

Dhammavinaya

Suttapiṭaka

September 22, 2020

Namo tassa bhagavato arahato sammā sambuddhassa

Namo tassa bhagavato arahato sammā sambuddhassa

Namo tassa bhagavato arahato sammā sambuddhassa

Samyuttanikāyo

Contents

I	Sagāthāvaggapāli	9
1.	Devatāsamyuttam	11
1.1	Naḷavaggo	11
1.2	Nandanavaggo	12
1.3	Sattivaggo	13
1.4	Satullapakāyikavaggo	14
1.5	Ādittavaggo	15
1.6	Jarāvaggo	16
1.7	Addhavaggo	17
1.8	Chetvāvaggo	18
2.	Devaputtasamyuttam	19
2.1	Paṭhamavaggo	19
2.2	Anāthapiṇḍikavaggo	20
2.3	Nānātitthiyavaggo	21
3.	Kosalasamyuttam	23
3.1	Paṭhamavaggo	23
3.2	Dutiyavaggo	24
3.3	Tatiyavaggo	25

4. Mārasaṃyuttaṃ	27
4.1 Paṭhamavaggo	27
4.2 Dutiyavaggo	28
4.3 Tatiyavaggo	29
5. Bhikkhunisāṃyuttaṃ	31
6. Brahmasaṃyuttaṃ	33
6.1 Paṭhamavaggo	33
6.2 Dutiyavaggo	34
7. Brāhmaṇasaṃyuttaṃ	35
7.1 Arahantavaggo	35
7.2 Upāsakavaggo	36
8. Vaṅḡisasāṃyuttaṃ	37
9. Vanasaṃyuttaṃ	39
10. Yakkhasaṃyuttaṃ	41
11. Sakkasāṃyuttaṃ	43
11.1 Paṭhamavaggo	43
11.2 Dutiyavaggo	43
11.3 Tatiyavaggo	44
II Nidānavaggopāḷi	45
1. Nidānasāṃyuttaṃ	47
1.1 Buddhavaggo	47
1.2 Āhāravaggo	48

1.3	Dasabalavaggo	49
1.4	Kaḷārakhattiyavaggo	50
1.5	Gahapativaggo	51
1.6	Dukkhavaggo	52
1.7	Mahāvaggo	53
2.	Abhisamayasaṃyuttaṃ	55
3.	Dhātusaṃyuttaṃ	57
3.1	Nānattavaggo	57
3.2	Dutiyavaggo	58
3.3	Kammaṭṭhāvaggo	59
3.4	Catutthāvaggo	60
4.	Anamataggasaṃyuttaṃ	61
4.1	Paṭhamavaggo	61
4.2	Dutiyavaggo	62
5.	Kassapaṃyuttaṃ	63
5.	Lābhasakkārasaṃyuttaṃ	65
5.1	Paṭhamavaggo	65
5.2	Dutiyavaggo	66
5.3	Tatīyavaggo	67
5.4	Catutthāvaggo	68
7.	Rāhulasāṃyuttaṃ	69
7.1	Paṭhamavaggo	69
7.2	Dutiyavaggo	70
8.	Lakkhaṇasaṃyuttaṃ	71
8.1	Paṭhamavaggo	71

8.2 Dutiyavaggo	72
9. Opammasaṃyuttaṃ	73
10. Bhikkhusaṃyuttaṃ	75
 III Khandhavaggapāḷi	 77
1. Khandhasaṃyuttaṃ	79
1.1 Nakulapituvaggo	79
1.2 Aniccavaggo	80
1.3 Bhāravaggo	81
1.4 Natumhākaṃvaggo	82
1.5 Attadīpavaggo	83
1.6 Upayavaggo	84
1.7 Arahantavaggo	85
1.8 Khajjanīyavaggo	86
1.8.1 assādasuttaṃ	86
1.8.2 paṭhama samudayasuttaṃ	87
1.8.3 dutiya samudayasuttaṃ	88
1.8.4 paṭhama arahantasuttaṃ	89
1.8.5 dutiya arahantasuttaṃ	92
1.8.6 sīhopamasuttaṃ	93
1.8.7 khajjanīyasuttaṃ	95
1.8.8 piṇḍolyasuttaṃ	103
1.8.9 At Parileyyaka	109
1.8.9 pārileyyakasuttaṃ	109
1.8.10 puṇṇamāsuttaṃ	129
1.9 Theravaggo	139
1.10 Pupphavaggo	140

1.11 Antavaggo	141
1.12 Dhammakathikavaggo	142
1.13 Avijjāvaggo	143
1.14 Kukkuḷavaggo	144
1.15 Diṭṭhivaggo	145
2. Rādhasaṃyuttaṃ	147
2.1 Paṭhamavaggo	147
2.2 Dutiyavaggo	148
2.3 Āyācanavaggo	149
2.4 Upanisinnavaggo	150
3. Diṭṭhisāṃyuttaṃ	151
3.1 Sotāpattivaggo	151
3.2 Dutiyagamanavaggo	152
3.3 Tatiyagamanavaggo	153
3.4 Catutthagamanavaggo	154
4. Okkantasaṃyuttaṃ	155
5. Uppādasāṃyuttaṃ	157
6. Kilesasaṃyuttaṃ	159
7. Sāriputtasāṃyuttaṃ	161
8. Nāgasāṃyuttaṃ	163
9. Supaṇṇasaṃyuttaṃ	165
10. Gandhabbakāyasaṃyuttaṃ	167

11. Valāhakaṣaṃyuttaṃ	169
12. Vacchagottaṣaṃyuttaṃ	171
13. Jhānaṣaṃyuttaṃ	173

Part I

Sagāthāvaggapāḷi

Devatāsaṃyuttaṃ

1.1 Naḷavaggo

1.2 Nandanavaggo

1.3 Sattivaggo

1.4 Satullapakāyikavaggo

1.5 Ādittavaggo

1.6 Jarāvaggo

1.7 Addhavaggo

1.8 Chetvāvaggo

Devaputtasamyuttaṃ

2.1 Paṭhamavaggo

2.2 Anāthapiṇḍikavaggo

2.3 Nānātitthiyavaggo

Kosalasamyuttaṃ

3.1 Paṭhamavaggo

3.2 Dutiyavaggo

3.3 Tatiyavaggo

Mārasaṃyuttaṃ

4.1 Paṭhamavaggo

4.2 Dutiyavaggo

4.3 Tatiyavaggo

Bhikkhunīsaṃyuttaṃ

Bodhivaggo

Brahmasaṃyuttaṃ

6.1 Paṭhamavaggo

6.2 Dutiyavaggo

Brāhmaṇasaṃyuttaṃ

7.1 Arahantavaggo

7.2 Upāsakavaggo

Vaṅgīsaṃyuttaṃ

Bodhivaggo

Vanasam̐yuttam̐

Bodhivaggo

Yakkhasamyuttaṃ

Bodhivaggo

Sakkasaṃyuttaṃ

11.1 Paṭhamavaggo

11.2 Dutiyavaggo

11.3 Tatiyavaggo

Notes

Part II

Nidānavaggopāḷi

Nidānasam̐yuttam̐

1.1 Buddhavaggo

1.2 Āhāravaggo

1.3 Dasabalavaggo

1.4 Kalārahattiyavaggo

1.5 Gahapativaggo

1.6 Dukkhavaggo

1.7 Mahāvaggo

Abhisamayasaṃyuttaṃ

Bodhivaggo

Dhātusaṃyuttaṃ

3.1 Nānattavaggo

3.2 Dutiyavaggo

3.3 Kammaphavaggo

3.4 Catutthavaggo

Anamataggasaṃyuttaṃ

4.1 Paṭhamavaggo

4.2 Dutiyavaggo

Kassapasamyuttam

Bodhivaggo

Lābhasakkārasaṃyut- taṃ

5.1 Paṭhamavaggo

5.2 Dutiyavaggo

5.3 Tatiyavaggo

5.4 Catutthavaggo

Rāhulasam̐yuttaṃ

7.1 Paṭhamavaggo

7.2 Dutiyavaggo

Lakkhaṇasaṃyuttaṃ

8.1 Paṭhamavaggo

8.2 Dutiyavaggo

Opammasamyuttaṃ

Bodhivaggo

Bhikkhusaṃyuttaṃ

Bodhivaggo

Notes

Part III

Khandhavaggapāḷi

Khandhasaṃyuttaṃ

1.1 Nakulapituvaggo

1.2 Aniccavaggo

1.3 Bhāravaggo

1.4 Natumhākaṃvaggo

1.5 Attadīpavaggo

1.6 Upayavaggo

1.7 **Arahantavaggo**

1.8 Khajjanīyavaggo

1.8.1 assādasuttam

0. sāvattthiyam:

1. assutavā bhikkhave, puthujjano rūpassa assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ nappajānāti. vedanāya assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ nappajānāti. saññāya assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ nappajānāti. saṃkhārānaṃ assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ nappajānāti. viññāṇassa assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ nappajānāti.

2. sutavā ca kho bhikkhave ariyasāvako rūpassa assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānāti, vedanāya assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānāti, saññāya assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānāti, saṃkhārānaṃ assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānāti, viññāṇassa assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānātīti.

