kāyo nicco vā anicco vā”ti? “Anicco, bhante...pe... mano nicco vā anicco vā”ti? “Anicco, bhante”. “Yam panāniccam, dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariñāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṁ maññasi rāhula, dhammā niccā vā anicca vā”ti? “Anicca, bhante”. “Yam panāniccam, dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariñāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṁ maññasi rāhula, manoviññānam niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam, dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariñāmadhammam, kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tam kiṁ maññasi rāhula, yamidaṁ manosamphassapaccayā uppajjati vedanāgataṁ saññāgataṁ sañkhāragataṁ viññāṇagataṁ, tampi niccam vā aniccam vā”ti? “Aniccam, bhante”. “Yam panāniccam, dukkham vā tam sukham vā”ti? “Dukkham, bhante”. “Yam panāniccam dukkham vipariñāmadhammam kallam nu tam samanupassitum – ‘etam mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”.

419. “Evam passam, rāhula, sutavā ariyasāvako cakkhusmim [cakkhusimipi (syā. kam.) evamitaresupi] nibbindati, rūpesu nibbindati, cakkhuviññāne nibbindati, cakkhusamphasse nibbindati, yamidaṁ cakkhusamphassapaccayā uppajjati vedanāgataṁ saññāgataṁ sañkhāragataṁ viññāṇagataṁ tasmimpi nibbindati. Sotasmiṁ nibbindati, saddesu nibbindati...pe..., ghānasmiṁ nibbindati, gandhesu nibbindati... jivhāya nibbindati, rasesu nibbindati... kāyasmīm nibbindati, phoṭṭhabbesu nibbindati... manasmīm nibbindati, dhammesu nibbindati, manoviññāne nibbindati, manosamphasse nibbindati,

yamidañ manosamphassapaccayā uppajjati vedanāgatañ saññāgatañ sañkhāragatañ viññānagatañ tasmimpi nibbindati. Nibbindañ virajjati, virāgā vimuccati. Vimuttasmiñ vimuttamiti nāñam hoti. ‘Khīñā jāti, vusitañ brahmacariyam, katañ karañiyam, nāparam itthattāyā’ti pajānātī’ti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitam abhinandīti. Imasmiñca pana veyyākaranasmiñ bhaññamāne āyasmato rāhulassa anupādāya āsavehi cittam vimucci. Tāsañca anekānam devatāsahassānam virajam vītamalam dhammacakkhum udapādi – ‘yam kiñci samudayadhammadam sabbam tam nirodhadhamma’nti.

Cūlarāhulovādasuttam niñhitam pañcamam.

6. Chachakkasuttam

420. Evañ me sutam – ekam samayañ bhagavā sāvathiyam viharati jetavane anāthapiñđikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “dhammam vo, bhikkhave, desessāmi ādikalyāñam majjhēkalyāñam pariyośānakalyāñam sāttham sabyañjanam, kevalaparipuññam parisuddham brahmacariyam pakāsessāmi, yadiñam – cha chakkāni. Tam suñātha, sādhukam manasi karotha; bhāsissāmī”ti. “Evañ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññānakāyā veditabbā, cha phassakāyā veditabbā, cha vedanākāyā veditabbā, cha tañhākāyā veditabbā.

421. ““Cha ajjhattikāni āyatanāni veditabbāñti – iti kho panetam vuttam. Kiñcetam pañicca vuttam? Cakkhāyatanañ, sotāyatanañ, ghānāyatanañ, jivhāyatanañ, kāyāyatanañ, manāyatanañ. ‘Cha ajjhattikāni āyatanāni veditabbāñti – iti yam tam vuttam, idametam pañicca vuttam. Idam pañhamam chakkam.

““Cha bāhirāni āyatanāni veditabbāñti – iti kho panetam vuttam. Kiñcetam pañicca vuttam? Rūpāyatanañ, saddāyatanañ, gandhāyatanañ, rasāyatanañ, phoñhabbāyatanañ, dhāmmāyatanañ. ‘Cha bāhirāni āyatanāni veditabbāñti – iti yam tam vuttam, idametam pañicca vuttam. Idam dutiyam chakkam.

““Cha viññānakāyā veditabbāñti – iti kho panetam vuttam. Kiñcetam pañicca vuttam? Cakkhuñca pañicca rūpe ca uppajjati cakkhuvīññāñam, sotañca pañicca sadde ca uppajjati sotaviññāñam, ghānañca pañicca gandhe ca uppajjati ghānaviññāñam, jivhañca pañicca rase ca uppajjati jivhāviññāñam, kāyañca pañicca phoñhabbe ca uppajjati kāyaviññāñam, manañca pañicca dhamme ca uppajjati manoviññāñam. ‘Cha viññānakāyā veditabbāñti – iti yam tam vuttam, idametam pañicca vuttam. Idam tatiyam chakkam.

““Cha phassakāyā veditabbāñti – iti kho panetam vuttam. Kiñcetam pañicca vuttam? Cakkhuñca pañicca rūpe ca uppajjati cakkhuvīññāñam, tiññam sañgati phasso; sotañca pañicca sadde ca uppajjati sotaviññāñam, tiññam sañgati phasso; ghānañca pañicca gandhe ca uppajjati ghānaviññāñam, tiññam sañgati phasso; jivhañca pañicca rase ca uppajjati jivhāviññāñam, tiññam sañgati phasso; kāyañca pañicca phoñhabbe ca uppajjati kāyaviññāñam, tiññam sañgati phasso; manañca pañicca dhamme ca uppajjati manoviññāñam, tiññam sañgati phasso. ‘Cha phassakāyā veditabbāñti – iti yam tam vuttam, idametam pañicca vuttam. Idam catuttham chakkam.