1.8.2 paṭhama samudayasuttaṃ

0. sāvatthiyaṃ:

1. assutavā bhikkhave, puthujjano rūpassa samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ nappajānāti. vedanāya samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ nappajānāti. saññāya samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ nappajānāti. saṃkhārānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ nappajānāti. viññāṇassa samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ nappajānāti.

2. sutavā ca kho bhikkhave ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānāti, vedanāya samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānāti, saññāya samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānāti, saṃkhārānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānāti, viññāṇassa samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṇca yathābhūtaṃ pajānāti.

1.8.3 dutiya samudayasuttam

0. sāvattiyaṃ:

1. sutavā bhikkhave, ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ pajānāti. vedanāya samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ pajānāti. saññāya samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ pajānāti. saṃkhārānaṃ samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ pajānāti. viññāṇassa samudayañca atthaṅgamañca assādañca ādinavañca nissaraṇaṃ yathābhūtaṃ pajānāti.

1.8.4 paṭhama arahantasuttam

0. sāvattiyaṃ:

1. rūpaṃ bhikkhave, aniccaṃ. yadaniccaṃ taṃ dukkhaṃ. yaṃ dukkhaṃ tadanattā. yadanattā taṃ "netam mama, neso'hamasmi, na meso attā"ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. vedanā aniccā yadaniccaṃ taṃ dukkhaṃ. yaṃ dukkhaṃ tadanattā. yadanattā taṃ "netam mama, neso'hamasmi na me so attā"ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. saññā aniccā yadaniccaṃ taṃ dukkhaṃ. yaṃ dukkhaṃ tadanattā. yadanattā taṃ "netam mama, neso'hamasmi na me so attā"ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. saṃkhārā aniccā yadaniccaṃ taṃ dukkhaṃ. yaṃ dukkhaṃ tadanattā. yadanattā taṃ "netam mama, neso'hamasmi na me so attā"ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. viññāṇaṃ aniccaṃ yadaniccaṃ taṃ dukkhaṃ. yaṃ dukkhaṃ tadanattā. yadanattā taṃ "netam mama, neso'hamasmi na me so attā"ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

2. evaṃ passaṃ bhikkhave, sutavā ariyasāvako rūpasmiṃpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṃkhāresupi nibbindati, viññāṇasmimpi nibbindati. nibbindaṃ virajjati, virāgā vimuccati. vimuttaṃ vimuttamiti ñāṇaṃ hoti, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti.

3. yāvatā bhikkhave, sattāvāsā, yāvatā bhavaggaṃ, ete aggā ete seṭṭhā lokasmiṃ yadidaṃ arahanto'ti. idamavoca bhagavā, idaṃ vatvā sugato athāparaṃ etadavoca satthā:

sukhino vata arahanto
taṇhā tesam na vijjati
asmimāno samucchinno
mohajālaṃ padālitam.

anejaṃ te anuppattā
cittaṃ tesam anāvilam
loke anupalittā te
brahmabhūtā anāsavā.

pañcakkhandhe pariññāya
sattasaddhammagocarā
pāsaṃsiyā sappurisā
puttā buddhassa orasā.

sattaratanasampannā
tisu sikkhāsu sikkhitā
anuvicaranti mahāvīrā
pahīnabhayaabheravā.

dasahaṅgehi sampannā
mahānāgā samāhitā
ete kho seṭṭhā lokasmiṃ
taṇhā tesam na vijjati.

asekhaññāṇaṃ uppannaṃ
antimoyaṃ samussayo
yo sāro brahmacariyassa
tasmaṃ aparapaccayā.

vidhāsu na vikampanti
vip̐pamuttā punabbhavā
dantabhumim̐ anuppattā
te loka vijitāvino.

uddhaṃ tiriyaṃ apācīnaṃ
nandī tesam̐ na vijjati
nadanti te sīhanādaṃ
buddhā loka anuttarā'ti.

1.8.5 dutiya arahantasuttam

0. sāvattiyaṃ:

1. rūpaṃ bhikkhave, aniccaṃ. yadaniccaṃ taṃ dukkhaṃ. yaṃ dukkhaṃ tadanattā. yadanattā taṃ "netam mama, neso'hamasmi, nameso attā"ti evametam yathābhūtaṃ sammappaññāva daṭṭhabbam. vedanā aniccā yadaniccaṃ taṃ dukkhaṃ. yaṃ dukkhaṃ tadanattā. yadanattā taṃ "netam mama, neso'hamasmi na me so attā"ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. saññā aniccā yadaniccaṃ taṃ dukkhaṃ. yaṃ dukkhaṃ tadanattā. yadanattā taṃ "netam mama, neso'hamasmi na me so attā"ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. saṃkhārā aniccā yadaniccaṃ taṃ dukkhaṃ. yaṃ dukkhaṃ tadanattā. yadanattā taṃ "netam mama, neso'hamasmi na me so attā"ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. viññāṇaṃ aniccaṃ yadaniccaṃ taṃ dukkhaṃ. yaṃ dukkhaṃ tadanattā. yadanattā taṃ "netam mama, neso'hamasmi na me so attā"ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

2. evaṃ passaṃ bhikkhave, sutavā ariyasāvako rūpasimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṃkhāresupi nibbindati, viññāṇasmimpi nibbindati. nibbindaṃ virajjati, virāgā vimuccati. vimuttaṃ vimuttamiti ñāṇaṃ hoti, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāti.

3. yāvata bhikkhave, sattāvāsā, yāvata bhavaggaṃ, ete aggā ete seṭṭhā lokasmiṃ yadidaṃ arahanto'ti.

1.8.6 sīhopamasuttam

0. sāvattthiyam:

1. sīho bhikkhave, migarājā sāyanhasamayam āsayā nikkhamati, āsayā nikkhamitvā vijambhati, vijambhitvā samantā catuddisā anuviloketi, samantā catuddisā anuviloketvā tikkhattum sihanādam nadati, tikkhattum sihanādam naditvā gocarāya pakkamati. ye keci bhikkhave, tiracchānagatā pāṇā sīhassa migarañño nadato saddam suṇanti, yebhuyyena bhayam santāsam samvegam āpajjanti, bilam bilāsayā pavisanti, dakam dakāsayā pavisanti, vanam vanāsayā pavisanti, ākāsam pakkhino bhajanti. yepi te bhikkhave, rañño nāgā gāmanigamarājadhānisu dalhehi carattehi baddhā, tepi tāni bandhanāni sañchinditvā sampadāletvā bhītā muttakarīsam cājamānā yena vā tena vā palāyanti. evam mahiddhiko kho bhikkhave, sīho migarājā tiracchānagatānam pāṇānam evam mahesakkho evam mahānubhāvo.

2. evameva kho bhikkhave, yadā tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānam buddho bhagavā, so dhammam deseti: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo. iti vedanā iti vedanassa samudayo, iti vedanassa atthaṅgamo. iti saññā, iti saññassa samudayo, iti saññassa atthaṅgamo. iti saṅkhārā iti saṅkhārassa samudayo, iti saṅkhārassa atthaṅgamo. iti viññāṇam iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo.

3. yepi te bhikkhave, devā dīghayukā vaṇṇavanto sukhaba-
hulā uccesu vimānesu ciraṭṭhitikā, tepi tathāgatassa dham-
madesanaṃ sutvā yebhuyyena bhayaṃ santāsaṃ saṃvegaṃ
āpajjanti. aniccāva kira bho mayaṃ samānā niccamhāti amañ-
ñimha, addhuvāva kira bho mayaṃ samānā dhuvambhāti
amaññimha, mayaṃ'pi kira bho aniccā addhuvā asassatā sak-
kāyapariyāpannāti.

4. evaṃ mahiddhiko kho bhikkhave, tathāgato sadevakassa
lokassa evaṃ mahesakkho evaṃ mahānubhāvoti idamavoca
bhagavā idaṃ vatvā sugato athāparaṃ etadavoca satthā: yadā
buddho abhiññāya dhammacakkaṃ pavattayi sadevakassa
lokassa satthā appaṭipuggalo,

sakkāyañca nirodhañca
sakkāyassa ca sambhavaṃ
ariyaṃ caṭṭhaṅgikaṃ
maggam dukkhūpasamagāminam,

yepi dīghāyukā devā
vaṇṇavanto yasassino
bhītā santāsamāpādum
sihassevitare migā.

avītivattā sakkāyaṃ
aniccā kira bho mayaṃ
sutvā arahato vākyam
vipkamuttassa tādinoti.

1.8.7 khajjanīyasuttaṃ

0. sāvattiyaṃ:

1. ye hi keci bhikkhave, samaṇā vā brahmaṇā vā aneka-vihitaṃ pubbenivāsaṃ anussaramānā anussaranti, sabbe te pañcupādānakkhandhe anussaranti, etesaṃ vā aññataraṃ.

2. "evaṃrūpo ahoṣiṃ atītamaddhānanti" iti vā hi bhikkhave, anussaramāno rūpaññeva anussarati. "evaṃvedano ahoṣiṃ atītamaddhānanti" iti vā bhikkhave, anussaramāno vedanaññe ca anussarati. evaṃsaññī¹ - ahoṣiṃ atītamaddhānanti iti vā bhikkhave anussaramāno saññaṃ yeva anussarati. evaṃ saṃkhāro ahoṣiṃ atītamaddhānanti iti vā hi, bhikkhave, anussaramāno saṃkhāreyeva anussarati. evaṃ viññāṇo ahoṣiṃ atītamaddhānanti iti vā hi bhikkhave, anussaramāno viññāṇameva anussarati.

3. kiñca bhikkhave, rūpaṃ vadetha: rūppatīti kho bhikkhave, tasmā rūpanti vuccati. kena rūppatī: sītena'pi ruppati uñhena'pi ruppati jighacchāya'pi ruppati pipāsāya'pi ruppati ḍaṃsamakasavātātapasirīṃsapasamphassena'pi ruppati. ruppatīti kho bhikkhave, tasmā rūpanti vuccati.

4. kiñca bhikkhave, vedanaṃ vadetha: vediyatīti² - kho bhikkhave, tasmā vedanāti vuccati kiñca vediyati sukhampi

¹ evaṃ sañña (machasaṃ, syā)

bjt page 150

² vediyatīti (machasaṃ, syā)

vediyati dukkhampi vediyati adukkhamasukhampi vediyati.
vediyatitī kho bhikkhave, tasmā vedanāti vuccati.

5. kiñca bhikkhave, saññaṃ vadetha: sañjānātīti kho bhikkhave, tasmā saññāti vuccati kiñca sañjānāti: nīlāpi sañjānāti; pītakampi sañjānāti; lohītakampi sañjānāti. odātampi sañjānāti; sañjānātīti kho bhikkhave, tasmā saññāti vuccati.

6. kiñca bhikkhave, saṃkhāre vadetha: saṃkhatam abhisamkharontīti bhikkhave, tasmā saṃkhārāti vuccanti. kiñca saṃkhatam abhisamkharonti: rūpaṃ rūpattāy³ - saṃkhatam abhisamkharonti. vedanaṃ vedanattāya saṃkhatam abhisamkharonti. saññaṃ saññattāya saṃkhatam abhisamkharonti. saṃkhāre saṃkhārattāya saṃkhatam abhisamkharonti. viññāṇam viññāṇattāya saṃkhatam abhisamkharonti. saṃkhatam abhisamkharontīti kho bhikkhave, tasmā saṃkhārāti vuccanti.

7. kiñca bhikkhave, viññāṇam vadetha: vijānātīti kho bhikkhave, tasmā viññāṇanti vuccati. kiñca vijānāti: āmbilāpi vijānāti, tittakampi vijānāti, kaṭukampi vijānāti, madhura-kampi⁴ - vijānāti, khārikampi vijānāti, akhārikampi vijānāti, loṇikampi vijānāti, aloṇikampi vijānāti. vijānātīti kho bhikkhave, tasmā viññāṇanti vuccati.

8. tatra bhikkhave, sutavā ariyasāvako itī paṭisaṅcikkhati: aham kho etarahi rūpena khajjāmī, atītamapaṃ addhānam

pts page 087

³rūpatthāya (aṭṭhakathā)

⁴madhurampi (machasaṃ, syā)

evameva rūpena khajjīm, seyyathāpi etarahi paccuppannena rūpena khajjāmi. ahaṃ ceva kho pana anāgataṃ rūpaṃ abhinandeyyaṃ, anagatampahaṃ addhānaṃ evameva rūpena khajjeyyaṃ, seyyathāpi etarahi paccuppannena rūpena khajjāmīti. so iti paṭisaṅkhāya atītasmiṃ rūpasmiṃ anapekho hoti anāgataṃ rūpaṃ nābhinandati paccuppannassa rūpassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

9. ahaṃ kho etarahi vedanāya khajjāmi, atītampahaṃ addhānaṃ evameva vedanāya khajjīm seyyathāpi etarahi paccuppannāya vedanāya khajjāmi. ahaṃ ceva kho pana anāgataṃ vedanaṃ abhinandeyyaṃ anāgatampahaṃ addhānaṃ evameva vedanāya khajjeyyaṃ, seyyathāpi etarahi paccuppannāya vedanāya khajjāmīti. so iti paṭisaṅkhāya atītāya vedanāya anapekho hoti, anāgataṃ vedanaṃ nābhinandati paccuppannāya vedanāya nibbidāya virāgāya nirodhāya paṭipanno hoti.

10. ahaṃ kho etarahi saññāya khajjāmi, atītampahaṃ addhānaṃ evameva saññāya khajjīm seyyathāpi etarahi paccuppannāya saññāya khajjāmi. ahaṃ ceva kho pana anāgataṃ saññaṃ abhinandeyyaṃ anāgatampahaṃ addhānaṃ evameva saññāya khajjeyyaṃ, seyyathāpi etarahi paccuppannāya vedanāya khajjāmīti. so iti paṭisaṅkhāya atītāya saññāya anapekho hoti, anāgataṃ saññaṃ nābhinandati paccuppannāya saññāya nibbidāya virāgāya nirodhāya paṭipanno hoti.

11. ahaṃ kho etarahi saṃkhārehi khajjāmi, atītampahaṃ addhānaṃ evameva saṃkhārehi khajjiṃ seyyathāpi etarahi paccuppannehi saṃkhārehi khajjāmi. ahaṃ ceva kho pana anāgate saṃkhāre abhinandeyyaṃ anāgatampahaṃ addhānaṃ evameva saṃkhārehi khajjeyyaṃ, seyyathāpi etarahi paccuppannehi saṃkhārehi khajjāmīti. so iti paṭisaṃkhāya atītesu saṃkhāresu anapekho hoti, anāgate saṃkhāre nābhinandati paccuppannānaṃ saṃkharānaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti.

12. ahaṃ kho etarahi viññāṇena khajjāmi, atītampahaṃ addhānaṃ evameva viññāṇena khajjiṃ seyyathāpi etarahi paccuppannena viññāṇena khajjāmi. ahaṃ ceva kho pana anāgataṃ viññāṇaṃ abhinandeyyaṃ anāgatampahaṃ addhānaṃ evameva viññāṇena khajjeyyaṃ, seyyathāpi etarahi paccuppannena viññāṇena khajjāmīti. so iti paṭisaṃkhāya atītasmiṃ viññāṇasmiṃ anapekho hoti, anāgataṃ viññāṇaṃ nābhinandati paccuppannassa viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

13. taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vāti? ” aniccaṃ bhante” ’yampanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? ”dukkhaṃ bhante” yampanāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassitum: ”etaṃ mama, eso’hamasmi, eso me attā” ti? ”no hetuṃ bhante,

14. taṃ kiṃ maññatha bhikkhave vedanā niccā vā aniccā vāti? ”aniccā bhante, ” yampanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā vāti? ”dukkhaṃ bhante, yampanāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassitum:

"etaṃ mama, eso'hamasmi, eso me attā"ti? no hetam bhante".

15. taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vāti? "aniccam bhante" 'yampanāniccam dukkham vā taṃ sukham vāti? "dukkham bhante" yampanāniccam dukkham vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ: "etaṃ mama, eso'hamasmi, eso me attā" ti? "no hetam bhante,

16. taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vāti? "aniccam bhante" 'yampanāniccam dukkham vā taṃ sukham vāti? "dukkham bhante" yampanāniccam dukkham vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ: "etaṃ mama, eso'hamasmi, eso me attā" ti? "no hetam bhante,

17. taṃ kiṃ maññatha bhikkhave, viññāṇaṃ niccam vā aniccam vāti? "aniccam bhante" 'yampanāniccam dukkham vā taṃ sukham vāti? "dukkham bhante" yampanāniccam dukkham vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ: "etaṃ mama, eso'hamasmi, eso me attā" ti? "no hetam bhante,

18. tasmātiha bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam rūpaṃ "netam mama, neso'hamasmi, na me so attā"ti, evameva yathābhūtaṃ sammappaññāya daṭṭhabbam. yā kāci vedanā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā,

sabbaṃ vedanaṃ ”netam mama, neso’hamasmi, na me so attā”ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yā kāci saññā atitākāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ saññam ”netam mama, neso’hamasmi, na me so attā”ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ye keci saṅkhārā atitānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ saṅkhāraṃ netam mama, neso’hamasmi, na me so attā”ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yaṃ kiñci viññāṇaṃ atitānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ”netam mama, neso’hamasmi, na me so attā”ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

19. ayaṃ vuccati bhikkhave, ariyasāvako apacināti, no ācināti, pajahati, na upādiyati, visineti, no ussineti⁵ - vidhupeti, na sandhūpeti.

20. kiñca apacināti, no ācināti: rūpaṃ apacināti, no ācināti. vedanaṃ apacināti. no ācināti saññam apacināti, no ācināti. saṅkhāre apacināti, no ācināti. viññāṇaṃ apacināti, no ācināti.

12. kiñca pajahati. na upādiyati: rūpaṃ pajahati na upādiyati. vedanaṃ pajahati na upādiyati. saññam pajahati na

⁵visineti, no ussineti (sīmu)

upādiyati. saṃkhāre pajahati na upādiyati. viññāṇaṃ pajahati na upādiyati.

21. kiñca visineti, ussineti: rūpaṃ visineti na ussineti. vedanaṃ visineti na ussineti. saññaṃ visineti na ussineti. saṃkhāre visineti na ussineti. viññāṇaṃ visineti na ussineti.