““Cha vedanākāyā veditabbāñti – iti kho panetam vuttam. Kiñcetam pañicca vuttam? Cakkhuñca pañicca rūpe ca uppajjati cakkhuvīññāñam, tiññam sañgati phasso, phassapaccayā vedanā; sotañca pañicca sadde ca uppajjati sotaviññāñam, tiññam sañgati phasso, phassapaccayā vedanā; ghānañca pañicca gandhe ca uppajjati ghānaviññāñam, tiññam sañgati phasso, phassapaccayā vedanā; jivhañca

paṭicca rase ca uppajjati jivhāviññāṇam, tiṇṇam saṅgati phasso, phassapaccayā vedanā; kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇam, tiṇṇam saṅgati phasso, phassapaccayā vedanā; manañca paṭicca dhamme ca uppajjati manoviññāṇam, tiṇṇam saṅgati phasso, phassapaccayā vedanā. ‘Cha vedanākāyā veditabbā’ti – iti yam tam vuttam, idametañ paṭicca vuttam. Idam pañcamam chakkam.

““Cha taṇhākāyā veditabbā’ti – iti kho panetam vuttam. Kiñcetam paṭicca vuttam? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇam, tiṇṇam saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā; sotañca paṭicca sadde ca uppajjati sotaviññāṇam...pe... ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇam... jivhañca paṭicca rase ca uppajjati jivhāviññāṇam... kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇam... manañca paṭicca dhamme ca uppajjati manoviññāṇam, tiṇṇam saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā. ‘Cha taṇhākāyā veditabbā’ti – iti yam tam vuttam, idametañ paṭicca vuttam. Idam chatthañ chakkam.

422. ““Cakkhu attā’ti yo vadeyya tam na upapajjati. Cakkhusa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatañ hoti. Tasmā tam na upapajjati – ‘cakkhu attā’ti yo vadeyya. Iti cakkhu anattā.

““Rūpā attā’ti yo vadeyya tam na upapajjati. Rūpānañ uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatañ hoti. Tasmā tam na upapajjati – ‘rūpā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā.

““Cakkhuviññāṇam attā’ti yo vadeyya tam na upapajjati. Cakkhuviññāṇassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatañ hoti. Tasmā tam na upapajjati – ‘cakkhuviññāṇam attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇam anattā.

““Cakkhusamphasso attā’ti yo vadeyya tam na upapajjati. Cakkhusamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatañ hoti. Tasmā tam na upapajjati – ‘cakkhusamphasso attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇam anattā, cakkhusamphasso anattā, vedanā anattā.

““Vedanā attā’ti yo vadeyya tam na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatañ hoti. Tasmā tam na upapajjati – ‘vedanā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇam anattā, cakkhusamphasso anattā, vedanā anattā.

““Taṇhā attā’ti yo vadeyya tam na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatañ hoti. Tasmā tam na upapajjati – ‘taṇhā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇam anattā, cakkhusamphasso anattā, vedanā anattā, taṇhā anattā.

423. ““Sotam attā’ti yo vadeyya...pe... ‘ghānam attā’ti yo vadeyya... ‘jivhā attā’ti yo vadeyya... ‘kāyo attā’ti yo vadeyya... ‘mano attā’ti yo vadeyya tam na upapajjati. Manassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatañ hoti. Tasmā tam na upapajjati – ‘mano attā’ti yo vadeyya. Iti mano anattā, dhammā anattā.

““Dhammā attā’ti yo vadeyya tam na upapajjati. Dhammānañ uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatañ hoti. Tasmā tam na upapajjati – ‘dhammā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā.

““Manoviññāṇam attā’ti yo vadeyya tam na upapajjati. Manoviññāṇassa uppādopi vayopi

paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṁ hoti. Tasmā tam na upapajjati – ‘manoviññāṇam attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇam anattā.

“Manosamphasso attā’ti yo vadeyya tam na upapajjati. Manosamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṁ hoti. Tasmā tam na upapajjati – ‘manosamphasso attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇam anattā, manosamphasso anattā.

“Vedanā attā’ti yo vadeyya tam na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṁ hoti. Tasmā tam na upapajjati – ‘vedanā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇam anattā, manosamphasso anattā, vedanā anattā.

“Taṇhā attā’ti yo vadeyya tam na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṁ hoti. Tasmā tam na upapajjati – ‘taṇhā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇam anattā, manosamphasso anattā, vedanā anattā, taṇhā anattā.

424. “Ayam kho pana, bhikkhave, sakkāyasamudayagāminī paṭipadā – cakkhum ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati; rūpe ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati; cakkhuviññāṇam ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati; cakkhusamphassam ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati; vedanām ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati; taṇham ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati; sotam ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati... pe... ghānam ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati... pe... jivham ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati... pe... kāyam ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati... pe... manam ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati, dhamme ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati, manoviññāṇam ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati, manosamphassam ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati, vedanām ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati, taṇham ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati.

“Ayam kho pana, bhikkhave, sakkāyanirodhagāminī paṭipadā – cakkhum ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Rūpe ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Cakkhuviññāṇam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Vedanām ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Taṇham ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Sotam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati... pe... ghānam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati... jivham ‘netam mama, nesohamasmi, na meso attā’ti samanupassati... kāyam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati... manam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Manoviññāṇam ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Vedanām ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Taṇham ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.

425. “Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇam, tiṇṇam saṅgati phasso, phassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattalim kandati sammoham āpajjati. Tassa

paṭīghānusayo anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtam nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayam appahāya dukkhāya vedanāya paṭīghānusayam appaṭīvinodetvā adukkhamasukhāya vedanāya avijjānusayam asamūhanitvā avijjam appahāya vijjam anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – netam ṭhānam vijjati.

“Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇam...pe... ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇam...pe... jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇam...pe... kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇam...pe... manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇam, tiṇam saṅgati phasso, phassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati aijhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattalim kandati sammoham āpajjati. Tassa paṭīghānusayō anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtam nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayam appahāya dukkhāya vedanāya paṭīghānusayam appaṭīvinodetvā adukkhamasukhāya vedanāya avijjānusayam asamūhanitvā avijjam appahāya vijjam anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – netam ṭhānam vijjati.