22. kiñca vidhūpeti, na sandhūpeti: rūpaṃ vidhūpeti, na sandhūpeti. vedanaṃ vidhūpeti, na sandhūpeti. saññaṃ vidhūpeti, na sandhūpeti. saṃkhāre vidhūpeti, na sandhūpeti. viññāṇaṃ vidhūpeti, na sandhūpeti.

23. evaṃ passaṃ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati vedanāya'pi nibbindati, saññāya'pi nibbindati, saṃkhāresupi nibbindati, viññāṇasmimpi nibbindati nibbindaṃ virajjati virāgā vimuccati vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. ayaṃ vuccati bhikkhave, bhikkhu nevācināti na apacināti. apacinitvā ʈhito. neva pajahati, na upādiyati, pajahitvā ʈhito. neva visineti na ussineti. visinetvā ʈhito. neva vidhūpeti na sandhūpeti vidhūpetvā ʈhito

24. kiñca nevācināti na apacināti apacinitvā ʈhito; rūpaṃ nevācināti, na apacināti, apacinitvā ʈhito. vedanaṃ nevācināti, na apacināti, apacinitvā ʈhito. saññaṃ nevācināti, na apacināti. apacinitvā ʈhito. saṃkhāre nevācināti, na apacināti. apacinitvā ʈhito. viññāṇaṃ nevācināti, na apacināti. apacinitvā ʈhito.

25. kiñca neva pajahati na upādiyati pajahitvā ʔhito: rūpaṃ neva pajahati na upādiyati pajahitvā ʔhito. vedanaṃ neva pajahati na upādiyati pajahitvā ʔhito. saññaṃ neva pajahati na upādiyati. pajahitvā ʔhito. saṃkhare neva pajahati na upādiyati. pajahitvā ʔhito. viññāṇaṃ neva pajahati na upādiyati. pajahitvā ʔhito.

26. kiñca neva visineti, na ussineti, visinetvā ʔhito: rūpaṃ neva visineti na ussineti visinetvā ʔhito vedanaṃ neva visineti na ussineti visinetvā ʔhito. saññaṃ neva visineti na ussineti visinetvā ʔhito. saṃkhāre neva visineti na ussineti visinetvā ʔhito. viññāṇaṃ neva visineti na ussineti visinetvā ʔhito.

27. kiñca neva vidhūpeti na sandhūpeti vidhūpetvā ʔhito: rūpaṃ neva vidhūpeti na sandhūpeti, vidhūpetvā ʔhito. vedanaṃ neva vidhūpeti na sandhūpeti vidhūpetvā ʔhito. saññaṃ neva vidhūpeti na sandhūpeti vidhūpetvā ʔhito. saṃkhāre neva vidhūpeti na sandhūpeti vidhūpetvā ʔhito. viññāṇaṃ neva vidhūpeti na sandhūpeti vidhūpetvā ʔhito.

28. evaṃ vimuttacittam kho bhikkhave, bhikkhum saindā devā sabrahmakā sapajāpatikā ārakāva namassanti: ”namo te purisājañña namo te purisuttama, yassa te nābhijānāma yampi nissāya jhāyasīti”.

1.8.8 piṇḍolyasuttam

1. evaṃ me sutam ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. atha kho bhagavā kismiñci-deva pakaraṇe bhikkhusaṃghaṃ paṇāmetvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthum⁶ piṇḍāya pāvisi. kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāta paṭikkanto yena mahāvanam tenupasaṅkami divāvihārāya, mahāvanam ajjhogahetvā beluvalatṭhikāya mūle divāvihāram nisīdi.

2. atha kho bhagavato rahogatassa paṭisallinassa evaṃ cetaso parivitakko udapādi: 'mayā kho bhikkhusaṃgho pavāḷho⁷. santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam mamaṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo. seyyathāpi nāma vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ siyā vipariṇāmo. evamevaṃ santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ tesam mamaṃ apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo, seyyathāpi nāma khijānaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. evamevaṃ santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ. tesam mamaṃ alabhantānaṃ dassanāya siyā aññathattaṃ siyā vipariṇāmo. yannūnāhaṃ yatheva mayā pubbe bhikkhusaṃgho anuggahito, evamevaṃ etarahi anuggaheyyaṃ bhikkhusaṅghanti.

⁶kapilavatthusmiṃ (sī, syā)

⁷pabāḷho (syā, machasaṃ)

3. atha kho brahmā sahampati bhagavato cetasā cetoparivittakkamaññāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evamevaṃ brahmaloke antarahito bhagavato purato pāturahosi. atha kho brahmā samampati ekamsaṃ uttarāsangaṃ karitvā yena bhagavā tenañjalimpaṇāmetvā bhagavantam etadavoca: "evametaṃ bhagavā, evametaṃ sugata, bhagavatā bhante, bhikkhusaṅgho pavāḷho. santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo. seyyathāpi nāma vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ siyā vipariṇāmo. evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam apassantānaṃ siyā aññathattaṃ siyā vipariṇāmo. seyyathāpi nāma bijānaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo, evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam alabhantānaṃ dassanāya siyā aññathattaṃ siyā vipariṇāmo.

4. abhinandatu bhante, bhagavā bhikkhusaṅgham abhivaddatu bhante, bhagavā bhikkhusaṅgham. yatheva bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito, evamevaṃ etarahi anuggaṇhātu bhikkhusaṅghanti.

5. adhivāsesi bhagavā tuṇahibhāvena. atha kho brahmā sahampati bhagavato adhivāsanaṃ viditvā bhagavantam abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

6. atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena nigrodhārāmo tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā tathārūpaṃ iddhābhisamkhāraṃ abhisamkhāsi⁸ yathā te bhikkhū ekadvihikāya sārājja-mānarūpā yena bhagavā tenupasaṅkameyyum.

7. ”tepi bhikkhū ekadvihikāya sārājjamānurūpā yena bhagavā tenupasaṅkamimsu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu, ekamantaṃ nisinno kho te bhikkhu bhagavā etadavoca: ”antamidaṃ bhikkhave, jīvikanam yadidaṃ piṇḍolyaṃ. abhisāpoyaṃ⁹ lokasmim piṇḍolo vicarasi pattapāṇīti” taṃ ca kho evaṃ bhikkhave kulaputtā upenti atthavasikā atthavasam paṭicca, neva rājābhinitā na corābhinitā na iṇaṭṭā na bhayaṭṭā na ājivikāpakatā. api ca kho otiṇṇamhā jātiyā jarāmarāṇena¹⁰ sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇā dukkhaparetā appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

8. evaṃ pabbajito cāyaṃ bhikkhave, kulaputto so ca hoti abhiijhālū kāmesu tibbasārāgo vyāpannacitto paduṭṭhamana-samkappo muṭṭhassati asampajāno asamāhito vibbhantacitto pākatiṇḍriyo. seyyathāpi bhikkhave, chavālātaṃ ubhato padittaṃ majjhe gūthagataṃ neva gāme kaṭṭhatthaṃ pharati, nāraññe kaṭṭhatthaṃ pharati, tathūpamāhaṃ bhikkhave, imaṃ puggalaṃ vadāmi gihibhogā ca parihīno sāmāñnatthaṇa na

⁸abhisamkhāresi (syā)

pts page 093

⁹abhisāpeyyaṃ (sī)

¹⁰jarāya marāṇena (machasaṃ, syā, pts)

paripūreti.

9. tayo me bhikkhave, akusalavitakkā. kāmavitakko vyāpāda vitakko vihiṃsāvitakko. ime ca kho bhikkhave, tayo akusala citakkā taṃ kva aparisesā nirujjhanti: catusu vā sati paṭṭhānesu supatiṭṭhitacittassa viharato animittaṃ vā samādhim bhāvayato.

10. yāvañcidaṃ bhikkhave alameva animitto samādhi bhāvetuṃ animitto bhikkhave, samādhi bhāvito bahulīkato mahapphalo hoti mahānisaṃso.

11. dvemā bhikkhave, diṭṭhiyo bhavadiṭṭhi ca vibhavadiṭṭhi ca tatra bhikkhave, sutavā ariyasāvako iti paṭisañcikkhati: "atthi nu kho taṃ kiñci lokasmiṃ yamaṃ upādiyamāno na vajjavā assa"nti so evaṃ pajānāti: natthi nu kho taṃ kiñci lokasmiṃ yamaṃ upādiyamāno na vajjavā assaṃ. ahaṃ ca rūpaññeva upādiyamāno upādiyeyyaṃ, vedanaññeva upādiyamāno upādiyeyyaṃ, saññaññeva upādiyamāno upādiyeyyaṃ. saṃkhāreyeva upādiyamāno upādiyeyyaṃ. viññāṇaṇñeva upādiyamāno upādiyeyyaṃ, tassa me assa upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokapariadevadukkhadomanassupāyāsā sambhaveyyuṃ. evametassa kevalassa dukkhakkhandhassa samudayo assa.

12. taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vāti? aniccaṃ bhante, yampanāniccaṃ dukkhaṃ vā taṃ

sukhaṃ vā ti? dukkhaṃ bhante, yampanāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ ”etaṃ mama, eso’hamasmi, eso me attā”i? no hetam bhante, vedanā niccaṃ vā aniccaṃ vāti? aniccaṃ bhante, yampanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ bhante, yampanāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ ”etaṃ mama, eso’hamasmi, eso me attā”ti? no hetam bhante. saññā niccaṃ vā aniccaṃ vāti? aniccaṃ bhante, yampanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ bhante, yampanāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ ”etaṃ mama, eso’hamasmi, eso me attā”ti? no hetam bhante. saṃkhārā niccaṃ vā aniccaṃ vāti? aniccaṃ bhante, yampanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ bhante, yampanāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ ”etaṃ mama, eso’hamasmi, eso me attā”ti? no hetam bhante. viññāṇaṃ niccaṃ vā aniccaṃ vāti? aniccaṃ bhante, yampanāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ bhante, yampanāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ ”etaṃ mama, eso’hamasmi, eso me attā”ti? no hetam bhante.

13. tasmātiha bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam rūpaṃ ”netam mama, neso’hamasmi, na me so attā ”ti evameva yathābhūtaṃ sammappaññāya daṭṭhabbam. yā kāci vedanā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ paṇītaṃ vā yaṃ dūre santike vā sabbam vedanaṃ ’netam mama, neso’hamasmi, na me so attāti,

evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yā kāci saññā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ paṇitaṃ vā yaṃ dūre santike vā sabbam saññā 'netam mama, neso'hamasmi, na me so attāti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ye keci saṃkhārā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ paṇitaṃ vā yaṃ dūre santike vā sabbam saṃkhārā 'netam mama, neso'hamasmi, na me so attāti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yaṃ kiñci viññāṇam atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ paṇitaṃ vā yaṃ dūre santike vā sabbam viññāṇam 'netam mama, neso'hamasmi, na me so attāti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

14. evaṃ passaṃ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati vedanāyapi nibbindati saññāyapi nibbindati saṃkhāresupi nibbindati viññāṇasmimpi nibbindati, nibbindaṃ virajjati. virāgā vimuccati. vimuttasmiṃ vimuttamiti ñāṇam hoti. khīṇājāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānātīti.

1.8.9 At Parileyyaka

1. At one time the Auspicious One dwelled in Kosambi at Ghosita's Park. Then in the morning time, the Auspicious One, having dressed, having taken bowl and robes, entered Kosambiya for alms food. Having wandered in Kosambiya for alms food, after his meal, having gone back after alms gathering, he set his dwelling place in order by himself. Having taken bowl and robes, without having informed his personal attendants, without taking leave of the bhikkhu Sangha, he set out wondering alone without a companion.

2. Then not long after the Auspicious One had left, by which way the venerable Ananda was, by that way a certain bhikkhu approached. Having approached, he said this to the venerable Ananda: "Alas! O friend Ananda, the

1.8.9 pārileyyakasuttaṃ

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā, pattacīvaramādāya kosambiyaṃ piṇḍāya pāvīsi. kosambiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto sāmāṃ senāsamaṃ saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkāmi.

atha kho aññataro bhikkhu acirapakkantassa bhagavato yenāyasmā ānando tenu-pasaṅkhami. upasaṅkhamitvā āyasmantaṃ ānandaṃ etadavoca:

Auspicious One has set his dwelling place in order by himself. Having taken his bowl and robes, without having informed his personal attendants, without taking leave of the bhikkhu Saṅgha, he has set out wondering alone without a companion”.

3. “Friend, on whatever occasion the Auspicious One sets his dwelling place in order by himself, having taken his bowl and robes, without having informed his personal attendants, without taking leave of the bhikkhu Saṅgha, sets out wondering alone without a companion, on that occasion the Auspicious One wishes to dwell all alone. On that occasion the Auspicious One is not to be pursued by anyone”.

4. So then, the Auspicious One, wandering on tour by

"ehā'vuso ānanda, bhagavā sāmāṃ senāsa-
naṃ saṃsāmetvā pat-
tacīvaramādāya anā-
mantetvā upaṭṭhāke
anapaloketvā bhikkhu-
saṅghaṃ eko adutiyo
cārikaṃ pakkanto'ti.

yasmiṃ āvuso sama-
ye bhagavā sāmāṃ
senāsaṇaṃ saṃsāme-
tvā pattacīvaramādāya
anāmantetvā upaṭṭhā-
ke anapaloketvā bhik-
khusaṅghaṃ eko aduti-
yo cārikaṃ pakkamati
ekova bhagavā tasmiṃ
samaye viharitukāmo
hoti. na bhagavā ta-
smiṃ samaye kenaci
anubandhitabbo hotīti.

atha kho bhagavā anu-

stages, by which way Parileyyaka was, by that way he arrived. There at Parileyyaka, the Auspicious One just dwelled at the root of an auspicious Sal tree. Later on, by which way the venerable Ananda was, by that way many bhikkhus approached. Having approached the venerable Ananda, they exchanged friendly greetings. Having exchanged friendly greetings and amiable talk, they sat down to one side. Having sat to one side, those bhikkhus said this to the venerable Ananda. “O friend Ananda, a Dhamma talk face to face from the Auspicious One has not been heard by us for a very long time. O friend Ananda, we wish to hear a Dhamma talk face to face from the Auspicious One”

5. So then, by which way the root of the auspicious Sal tree in Parileyyaka was, by

pubbena cārikaṃ caramāno yena pāriley-yakaṃ¹¹ tadavasari. tatra sudaṃ bhagavā pārileyake viharati bhaddasālamūle atha kho sambahulā bhikkhu yena āyasmā ānando tenupasaṅkamimṃsu. upasaṅkamtvā āyasmatā ānandena saddhiṃ sammodiṃsu. sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocuṃ: "cirassutā kho no āvuso ānanda bhagavato sammukhā dhammīkathā icchāma mayaṃ āvuso ānanda, bhagavato sammukhā dhammiṃ kathaṃ sotu'nti"

atha kho āyasmā ānan-

¹¹pālileyyakaṃ (machasaṃ, syā) ■

which way Auspicious One was, by that way the venerable Ananda approached, along with those bhikkhus. Having approached the Auspicious One, having bowed down, they sat down to one side. Having sat to one side, the Auspicious One instructed, exhorted, inspired, and gladdened those bhikkhus with a Dhamma talk. At that time, a reflection arose in the mind of a certain bhikkhu thus: “Precisely, how knowing, how seeing, does the immediate destruction of asavas come to be?”

6. So then the Auspicious One, having known the reflection in the mind of that bhikkhu with his [own] mind, addressed the bhikkhus: “The Dhamma, O bhikkhus, has been thoroughly taught by me. The four establishments

do tehi bhikkhūhi sad-
dhiṃ yena pāriley-
ya-kaṃ bhaddasālamū-
lam yena bhagavā te-
nupasaṅkami. upasaṅ-
kamitvā bhagavantam
abhivādetvā ekaman-
tam nisīdi, ekamantaṃ
nisinne kho te bhikkhū
bhagavā dhammiyā
kathāya sandassesī sa-
mādapesi samuttejesī
sampahaṃsesī. tena
kho pana samayena
aññatarassa bhikkhu-
no evaṃ cetaso pari-
vitakko udapādi: “ka-
thaṃ nu kho jānato
kathaṃ passato anan-
tarā āsavānaṃ khayō
hotī”ti.

atha kho bhagavā tas-
sa bhikkhuno cetasā
cetoparivitakkamaññā-
ya bhikkhū āmantesī:
“vicayasō desitō bhik-
khavē, mayā dhammo:
vicayasō desitā cat-

of mindfulness have been thoroughly taught. The four correct exertions have been thoroughly taught. The four bases of psychic power have been thoroughly taught. The five the faculties have been thoroughly taught. The five powers have been thoroughly taught. The seven factors of awakening have been thoroughly taught. The noble eightfold path has been thoroughly taught. Thus, O bhikkhus, is the Dhamma ever thoroughly taught by me. And in this Dhamma, O bhikkhus, ever thoroughly taught by me thus, now a reflection arose in the mind for an aspiration of a certain bhikkhu thus: “Precisely, how knowing, how seeing, does the immediate destruction of asavas come to be?”

7. And, O bhikkhus, how knowing, how seeing, does the immediate destruction

tāro satipaṭṭhānā. vicayaso desitā cattāro sammappadhānā. vicayaso desitā cattāro iddhipādā vicayaso desitāni pañcindriyāni. vicayaso desitāni pañcabalāni vicayaso desitā sattabojjhaṅgā. vicayaso desito ariyo aṭṭhaṅgiko maggo. evaṃ vicayaso kho desito bhikkhave, mayā dhammo. evaṃ vicayaso desite kho bhikkhave, mayā dhamme atha ca panidhekaccassa bhikkhuno evaṃ cetaso parivitakko udapādi: “kathaṃ nu kho jānato kathaṃ passato anantarā āsavānaṃ khayō hotī”ti.

kathaṃ ca bhikkhave, jānato kathaṃ pas-

of the asavas comes to be? “Here, O bhikkhus, the harkless one, the puthujjana, who does not possess the vision of the noble ones, not well-versed, not trained in the noble ones’ Dhamma, who does not possess the vision of superior men, not well-versed, not trained in superior men’s Dhamma, recognizes form as self. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being?” Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

8. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving

sato anantarā āsavānaṃ khayoti: idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisaṇaṃ adassāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto, rūpaṃ atatto samanupassati yā kho pana sā bhikkhave, samanupassanā, saṃkhāro so. so pana saṃkhāro kinnidāno kiṃsamudayo kiṃjātikoti kimpabhavo’ti: avijjāsamphassajena bhikkhave, vedayitena phutṭṭhassa assutavato puthujjanassa uppannā taṇhā tatojo so saṃkhāro.

iti kho bhikkhave, sopi kho saṃkhāro anicco saṃkhato paṭiccasamuppanno, sāpi taṇhā aniccā saṃkhatā paṭic-

too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

9. Not only may he recognize just form as self, but he ever recognizes self as endowed with form. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one,

casamuppannā, sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā. sopi phasso anicco saṅkhato paṭiccasamuppanno. sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantara āsavānaṃ khayō hoti.

na heva kho rūpaṃ at-tato samanupassati api ca kho rūpavantāṃ attānaṃ samanupassati. yā kho pana sā bhikkhave, samanupassanā saṅkhāro so, so pana saṅkhāro kin-nidāno kiṃsamudayo kiṃjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa up-

for the puthujjana. Thence that sankhara is born.

10. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

11. Not only may he recognize just form as self, nor recognize self as endowed with form, but he ever recognizes form as in self. Yet, that which is the very recognition, O bhikkhus, that is a

pannā taṇhā. tatojo so saṅkhāro.

iti kho bhikkhave, so'pi saṅkhāro anicco saṅkhato paṭiccasamuppanno sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā, sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā, so'pi phasso anicco saṅkhato paṭiccasamuppanno, sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ atatto samanupassati, na rūpavantaṃ attānaṃ samanupassati. api ca kho attani rūpaṃ samanupassati. yā kho pana sā bhikkhave, samanupas-

sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

12. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

sanā saṅkhāro so. so pana saṅkhāro kin-nidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā tatojo so saṅkhāro.

iti kho bhikkhave, sopi kho saṅkhāro anicco saṅkhato paṭiccasamuppanno, sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā, sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā. sopi phasso anicco saṅkhato paṭiccasamuppanno. sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

13. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, but he recognizes self as in form. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

14. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, condi-

na heva kho rūpaṃ at-
tato samanupassati,
na rūpavantam attā-
naṃ samanupassati.
na attani rūpaṃ sama-
nupassati api ca kho
rūpasmiṃ attānaṃ sa-
manupassati. yā kho
pana bhikkhave, sama-
nupassanā saṃkhāro
so. so pana saṃkhāro
kinnidāno kiṃsamu-
dayo kiñjātiko kimpā-
bhavo: avijjāsamphas-
sajena bhikkhave, ve-
dayitena phutṭhassa
assutavato puthujja-
nassa uppannā taṇhā.
tato so saṃkhāro.

iti kho bhikkhave, so'pi
saṃkhāro anicco saṃ-
khato paṭiccasamup-
panno. sā'pi taṇhā
aniccā saṃkhatā pa-
ṭiccasamuppannā. sāpi
vedanā aniccā saṃkha-
tā paṭiccasamuppannā.
so'pi phasso anicco
saṃkhato paṭiccasā-

tioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

15. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, but he recognizes feeling as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as self, nor recognize self as endowed with sankharas, nor recognize sankharas as in self, nor rec-

muppanno. sā'pi avijjā aniccā saṃkhata paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmiṃ attānaṃ samanupassati. api ca kho vedanaṃ attato samanupassati api ca kho vedanāvantaṃ attānaṃ samanupassati api ca kho attani vedanaṃ samanupassati api ca kho vedanāya attānaṃ samanupassati. api ca kho saññaṃ attato samanupassati api ca kho saññāvantaṃ attānaṃ samanupassati api ca

ognize self as in sankharas, nor recognize consciousness as self, nor recognize self as endowed with consciousness, nor recognize consciousness as in self, nor recognize self as in consciousness. Yet, that which is the very recognition, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

kho attani saññaṃ samanupassati api ca kho saññāya attānaṃ samanupassati. api ca kho saṃkhāre attato samanupassati api ca saṃkhāravantaṃ attānaṃ samanupassati api ca kho attani saṃkhāre samanupassati na saṃkhāresu attānaṃ samanupassati, api ca kho viññāṇaṃ attato samanupassati api ca kho viññāṇavantaṃ attānaṃ samanupassati api ca kho attani viññāṇaṃ samanupassati. api ca kho viññāṇasmim attānaṃ samanupassati. yā kho pana sā bhikkhave samanupassanā, saṃkhāro so. so pana saṃkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phutṭhassa assutava-

16. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

17. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, nor recognize feeling

to puthujjanassa uppannā taṇhā. tatojo so saṅkhāro.

iti kho bhikkhave, so'pi saṅkhāro anicco saṅkhato paṭiccasamuppanno. sã'pi taṇhã aniccã saṅkhatã paṭiccasamuppannã. sãpi vedanã aniccã saṅkhatã paṭiccasamuppannã. so'pi phasso anicco saṅkhato paṭiccasamuppanno. sãpi avijjã aniccã saṅkhatã paṭiccasamuppannã. evampi kho bhikkhave, jãnato passato anantarã ãsavãnaṃ khayoti.

na heva kho rūpaṃ atato samanupassati na rūpavantam attãnaṃ samanupassati na attani rūpaṃ saman-

as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as self, nor recognize self as endowed with sankharas nor recognize sankharas as in self, nor recognize self as in sankharas, nor recognize consciousness as self, nor recognize self as endowed with consciousness, nor recognize consciousness as in self, nor recognize self as in consciousness. But he holds the view thus: “That which is the self, that is the world. After death, that shall I be, permanent, everlasting, eternal, not of a nature to change.” Yet, that which is the eternalist view, O bhikkhus, that is a sankhara. But that sankhara, what is its

passati na rūpasmiṃ attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanāvantānaṃ attānaṃ samanupassati na attani vedanaṃ samanupassati na vedanāya attānaṃ samanupassati. na saññaṃ attato samanupassati na saññāvantānaṃ attānaṃ samanupassati na attani saññaṃ samanupassati na saññāya attānaṃ samanupassati. na saṅkhāre attato samanupassati na saṅkhāravantaṃ attānaṃ samanupassati na attani saṅkhāre samanupassati na saṅkhāresu attānaṃ samanupassati. na viññāṇaṃ attato samanupassati na viññāṇavantaṃ attānaṃ samanupassati na attani viññāṇaṃ samanupassati na viññāṇasmiṃ attānaṃ samanupas-

source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

18. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is im-

sati. api ca kho evaṃ diṭṭhi hoti: " so attā so loko so pecca bhavissāmi nicco dhuvo sassato avipariṇāma-dhammo"ti. yā kho pana sā bhikkhave, sassatadiṭṭhi saṃkhāro so, so pana saṃkhāro kinnidāno kiṃsamudayo kiṇṇatiko kimpabhavo: avijjā samphasajena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṃkhāro.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭiccasamuppanno. sāpi taṇhā aniccā saṃkhatā paṭiccasamuppannā. sā'pi vedanā aniccā saṃkhatā paṭiccasamuppannā. so'pi phasso anicco saṃkhato paṭiccasamuppanno. sāpi avij-

permanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

19. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as in form, nor recognize feeling as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as self, nor recognize self as endowed with sankharas nor recognize sankharas as in self, nor recognize self as in sankharas, nor recognize consciousness

jā aniccā saṁkhataṁ paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṁ passato anantarā āsavānaṁ khayo hoti.

na heva kho rūpaṁ attato samanupassati na rūpavantaṁ attānaṁ samanupassati na attani rūpaṁ samanupassati na rūpasmiṁ attānaṁ samanupassati. na vedanaṁ attato samanupassati na vedanaṁ attato samanupassati vedanāvantaṁ attānaṁ samanupassati na attani vedanaṁ samanupassati na vedanāya attānaṁ samanupassati. na saññaṁ attato samanupassati na saññāvantaṁ attānaṁ samanupassati na attani saññaṁ samanupassati na saññāya attānaṁ samanupassati. na saṁkhāre attato

as self, nor recognize self as endowed with consciousness, nor recognize consciousness as in self, nor recognize self as in consciousness, nor hold the view thus: "That which is the self, that is the world. After death, that shall I be, permanent, everlasting, eternal, not of a nature to change." But he holds the view thus: "I might not be, and it might not be for me; I will not be, and it will not be for me." Yet, that which is the annihilationist view, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

samanupassati na saṅkhāravantaṃ attānaṃ samanupassati na attāni saṅkhāre samanupassati. na saṅkhāresu attānaṃ samanupassati. na viññāṇaṃ attato samanupassati na viññāṇavantaṃ attānaṃ samanupassati na attāni viññāṇaṃ samanupassati na viññāṇasmiṃ attānaṃ samanupassati. nā'pi evaṃ diṭṭhi hoti. so attā so loko so pecca bhavissāmi nicco dhuvo sassa-to avipariṇāmadhammo'ti, api ca kho evaṃ diṭṭhi hoti. " no cassaṃ no ca me siyā na bhavissāmi na me bhavissati"ti. yā kho pana sā bhikkhave, ucchedaḍḍhi saṃkhāro so. so pana saṃkhāro kinidāno kiṃsamudayo kiṃjātiko kimpabhavo: avijjāsamphassajena, bhikkhave, vedayitena

20. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Just so, O bhikkhus, thus knowing, thus seeing, does the immediate destruction of the asavas come to be.