426. “Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇam, tiṇam saṅgati phasso, phassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā. So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkhāya vedanāya phuṭṭho samāno na socati na kilamati paridevati na urattalim kandati na sammoham āpajjati. Tassa paṭīghānusayō nānuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtam pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayam pahāya dukkhāya vedanāya paṭīghānusayam paṭīvinodetvā adukkhamasukhāya vedanāya avijjānusayam samūhanitvā avijjam pahāya vijjam uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – ṭhānametam vijjati.

“Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇam...pe....

“Ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇam...pe....

“Jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇam...pe....

“Kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇam...pe....

“Manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇam tiṇam saṅgati phasso, phassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā. So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattalim kandati na sammoham āpajjati. Tassa paṭīghānusayō nānuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtam pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayam pahāya dukkhāya vedanāya paṭīghānusayam paṭīvinodetvā adukkhamasukhāya vedanāya avijjānusayam samūhanitvā avijjam pahāya vijjam uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – ṭhānametam vijjati.

427. “Evam passam, bhikkhave, sutavā ariyasāvako cakkhusmim [cakkhusmimpi (syā. kam.) evamitaresupi] nibbindati, rūpesu nibbindati, cakkhuviññāne nibbindati, cakkhusamphasse nibbindati, vedanāya nibbindati, tanhāya nibbindati. Sotasmim nibbindati, saddesu nibbindati...pe... ghānasmim nibbindati, gandhesu nibbindati... jivhāya nibbindati, rasesu nibbindati... kāyasmin nibbindati,

phoṭṭhabbesu nibbindati... manasmim nibbindati, dhammesu nibbindati, manoviññāne nibbindati, manosamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati. Nibbindaṁ virajjati, virāgā vimuccati. Vimuttasmiṁ vimuttamiti nāṇam hoti. ‘Khiṇā jāti, vusitam brahmacariyam, katham karaṇīyam, nāparam itthattāyā’ti pajānāti’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti. Imasmim kho pana veyyākaraṇasmim bhaññamāne saṭhimattānam bhikkhūnam anupādāya āsavehi cittāni vimuccim̄sūti.

Chachakkasuttam niṭhitam chattham.

7. Mahāsaṭayatanikasuttam

428. 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 – “mahāsaṭayatanikam vo, bhikkhave, desessāmi. Taṁ suṇatha, sādhukam manasi karotha; bhāsissāmī”ti. “Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

429. “Cakkhum, bhikkhave, ajānam apassam yathābhūtam, rūpe ajānam apassam yathābhūtam, cakkhuviññānam ajānam apassam yathābhūtam, cakkhusamphassam ajānam apassam yathābhūtam, yamidaṁ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ajānam apassam yathābhūtam, cakkhusmiṁ sārajjati, rūpesu sārajjati, cakkhuviññāne sārajjati, cakkhusamphasse sārajjati, yamidaṁ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmimpi sārajjati.

“Tassa sārattassa samyuttassa sammūlhassa assādānupassino viharato āyatim pañcupādānakkhandhā upacayaṁ gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tatrataṭrābhinandinī, sā cassa pavaḍḍhati. Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti; kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti; kāyikāpi pariṭhā pavaḍḍhanti, cetasikāpi pariṭhā pavaḍḍhanti. So kāyadukkhampi [kāyikadukkhampi (syā. kam.), kāyikam dukkhampi (ka.)] cetodukkhampi paṭisamvedeti.

“Sotam, bhikkhave, ajānam apassam yathābhūtam...pe... ghānam, bhikkhave, ajānam apassam yathābhūtam...pe... jivham, bhikkhave, ajānam apassam yathābhūtam...pe... kāyam, bhikkhave, ajānam apassam yathābhūtam...pe... manam, bhikkhave, ajānam apassam yathābhūtam, dhamme, bhikkhave, ajānam apassam yathābhūtam, manoviññānam, bhikkhave, ajānam apassam yathābhūtam, manosamphassam, bhikkhave, ajānam apassam yathābhūtam, yamidaṁ manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ajānam apassam yathābhūtam, manasmim sārajjati, dhammesu sārajjati, manoviññāne sārajjati, manosamphasse sārajjati, yamidaṁ manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmimpi sārajjati.

“Tassa sārattassa samyuttassa sammūlhassa assādānupassino viharato āyatim pañcupādānakkhandhā upacayaṁ gacchanti. Tanhā cassa ponobbhavikā nandīrāgasahagatā tatrataṭrābhinandinī, sā cassa pavaḍḍhati. Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti; kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti; kāyikāpi pariṭhā pavaḍḍhanti, cetasikāpi pariṭhā pavaḍḍhanti. So kāyadukkhampi cetodukkhampi paṭisamvedeti.

430. “Cakkhuñca kho, bhikkhave, jānam passam yathābhūtam, rūpe jānam passam yathābhūtam, cakkhuviññānam jānam passam yathābhūtam, cakkhusamphassam jānam passam yathābhūtam, yamidaṁ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā

tampi jānam passam yathābhūtam, cakkhusmīm na sārajjati, rūpesu na sārajjati, cakkhuviññāne na sārajjati, cakkhusamphasse na sārajjati, yamidaṁ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmimpi na sārajjati.

“Tassa asārattassa asamyuttassa asammūlhassa ādīnavānupassino viharato āyatim pañcupādānakkhandhā apacayam gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā tratraṭābhinandinī, sā cassa pahīyati. Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti; kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti; kāyikāpi pariṇāhā pahīyantntti, cetasikāpi pariṇāhā pahīyanti. So kāyasukhampi cetosukhampi paṭisamvēdeti.

431. “Yā tathābhūtassa [yathābhūtassa (sī. pī.)] diṭṭhi sāssa hoti sammādiṭṭhi; yo tathābhūtassa [yathābhūtassa (sī. pī.)] saṅkappo svāssa hoti sammāsaṅkappo; yo tathābhūtassa [yathābhūtassa (sī. pī.)] vāyāmo svāssa hoti sammāvāyāmo; yā tathābhūtassa [yathābhūtassa (sī. pī.)] sati sāssa hoti sammāsatī; yo tathābhūtassa [yathābhūtassa (sī. pī.)] samādhi svāssa hoti sammāsamādhi. Pubbeva kho panassa kāyakammam vacīkammam ajīvo suparisuddho hoti. Evamassāyam ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṁ gacchati.

“Tassa evam imam ariyam aṭṭhaṅgikam maggam bhāvayato cattāropi satipaṭṭhāna bhāvanāpāripūriṁ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṁ gacchanti, cattāropi idhipādā bhāvanāpāripūriṁ gacchanti, pañcapi indriyāni bhāvanāpāripūriṁ gacchanti, pañcapi balāni bhāvanāpāripūriṁ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṁ gacchanti.

“Tassime dve dhammā yuganandhā [yuganaddhā (sī. syā. kam.)] vattanti – samatho ca vipassanā ca. So ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti. Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati. Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti. Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

“Katame ca, bhikkhave, dhammā abhiññā pariññeyyā? ‘Pañcupādānakkhandhā’ tissa vacanīyam, seyyathidaṁ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime dhammā abhiññā pariññeyyā.

“Katame ca, bhikkhave, dhammā abhiññā pahātabbā? Avijjā ca bhavataṇhā ca – ime dhammā abhiññā pahātabbā.

“Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā? Samatho ca vipassanā ca – ime dhammā abhiññā bhāvetabbā.

“Katame, bhikkhave, dhammā abhiññā sacchikātabbā? Vija ca vimutti ca – ime dhammā abhiññā sacchikātabbā.

432. “Sotam, bhikkhave, jānam passam yathābhūtam...pe... ghānam bhikkhave, jānam passam yathābhūtam...pe... jivham, bhikkhave, jānam passam yathābhūtam... kāyam, bhikkhave, jānam passam yathābhūtam... manam, bhikkhave, jānam passam yathābhūtam, dhamme jānam passam yathābhūtam, manoviññānam jānam passam yathābhūtam, manosamphassam jānam passam yathābhūtam, yamidaṁ manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tapi jānam passam yathābhūtam, manasmim na sārajjati, dhammesu na sārajjati, manoviññāne na sārajjati, manosamphasse na sārajjati, yamidaṁ manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmimpi na sārajjati.

“Tassa asārattassa asamyuttassa asammūlhassa ādīnavānupassino viharato āyatim pañcupādānakkhandhā apacayam gacchanti. Taṇhā cassa ponobbhavikā nandīrāgasahagatā

tatratatrābhinandinī, sā cassa pahīyati. Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti; kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti; kāyikāpi pariļāhā pahīyanti, cetasikāpi pariļāhā pahīyanti. So kāyasukhampi cetosukhampi paṭisamvedeti.

433. “Yā tathābhūtassa dīṭṭhi sāssa hoti sammādiṭṭhi; yo tathābhūtassa saṅkappo svāssa hoti sammāsaṅkappo; yo tathābhūtassa vāyāmo svāssa hoti sammāvāyāmo; yā tathābhūtassa sati sāssa hoti sammāsati; yo tathābhūtassa samādhi svāssa hoti sammāsamādhi. Pubbeva kho panassa kāyakammaṁ vacīkammaṁ ājīvo suparisuddho hoti. Evamassāyam ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrim gacchati.

“Tassa evam imam ariyam aṭṭhaṅgikam maggām bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripūrim gacchanti, cattāropi sammappadhānā bhāvanāpāripūrim gacchanti, cattāropi idhipādā bhāvanāpāripūrim gacchanti, pañcapi indriyāni bhāvanāpāripūrim gacchanti, pañcapi balāni bhāvanāpāripūrim gacchanti, sattapi bojjhaṅgā bhāvanāpāripūrim gacchanti.

“Tassime dve dhammā yuganandhā vattanti – samatho ca vipassanā ca. So ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti. Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati. Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti. Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

“Katame ca, bhikkhave, dhammā abhiññā pariññeyyā? ‘Pañcupādānakkhandhā’ tissa vacanīyam, seyyathidaṁ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime dhammā abhiññā pariññeyyā.

“Katame ca, bhikkhave, dhammā abhiññā pahātabbā? Avijjā ca bhavataṇhā ca – ime dhammā abhiññā pahātabbā.

“Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā? Samatho ca vipassanā ca – ime dhammā abhiññā bhāvetabbā.

“Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā? Vijjā ca vimutti ca – ime dhammā abhiññā sacchikātabbā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Mahāsaṅyatanikasuttam niṭṭhitām sattamam.

8. Nagaravindeyyasuttam

434. Evam me sutam – ekam samayam bhagavā kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhiṁ yena nagaravindaṁ nāma kosalānaṁ brāhmaṇānam gāmo tadavasari. Assosum kho nagaravindeyyakā [nagaravindeyyā (ka.)] brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhiṁ nagaravindaṁ anuppatto. Taṁ kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadamasārathi satthā devamanussānam buddho bhagavā’ti. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrahmaṇīm pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhēkalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānam arahataṁ dassanam hoti”ti.