21. Not only may he recognize just form as self, nor recognize self as endowed with form, nor recognize form as in self, nor recognize self as

phutṭhassa assutava-
to puthujjanassa up-
pannā taṇhā tatojo so
saṃkhāro.

iti kho bhikkhave, so'pi
saṃkhāro anicco saṃ-
khato paṭiccasampan-
no. sāpi taṇhā aniccā
saṅkhatā paṭiccasam-
muppannā. sāpi veda-
nā aniccā saṅkhatā pa-
ṭiccasamuppannā sopi
phasso anicco saṅkha-
to paṭiccasamuppan-
no. sāpi avijjā aniccā
saṃkhatā paṭiccasam-
muppannā. evampi
kho bhikkhave, jāna-
to evaṃ passato anan-
tarā āsavānaṃ khayō
hoti.

na heva kho rūpaṃ at-
tato samanupassati
na rūpavantaṃ attā-
naṃ samanupassati na
attani rūpaṃ saman-
upassati na rūpasmiṃ

in form, nor recognize feeling as self, nor recognize self as endowed with feeling, nor recognize feeling as in self, nor recognize self as in feeling, nor recognize perception as self, nor recognize self as endowed with perception, nor recognize perception as in self, nor recognize self as in perception, nor recognize sankharas as self, nor recognize self as endowed with sankharas nor recognize sankharas as in self, nor recognize self as in sankharas, nor recognize consciousness as self, nor recognize self as endowed with consciousness, nor recognize consciousness as in self, nor recognize self as in consciousness, nor hold the view thus: “That which is the self, that is the world. After death, that shall I be, permanent, everlasting, eternal, not of a nature to change,” nor hold the view thus: “I might not be, and it might not be for me; I will not be,

attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanāvantāṃ attānaṃ samanupassati na attāni vedanaṃ samanupassati na vedanāya attānaṃ samanupassati. na saññaṃ attato samanupassati na saññāvantāṃ attānaṃ samanupassati na attāni saññaṃ samanupassati. na saññāya attānaṃ samanupassati. na saṃkhāre samanupassati na saṃkhāravantaṃ attānaṃ samanupassati na attāni saṃkhāre samanupassati na saṃkhāresu attānaṃ samanupassati. na viññānaṃ attato samanupassati na viññānavantaṃ attānaṃ samanupassati na attāni viññānaṃ samanupassati. na viññānaṃ attato samanupassati. na viññānaṃ attato samanupassati. nā'pi evaṃ diṭṭhi

and it will not be for me.” But he has perplexity, doubt and uncertainty in the true Dhamma. Yet, that which is the perplexity, doubt and uncertainty in the true Dhamma, O bhikkhus, that is a sankhara. But that sankhara, what is its source? What is its origin? From what is it born? From what does it come into being? Touched by a feeling born of ignorance-contact, O bhikkhus, craving has arisen for the harkless one, for the puthujjana. Thence that sankhara is born.

22. Thus, O bhikkhus, that very sankhara is impermanent, conditioned, dependently arisen. That craving too is impermanent, condi-

hoti. 'so attā so loko so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo'ti. nā'pi evaṃ diṭṭhi hoti: "no cassaṃ no ca me siyā na bhavissāmi na me bhavissatī"ti. api ca kho "kaṅkhī hoti vecikicchī aniṭṭhaṅgato saddhamme" yā kho pana sā bhikkhave, kaṃkhitā vecikicchitā aniṭṭhaṅgatatā saddhamme, saṃkhāro so. so pana saṃkhāro kinidāno kiṃsamudayo kiṇṇātiko kimpabhavo: avijjā samphassajena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṃkhāro.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭiccasamuppanno, sā'pi taṇhā

1.8.10 puṇṇamāsuttaṃ

1. ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātu pāsāde mahatā bhikkhusaṃghena saddhiṃ. tena kho pana samayena bhagavā tadahuposathe paṇṇarase puṇṇāya puṇṇamāya rattiyaṃ bhikkhusaṃghaparivuto ajjhokāse nisinno hoti.

2. atha kho aññataro bhikkhu utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā bhagavantam etadavoca: ”puccheyyāhaṃ bhante. bhagavantam kiñcideva desaṃ. sace me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyāti. ” ”tena hi tvaṃ bhikkhu, sake āsane nisiditvā puccha yadākaṅkhasīti. ”

3. evaṃ bhanteni kho so bhikkhu bhagavato paṭissutvā sake āsane nisiditvā bhagavantam etadavoca: ”ime nu kho bhante, pañcupādānakkhandhā, seyyathidaṃ: rūpūpādānakkhandho. vedanūpādānakkhandho saññūpādānakkhandho saṃkhārūpādānakkhandho viññāṇūpādānakkhandhoti” ”ime kho bhikkhu, pañcupādānakkhandhā seyyathidaṃ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṃkhārūpādānakkhandho viññāṇūpādānakkhandhoti.

4. sādhu bhanteti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam uttarim pañhaṃ āpucchi. ”ime kho pana bhante, pañcupādānakkhandhā kimmūlakāti? ”ime kho bhikkhu, pañcupādānakkhandhā chandamulakā”ti.

”sādhū bhante”ti. kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttarim pañhaṃ āpucchi: ”taññeva nu kho bhante, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcupādānakkhandhehi¹² upādānanti?””na kho bhikkhu, taññeva upādānaṃ te pañcupādānakkhandhā na’pi aññatra pañcupādānakkhandhehi upādānaṃ, api ca yo tattha chandarāgo taṃ tattha upādānanti.”

5. sādhū bhanteti, kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttarim pañhaṃ āpucchi: ”siyā pana bhante, pañcupādānakkhandhesu chandarāgavemattatāti? ”siyā bhikkhūti” bhagavā avoca. ”idha bhikkhu ekaccassa evaṃ hoti: evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃ saṃkhāro siyaṃ anāgatamaddhānaṃ, evaṃ viññāno siyaṃ anāgatamaddhānanti. evaṃ kho bhikkhu siyā pañcupādānakkhandhesu chandarāgavemattatāti.

6. ”sādhū bhanteti, ” kho¹³ - so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttarim pañhaṃ āpucchi: ”kittāvatā nu kho bhante, khandhānaṃ khandhādhivacana ” nti? yaṃ kiñci bhikkhu rūpaṃ atinānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā ayaṃ vuccati rūpakkhando. yā kāci vedanā atinānāgatapaccuppannaṃ

¹²pañcahi upādānakkhandhehi (machasaṃ, syā, sīmu)

pts page 101

bjt page 172

¹³kho iti ūnaṃ (katthavi)

ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yaṃ dūre santike vā ayaṃ vuccati vedanakkhandho. yā kāci saññā atinānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yaṃ dūre santike vā ayaṃ vuccati saññākkhandho. yā kāci saṃkhārā atinānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yaṃ dūre santike vā ayaṃ vuccati saṃkhārakkhandho. yaṃ kiñci viññānaṃ atinānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yaṃ dūre santike vā ayaṃ vuccati viññānakkhandho. ettāvatā kho bhikkhu, khandhānaṃ khandhādhivacananti”

7. ”sādhū bhanteti, ” kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttarim pañhaṃ āpucchi: ”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 saṃkhārakkhandhassa paññāpanāya? ko hetu ko paccayo viññānakkhandhassa paññāpanāyā”ti? cattāro kho bhikkhu, mahābhūtā hetu cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya. phasso hetu phasso phasso paccayo vedanākkhandhassa paññāpanāya. phasso hetu phasso paccayo saññākkhandhassa paññāpanāya. phasso hetu phasso paccayo saṃkhārakkhandhassa paññāpanāya. nāmarūpaṃ hetu nāmarūpaṃ paccayo viññānakkhandhassa paññāpanāyā”ti.

8. "sādhū bhanteti, " kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttarim pañhaṃ āpucchi: "kathaṃ nu kho bhante, sakkāyadiṭṭhi hotīti? "idha bhikkhu, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sasappurisa dhamme avinīto rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ.

9. samanupassati attani vā rūpaṃ samanupassati rūpasmiṃ vā attānaṃ samanupassati. vedanaṃ attato samanupassati vedanāvantaṃ vā attānaṃ samanupassati attani vā vedanaṃ samanupassati vedanāya vā attānaṃ samanupassati. saññaṃ attato samanupassati saññāvantaṃ vā attānaṃ samanupassati attani vā saññaṃ samanupassati saññāya vā attānaṃ samanupassati. saṃkhāre attato samanupassati saṃkhārevantaṃ vā attānaṃ samanupassati attani vā saṃkhāra samanupassati saṃkhārāṇasmim vā attānaṃ samanupassati viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ samanupassati attani vā viññāṇaṃ samanupassati viññāsmim vā attānaṃ samanupassati evaṃ kho bhikkhu, sakkāyadiṭṭhi hoti"ti.