Atha kho nagaravindeyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamīṣu; upasaṅkamitvā appekacce bhagavantam abhivādetvā ekamantam nisīdiṁsu. Appekacce bhagavatā saddhiṁ sammodiṁsu; sammodanīyam kathaṁ sāraṇīyam vītisāretvā ekamantam nisīdiṁsu. Appekacce yena bhagavā tenañjaliṁ pañāmetvā ekamantam nisīdiṁsu. Appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisīdiṁsu. Appekacce tuṇhībhūtā ekamantam nisīdiṁsu. Ekamantam nisinne kho nagaravindeyyake brāhmaṇagahapatike bhagavā etadavoca –

435. “Sace vo, gahapatayo, aññatitthiyā paribbājakā evam puccheyyum – ‘kathambhūtā, gahapatayo, samaṇabrahmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ti? Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānam paribbājakānam evam byākareyyātha – ‘ye te samaṇabrahmaṇā cakkhuviññeyyesu rūpesu avītarāgā avītadosā avītamohā, ajjhattam avūpasantacittā, samavisamam caranti kāyena vācāya manasā, evarūpā samaṇabrahmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Tam kissa hetu? Mayampi hi cakkhuviññeyyesu rūpesu avītarāgā avītadosā avītamohā, ajjhattam avūpasantacittā, samavisamam carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari apassataṁ. Tasmā te bhonto samaṇabrahmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Ye te samaṇabrahmaṇā sotaviññeyyesu saddesu... ghānaviññeyyesu gandhesu... jivhāviññeyyesu rasesu... kāyaviññeyyesu phoṭṭhabbesu... manoviññeyyesu dhammesu avītarāgā avītadosā avītamohā, ajjhattam avūpasantacittā, samavisamam caranti kāyena vācāya manasā, evarūpā samaṇabrahmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. Tam kissa hetu? Mayampi hi manoviññeyyesu dhammesu avītarāgā avītadosā avītamohā, ajjhattam avūpasantacittā, samavisamam carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari apassataṁ. Tasmā te bhonto samaṇabrahmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ti. Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānam paribbājakānam evam byākareyyātha.

436. “Sace pana vo, gahapatayo, aññatitthiyā paribbājakā evam puccheyyum – ‘kathambhūtā, gahapatayo, samaṇabrahmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ti? Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānam paribbājakānam evam byākareyyātha – ‘ye te samaṇabrahmaṇā cakkhuviññeyyesu rūpesu vītarāgā vītadosā vītamohā, ajjhattam vūpasantacittā, samacariyam caranti kāyena vācāya manasā, evarūpā samanabrahmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Tam kissa hetu? Mayampi hi [mayam hi (?)] cakkhuviññeyyesu rūpesu avītarāgā avītadosā avītamohā, ajjhattam avūpasantacittā, samavisamam carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari passataṁ. Tasmā te bhonto samaṇabrahmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Ye te samaṇabrahmaṇā sotaviññeyyesu saddesu... ghānaviññeyyesu gandhesu... jivhāviññeyyesu rasesu... kāyaviññeyyesu phoṭṭhabbesu... manoviññeyyesu dhammesu vītarāgā vītadosā vītamohā, ajjhattam vūpasantacittā, samacariyam caranti kāyena vācāya manasā, evarūpā samaṇabrahmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā. Tam kissa hetu? Mayampi hi manoviññeyyesu dhammesu avītarāgā avītadosā avītamohā ajjhattam avūpasantacittā, samavisamam carāma kāyena vācāya manasā, tesam no samacariyampi hetam uttari passataṁ. Tasmā te bhonto samaṇabrahmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ti. Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānam paribbājakānam evam byākareyyātha.

437. “Sace pana vo [sace te (syā. kam. pī. ka.)], gahapatayo, aññatitthiyā paribbājakā evam puccheyyum – ‘ke panāyasmantānam ākārā, ke anvayā, yena tumhe āyasmanto evam vadetha? Addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti? Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānam paribbājakānam evam byākareyyātha – ‘tathā hi te āyasmanto araññavanapaththāni pantāni senāsanāni paṭisevanti. Natthi kho pana tattha tathārūpā cakkhuviññeyyā rūpā ye disvā disvā abhirameyyum, natthi kho pana tattha tathārūpā sotaviññeyyā saddā ye sutvā sutvā abhirameyyum, natthi kho pana tattha tathārūpā ghānaviññeyyā gandhā ye ghāyitvā ghāyitvā abhirameyyum, natthi kho pana tattha tathārūpā jivhāviññeyyā rasā ye sāyitvā sāyitvā abhirameyyum, natthi kho pana tattha tathārūpā kāyaviññeyyā

phoṭṭhabbā ye phusitvā phusitvā abhirameyyum. Ime kho no, āvuso, ākārā, ime anvayā, yena mayam [yena mayam āyasmanto (sī. pī.), yena mayam āyasmante (syā. kam.)] evam vadema – addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti. Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānam paribbājakānam evam byākareyyāthā’ti.

Evam vutte, nagaravindeyyakā brāhmaṇagahapatikā bhagavantam etadavocum – “abхikkantam, bho gotama, abхikkantam, bho gotama! Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggām ācikkheyya, andhakāre vā telapajjotam dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayam bhavantam gotamam saraṇam gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavam gotamo dhāretu ajjatagge pāñupete saraṇam gate’ti.

Nagaravindeyyasuttam niṭhitam atṭhamam.

9. Piṇḍapātapārisuddhisuttam

438. Evam me sutam – ekam samayaṁ bhagavā rājagahe viharati veļuvane kalandakanivāpe. Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisinnam kho āyasmantam sāriputtam bhagavā etadavoca –

“Vippasannāni kho te, sāriputta, indriyāni, parisuddho chavivaṇṇo pariyoḍāto. Katamena kho tvam, sāriputta, vihārena etarahi bahulam viharasi”ti? “Suññatāvihārena kho aham, bhante, etarahi bahulam viharāmī”ti. “Sādhu, sādhu, sāriputta! Mahāpurisavihārena kira tvam, sāriputta, etarahi bahulam viharasi. Mahāpurisavihāro eso [hesa (sī. syā. kam. pī.)], sāriputta, yadidam – suññatā. Tasmātiha, sāriputta, bhikkhu sace ākañkheyya – ‘suññatāvihārena bahulam [etarahi bahulam (sī. pī.)] vihareyya’nti, tena, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘yena cāham maggena gāmam piṇḍāya pāvisim, yasmiñca padese piṇḍāya acariṁ, yena ca maggena gāmato piṇḍāya paṭikkamim, atthi nu kho me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭigham vāpi cetaso’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘yena cāham maggena gāmam piṇḍāya pāvisim, yasmiñca padese piṇḍāya acariṁ, yena ca maggena gāmato piṇḍāya paṭikkamim, atthi me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭigham vāpi cetaso’ti, tena, sāriputta, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘yena cāham maggena gāmam piṇḍāya pāvisim, yasmiñca padese piṇḍāya acariṁ, yena ca maggena gāmato piṇḍāya paṭikkamim, natthi me tattha cakkhuviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭigham vāpi cetaso’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

439. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘yena cāham maggena gāmam piṇḍāya pāvisim, yasmiñca padese piṇḍāya acariṁ, yena ca maggena gāmato piṇḍāya paṭikkamim, atthi nu kho me tattha sotaviññeyyesu saddesu...pe... ghānaviññeyyesu gandhesu... jivhāviññeyyesu rasesu ... kāyaviññeyyesu phoṭṭhabbesu... manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭigham vāpi cetaso’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘yena cāham maggena gāmam piṇḍāya pāvisim, yasmiñca padese piṇḍāya acariṁ, yena ca maggena gāmato piṇḍāya paṭikkamim, atthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭigham vāpi cetaso’ti, tena, sāriputta, bhikkhunā tesamyeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘yena cāham maggena gāmam piṇḍāya pāvisim, yasmiñca padese piṇḍāya acariṁ, yena ca maggena gāmato piṇḍāya paṭikkamim, natthi me tattha manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho vā paṭigham vāpi cetaso’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu

dhammesu.

440. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘pahīnā nu kho me pañca kāmaguṇā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘appahīnā kho me pañca kāmaguṇā’ti, tena, sāriputta, bhikkhunā pañcannam kāmaguṇānam pahānāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘pahīnā kho me pañca kāmaguṇā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

441. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘pahīnā nu kho me pañca nīvaraṇā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘appahīnā kho me pañca nīvaraṇā’ti, tena, sāriputta, bhikkhunā pañcannam nīvaraṇānam pahānāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘pahīnā kho me pañca nīvaraṇā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

442. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘pariññatā nu kho me pañcupādānakkhandhā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘apariññatā kho me pañcupādānakkhandhā’ti, tena, sāriputta, bhikkhunā pañcannam upādānakkhandhānam pariññāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘pariññatā kho me pañcupādānakkhandhā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

443. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘bhāvitā nu kho me cattāro satipatṭhānā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘abhāvitā kho me cattāro satipatṭhānā’ti, tena, sāriputta, bhikkhunā catunnam satipatṭhānānam bhāvanāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘bhāvitā kho me cattāro satipatṭhānā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

444. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘bhāvitā nu kho me cattāro sammappadhānā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘abhāvitā kho me cattāro sammappadhānā’ti, tena, sāriputta, bhikkhunā catunnam sammappadhānānam bhāvanāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘bhāvitā kho me cattāro sammappadhānā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

445. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘bhāvitā nu kho me cattāro iddhipādā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘abhāvitā kho me cattāro iddhipādā’ti, tena, sāriputta, bhikkhunā catunnam iddhipādānam bhāvanāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘bhāvitā kho me cattāro iddhipādā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

446. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘bhāvitāni nu kho me pañcindriyānī’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘abhāvitāni kho me pañcindriyānī’ti, tena, sāriputta, bhikkhunā pañcannam indriyānam bhāvanāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘bhāvitāni kho me pañcindriyānī’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

447. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘bhāvitāni nu kho me pañca balānī’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘abhāvitāni kho me pañca balānī’ti, tena, sāriputta, bhikkhunā pañcannam balānam bhāvanāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘bhāvitāni kho me pañca balānī’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

448. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘bhāvitā nu kho me satta bojjhangā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘abhāvitā kho me satta bojjhangā’ti, tena, sāriputta, bhikkhunā sattannam bojjhangānam bhāvanāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘bhāvitā kho me satta bojjhangā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

449. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘bhāvito nu kho me ariyo atṭhaṅgiko maggo’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘abhāvito kho me ariyo atṭhaṅgiko maggo’ti, tena, sāriputta, bhikkhunā ariyassa atṭhaṅgikassa maggassa bhāvanāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘bhāvito kho me ariyo atṭhaṅgiko maggo’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

450. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘bhāvitā nu kho me samatho ca vipassanā cā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘abhāvitā kho me samatho ca vipassanā cā’ti, tena, sāriputta, bhikkhunā samathavipassanānam bhāvanāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘bhāvitā kho me samatho ca vipassanā cā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

451. “Puna caparam, sāriputta, bhikkhunā iti paṭisañcikkhitabbam – ‘sacchikatā nu kho me vijjā ca vimutti cā’ti? Sace, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘asacchikatā kho me vijjā ca vimutti cā’ti, tena, sāriputta, bhikkhunā vijjāya vimuttiyā sacchikiriyāya vāyamitabbam. Sace pana, sāriputta, bhikkhu paccavekkhamāno evam jānāti – ‘sacchikatā kho me vijjā ca vimutti cā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

452. “Ye hi keci, sāriputta, atītamaddhānam samaṇā vā brāhmaṇā vā piṇḍapātam parisodhesum, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātam parisodhesum. Yeki hi keci, sāriputta, anāgatamaddhānam samaṇā vā brāhmaṇā vā piṇḍapātam parisodhessanti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātam parisodhessanti. Yeki hi keci, sāriputta, etarahi samaṇā vā brāhmaṇā vā piṇḍapātam parisodhenti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātam parisodhenti. Tasmātiha, sāriputta [vo sāriputta evam sikkhitabbam (sī. pī.)], ‘paccavekkhitvā paccavekkhitvā piṇḍapātam parisodhessāmā’ti – evañhi vo, sāriputta, sikkhitabba”nti.

Idamavoca bhagavā. Attamano āyasmā sāriputto bhagavato bhāsitaṁ abhinandīti.

Piṇḍapātapārisuddhisuttam niṭhitam navamam.

10. Indriyabhāvanāsuttam

453. Evam me sutam – ekam samayam bhagavā gajaṅgalāyam [kajaṅgalāyam (sī. pī.), kajaṅgalāyam (syā. kam̄.)] viharati suveluvane [veluvane (syā. kam̄.), mukheluvane (sī. pī.)]. Atha kho uttaro māṇavo pārāsiviyantevāsī [pārāsariyantevāsī (sī. pī.), pārāsiriyantevāsī (syā. kam̄.)] yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi. Sammodanīyam kathaṁ sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinnam kho uttaram māṇavam pārāsiviyantevāsim bhagavā etadavoca – “deseti, uttara, pārāsivyo brāhmaṇo sāvakānam indriyabhāvana”nti? “Deseti, bho gotama, pārāsivyo brāhmaṇo sāvakānam indriyabhāvana”nti. “Yathā katham pana, uttara, deseti pārāsivyo brāhmaṇo sāvakānam indriyabhāvana”nti? “Idha, bho gotama, cakkhunā rūpam na passati, sotena saddam na sunāti – evam kho, bho gotama, deseti pārāsivyo brāhmaṇo sāvakānam indriyabhāvana”nti. “Evam sante kho, uttara, andho bhāvitindriyo bhavissati, badhiro bhāvitindriyo bhavissati; yathā pārāsiviyassa brāhmaṇassa vacanam. Andho hi, uttara, cakkhunā rūpam na passati, badhiro sotena saddam na sunāti”nti. Evam vutte, uttaro māṇavo pārāsiviyantevāsī tuṇhībhūto maṇkubhūto

pattakkhandho adhomukho pajjhāyanto appatibhāno nisīdi.

Atha kho bhagavā uttaram mānavam pārāsiviyantevāsim tuṇhībhūtam maṇkubhūtam pattakkhandham adhomukham pajjhāyantam appatibhānam viditvā āyasmantam ānandam āmantesi – “aññathā kho, ānanda, deseti pārāsiviyo brāhmaṇo sāvakānam indriyabhāvanam, aññathā ca panānanda, ariyassa vinaye anuttarā indriyabhāvanā hotī”ti. “Etassa, bhagavā, kālo; etassa, sugata, kālo yam bhagavā ariyassa vinaye anuttaram indriyabhāvanam deseyya. Bhagavato sutvā bhikkhū dhāressantī”ti. “Tenahānanda, suṇāhi, sādhukam manasi karohi; bhāsissāmī”ti. “Evam, bhante”ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –

454. “Kathañcānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti? Idhānanda, bhikkhuno cakkhunā rūpam disvā uppajjati manāpam, uppajjati amanāpam, uppajjati manāpāmanāpam. So evam pajānāti – ‘uppannam kho me idam manāpam, uppannam amanāpam, uppannam manāpāmanāpam’. Tañca kho saṅkhataṁ olārikam paṭiccasamuppannam. Etam santam etam pañītam yadidam – upekkhā’ti. Tassa tam uppannam manāpam uppānam manāpāmanāpam uppannam amanāpam uppānam manāpāmanāpam nirujjhati; upekkhā sañthāti. Seyyathāpi, ānanda, cakkhumā puriso ummīletvā vā nimīleyya, nimīletvā vā ummīleyya; evameva kho, ānanda, yassa kassaci evam̄sīgham evam̄tuvaṭam evamappakasirena uppannam manāpam uppānam amanāpam uppānam manāpāmanāpam nirujjhati, upekkhā sañthāti – ayam vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā cakkhuviññeyyesu rūpesu.

455. “Puna caparam, ānanda, bhikkhuno sotena saddam sutvā uppajjati manāpam, uppajjati amanāpam, uppajjati manāpāmanāpam. So evam pajānāti – ‘uppannam kho me idam manāpam, uppannam amanāpam, uppānam manāpāmanāpam’. Tañca kho saṅkhataṁ olārikam paṭiccasamuppannam. Etam santam etam pañītam yadidam – upekkhā’ti. Tassa tam uppannam manāpam uppānam amanāpam uppānam manāpāmanāpam nirujjhati; upekkhā sañthāti. Seyyathāpi, ānanda, balavā puriso appakasireneva accharam [accharikam (syā. kam. pī. ka.)] pahareyya; evameva kho, ānanda, yassa kassaci evam̄sīgham evam̄tuvaṭam evamappakasirena uppannam manāpam uppānam amanāpam uppānam manāpāmanāpam nirujjhati, upekkhā sañthāti – ayam vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā sotaviññeyyesu saddesu.

456. “Puna caparam, ānanda, bhikkhuno ghānena gandham ghāyitvā uppajjati manāpam, uppajjati amanāpam, uppajjati manāpāmanāpam. So evam pajānāti – ‘uppannam kho me idam manāpam, uppannam amanāpam, uppānam manāpāmanāpam’. Tañca kho saṅkhataṁ olārikam paṭiccasamuppannam. Etam santam etam pañītam yadidam – upekkhā’ti. Tassa tam uppannam manāpam uppānam amanāpam uppānam manāpāmanāpam nirujjhati; upekkhā sañthāti. Seyyathāpi, ānanda, īsakampoṇe [īsakapoṇe (sī. syā. kam. pī.), īsakaphaṇe (sī. aṭṭha.), “majjhe uccaṭ hutvā”ti ṭīkāya samsanditabbā] padumopalāse [paduminipatte (sī. syā. kam. pī.)] udakaphusitāni pavattanti, na sañthanti; evameva kho, ānanda, yassa kassaci evam̄sīgham evam̄tuvaṭam evamappakasirena uppannam manāpam uppānam amanāpam uppānam manāpāmanāpam nirujjhati, upekkhā sañthāti – ayam vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā ghānaviññeyyesu gandhesu.

457. “Puna caparam, ānanda, bhikkhuno jivhāya rasam sāyitvā uppajjati manāpam, uppajjati amanāpam, uppajjati manāpāmanāpam. So evam pajānāti – ‘uppannam kho me idam manāpam, uppannam amanāpam, uppānam manāpāmanāpam’. Tañca kho saṅkhataṁ olārikam paṭiccasamuppannam. Etam santam etam pañītam yadidam – upekkhā’ti. Tassa tam uppannam manāpam uppānam amanāpam uppānam manāpāmanāpam nirujjhati; upekkhā sañthāti. Seyyathāpi, ānanda, balavā puriso jivhagge khelapiṇḍam samyūhitvā appakasirena vameyya [sandhameyya (ka.)]; evameva kho, ānanda, yassa kassaci evam̄sīgham evam̄tuvaṭam evamappakasirena uppannam manāpam uppānam amanāpam uppānam manāpāmanāpam nirujjhati, upekkhā sañthāti – ayam vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā jivhāviññeyyesu rasesu.

458. “Puna caparam, ānanda, bhikkhuno kāyena phoṭṭhabbam phusitvā uppajjati manāpam, uppajjati amanāpam, uppajjati manāpāmanāpam. So evam pajānāti – ‘uppannam kho me idam manāpam, uppannam amanāpam, uppannam manāpāmanāpam. Tañca kho saṅkhataṁ olārikam paṭiccasamuppannam. Etam santam etam pañītam yadidaṁ – upekkhā’ti. Tassa tam uppannam manāpam uppannam amanāpam uppannam manāpāmanāpam nirujjhati; upekkhā santhāti. Seyyathāpi, ānanda, balavā puriso samiñjitam vā bāham pasāreyya, pasāritam vā bāham samiñjeyya; evameva kho, ānanda, yassa kassaci evaṁsīgham evamtuvaṭam evamappakasirena uppannam manāpam uppannam amanāpam uppannam manāpāmanāpam nirujjhati, upekkhā santhāti – ayam vuccatānanda, ariyassa vinaye anuttarā indriyahāvanā kāyaviññeyyesu phoṭṭhabbesu.

459. “Puna caparam, ānanda, bhikkhuno manasā dhammaṁ viññāya uppajjati manāpam, uppajjati amanāpam, uppajjati manāpāmanāpam. So evam pajānāti – ‘uppannam kho me idam manāpam, uppannam amanāpam, uppannam manāpāmanāpam. Tañca kho saṅkhataṁ olārikam paṭiccasamuppannam. Etam santam etam pañītam yadidaṁ – upekkhā’ti. Tassa tam uppannam manāpam uppannam amanāpam uppannam manāpāmanāpam nirujjhati; upekkhā santhāti. Seyyathāpi, ānanda, balavā puriso divasāmantatte [divasasantette (sī.)] ayokaṭāhe dve vā tīni vā udakaphusitāni nipāteyya. Dandho, ānanda, udakaphusitānam nipāto, atha kho naṁ khippameva parikkhayam pariyādānam gaccheyya; evameva kho, ānanda, yassa kassaci evaṁsīgham evamtuvaṭam evamappakasirena uppannam manāpam uppannam amanāpam uppannam manāpāmanāpam nirujjhati, upekkhā santhāti – ayam vuccatānanda, ariyassa vinaye anuttarā indriyahāvanā manoviññeyyesu dhammesu. Evaṁ kho, ānanda, ariyassa vinaye anuttarā indriyahāvanā hoti.

460. “Kathañcānanda, sekho hoti pāṭipado? Idhānanda, bhikkhuno cakkhunā rūpam disvā uppajjati manāpam, uppajjati amanāpam, uppajjati manāpāmanāpam. So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena aṭṭiyati harāyati jigucchat. Sotena saddam sutvā... pe... ghānena gandham ghāyitvā..., jivhāya rasam sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammaṁ viññāya uppajjati manāpam, uppajjati amanāpam, uppajjati manāpāmanāpam. So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena aṭṭiyati harāyati jigucchat. Evaṁ kho, ānanda, sekho hoti pāṭipado.

461. “Kathañcānanda, ariyo hoti bhāvitindriyo? Idhānanda, bhikkhuno cakkhunā rūpam disvā uppajjati manāpam, uppajjati amanāpam, uppajjati manāpāmanāpam. So sace ākaṅkhati – ‘paṭikūle [paṭikkūle (sabbattha)] appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūlañca appaṭikūlañca tadubhayampmippi abhinivajjetvā upekkhako vihareyyam sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

462. “Puna caparam, ānanda, bhikkhuno sotena saddam sutvā... pe... ghānena gandham ghāyitvā... jivhāya rasam sāyitvā... kāyena phoṭṭhabbam phusitvā... manasā dhammaṁ viññāya uppajjati manāpam, uppajjati amanāpam, uppajjati manāpāmanāpam. So sace ākaṅkhati – ‘paṭikūle appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle ca paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūlañca appaṭikūlañca tadubhayampmippi abhinivajjetvā upekkhako vihareyyam sato sampajāno’ti, upekkhako tattha viharati sato sampajāno. Evaṁ kho, ānanda, ariyo hoti bhāvitindriyo.

463. “Iti kho, ānanda, desitā mayā ariyassa vinaye anuttarā indriyahāvanā, desito sekho pāṭipado, desito ariyo bhāvitindriyo. Yam kho, ānanda, satthārā karanīyam sāvakānam hitesinā anukampakena

anukampam upādāya, kataṁ vo tam mayā. Etāni, ānanda, rukkhamūlāni, etāni suññāgārāni, jhāyathānanda, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayaṁ vo amhākam anusāsanī' ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.

Indriyabhāvanāsuttam niṭṭhitam dasamaṁ.

Saṭāyatanavaggo niṭṭhito pañcamo.

Tassuddānam –

Anāthapiṇḍiko channo, puṇo nandakarāhulā;
Chachakkam saṭāyatanikam, nagaravindeyyasuddhikā;
Indriyabhāvanā cāpi, vaggo ovādapañcamoti.

Idam vaggānamuddānam –

Devadahonupado ca, suññato ca vibhaṅgako;
Saṭāyatanoti vaggā, uparipaññāsake ṭhitāti.

Uparipaññāsakam samattam.

Tīhi paññāsakehi paṭimāṇḍito sakalo

Majjhimanikāyo samatto.