10. sādhū bhante"ti, kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttarim pañhaṃ āpucchi. "kathaṃ pana bhante, sakkāyadiṭṭhi na hoti"ti? "idha bhikkhu sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati na rūpavantaṃ vā attānaṃ samanupassati na attani vā rūpaṃ samanupassati na rūpasmiṃ vā at-

tānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanāvantamā vā attānaṃ samanupassati na attani vā vedanaṃ samanupassati na vedanāya vā attānaṃ samanupassati, na saññaṃ attato samanupassati na saññāvantamā vā attānaṃ samanupassati na attani vā saññaṃ samanupassati na saññāya vā attānaṃ samanupassati, na saṃkhāre attato samanupassati na saṃkhārāvantamā vā attānaṃ samanupassati na attani vā saṃkhāre samanupassati na saṃkhārasmiṃ vā attānaṃ samanupassati, na viññānaṃ attato samanupassati na viññānavantamā vā attānaṃ samanupassati na attani vā viññānaṃ samanupassati na viññānasmiṃ vā attānaṃ samanupassati, evaṃ kho bhikkhu sakkāyadiṭṭhi na hotīti.

11. sādhu bhanteni, kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantamā uttarimā pañhaṃ āpucchi. ”ko nu kho bhante, rūpassa assādo, ko ādīnavo, kiṃ nissaraṇaṃ, ko vedanā assādo, ko ādīnavo, kiṃ nissaraṇaṃ ko saññāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ ko saṃkhārānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ ko viññānaṃ assādo, ko ādīnavo, kiṃ nissaraṇanti”?

12. ”yaṃ kho bhikkhu, rūpaṃ paṭicca upajjati sukhaṃ somanassaṃ, ayaṃ rūpassa assādo. yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpassa ādīnavo. yo rūpasmiṃ chandarāgavinayo chandarāgappahānaṃ idaṃ rūpassa nissaraṇaṃ. yaṃ vedanaṃ paṭicca upajjati sukhaṃ somanassaṃ ayaṃ vedanāya assādo. yā vedanā aniccā dukkhā vipariṇāmadhammā ayaṃ vedanāya ādīnavo. yo vedanāya chandarāga vinayo chandarāgappahānaṃ. idaṃ vedanāya

nissaraṇaṃ, yaṃ saññāṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ saññāya assādo. yaṃ saññāṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ ayaṃ saññāya ādīnavo. yaṃ saññāya chandarāga vinayo chandarāgappahānaṃ. idaṃ saññāya nissaraṇaṃ, ye saṃkhārā paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ saṃkhārānaṃ assādo. ye saṃkhārā aniccā dukkhā vipariṇāmadhammā ayaṃ saṃkhārānaṃ ādīnavo. yo saṃkhāresu chandarāga vinayo chandarāgappahānaṃ. idaṃ saṃkhārānaṃ nissaraṇaṃ, yaṃ viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ viññāṇassa assādo. yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ ayaṃ viññāṇassa ādīnavo, yo viññāṇasmiṃ chandarāgavinayo chandarāgappahānaṃ idaṃ viññāṇassa nissaraṇaṃ”nti.

13. ”sādhū bhante”ti, kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā bhagavantaṃ uttarim pañhaṃ āpucchi: ”kathaṃ nu kho bhante, jānato kathaṃ passato imasmiṃ ca sa-viññāṇake kāye bahiddhā ca sabba nimittesu ahiṃkāramimikāramānānusayā na honti? yaṃ kiñci bhikkhu rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddha vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ ”netam mama neso’hamasmi na me so attā”ti. evametam yathābhūtaṃ sammappaññāya passati, yā vedanā atītānāgata paccuppannā ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ vedanaṃ netam mama neso’hamasmi na me’so attā”ti evametam yathābhūtaṃ sammappaññāya passati, yā kāci saññā atītānāgata paccuppannā ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre san-

tike vā sabbaṃ saññaṃ netam mama neso'hamasmi na me'so attā"ti evametam yathābhūtaṃ sammappaññāya passati, ye keci saṃkhārā atitānāgata paccuppannā ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yaṃ dūre santike vā sabbaṃ saṃkhāraṃ netam mama neso'hamasmi na me'so attā"ti evametam yathābhūtaṃ sammappaññāya passati, yaṃ kiñci viññāṇaṃ atitānāgata paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yaṃ dūre santike vā sabbaṃ viññāṇaṃ netam mama neso'hamasmi na me'so attā"ti evametam yathābhūtaṃ sammappaññāya passati, evaṃ kho bhikkhu, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu abhiṃkāramamimkāra mānānussā na hontīti.

14. tena kho pana samayena aññatarassa bhikkhuno evaṃ cetaso parivitaṃ udapādi: "iti kira bho rūpaṃ anattā, vedanā anattā, sañña anattā, saṃkhārā anattā, viññāṇaṃ anattā. anattakatāni kammāni kathamattānaṃ phusissantīti.

15. atha kho bhagavā tassa bhikkhuno cetasā ceto parivitaṃ kamaññāya bhikkhu āmantesi: "ṭhānaṃ kho panetaṃ bhikkhave, vijjati: yaṃ idhekacco moghapuriso avidvā avijjāgato taṇhādhiḡatena¹⁴ cetasā satthusāsaṇaṃ atidhāvitabbaṃ maññeyya: "iti kira bho rūpaṃ anattā, vedanā anattā, sañña anattā, saṃkhārā anattā, viññāṇaṃ anattā, anattakatāni kammāni kathamattānaṃ phusissanantī"ti. paṭipucchāvinitā kho me tumhe bhikkhave, tatra tatra tesu tesu dhammesu. "

bjt page 176

¹⁴taṇhādhipateyyena (machasaṃ, pts)

pts page 104

16. "taṃ kiṃmaññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā"ti? aniccaṃ bhante.

17. "yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā"ti? dukkhaṃ bhante.

18. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ: "etaṃ mama eso 'hamasmi eso me attā"ti? no he taṃ bhante,

19. vedanā niccaṃ vā aniccaṃ vā"ti? aniccaṃ bhante,

20. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā"ti? dukkhaṃ bhante.

21. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ: "etaṃ mama eso 'hamasmi eso me attāti? no he taṃ bhante,

22. saññā niccaṃ vā aniccaṃ vā"ti? aniccaṃ bhante,

23. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā "ti? dukkhaṃ bhante.

24. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ: "etaṃ mama eso 'hamasmi eso me attāti? no he taṃ bhante,

25. saṃkhārā niccaṃ vā aniccaṃ vā"ti? aniccaṃ bhante,

26. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ”ti? dukkhaṃ bhante.

27. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ: ”etaṃ mama eso’hamasmi eso me attātā? no he taṃ bhante,

28. viññāṇaṃ niccaṃ vā aniccaṃ vā”ti? aniccaṃ bhante,

29. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti? dukkhaṃ bhante.

30. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassituṃ: ”etaṃ mama eso’hamasmi eso me attā”ti? no he taṃ bhante.

31. tasmātiha bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam rūpaṃ ”netam mama neso’hamasmi na me’so attā”ti. evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yā kāci vedanā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam vedanaṃ: ’netam mama neso’hamasmi na me so attā”ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yā kāci saññā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam saññānaṃ: ’netam mama neso’hamasmi

na me so attā”ti, evametam yathābhūtam sammappaññāya daṭṭhabbam. ye keci saṃkhārā atitānāgatapaccuppannam ajjhattam vā bahiddhā vā oḷārikam vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam saṃkhārānaṃ: ’netam mama neso’hamasmi na me so attā”ti, evametam yathābhūtam sammappaññāya daṭṭhabbam. yaṃ kiñci viññānaṃ atitānāgatapaccuppannam ajjhattam vā bahiddhā vā oḷārikam vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam viññānaṃ: ’netam mama neso’hamasmi na me so attā”ti, evametam yathābhūtam sammappaññāya daṭṭhabbam.

32. evaṃ passaṃ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati vedanāyapi nibbindati saññāyapi, nibbindati saṃkhāresupi nibbindati. viññānaṃsmimpi nibbindati. nibbidam virajjati. virāgā vimuccati. vimuttasmiṃ vimuttamiti’ ñānaṃ hoti. khīṇa jāti. vusitaṃ brahmacariyaṃ. kataṃ karaṇiyaṃ nāparam itthattāyāti pajānāti.

khajjaniya vaggo tatiyo.

tassuddānaṃ: assādo dve samudayā - arahantehi apare duve sīho khajjana piṇḍolyaṃ pārileyyena puṇṇamāti¹⁵

bjt page 180

¹⁵”dve khandhā taññeva siyaṃ - adhivacanaṇca hetunā, sattā yena duve vuttā - assāda viññānakeṇa ca, ete dasavidhā vuttā - hoti bhikkhu pucchāyāti”ti. dissateyaṃ gāthā (machasaṃ, syā, pts) potthakesu

1.9 Theravaggo

1.10 Pupphavaggo

1.11 Antavaggo

1.12 Dhammakathikavaggo

1.13 Avijjāvaggo

1.14 Kukkuḷavaggo

1.15 **Ditṭhivaggo**

Rādhasaṃyuttaṃ

2.1 Paṭhamavaggo

2.2 Dutiyavaggo

2.3 Āyācanavaggo

2.4 Upanisinnavaggo

Ditṭhisamyuttaṃ

3.1 Sotāpattivaggo

3.2 Dutiyagamanavaggo

3.3 Tatiyagamanavaggo

3.4 Catutthagamanavaggo

Okkantasamyuttaṃ

Bodhivaggo

Uppādasamyuttaṃ

Bodhivaggo

Kilesasam̐yuttam̐

Bodhivaggo

Sāriputtasam̐yuttaṃ

Bodhivaggo

Nāgasam̐yuttam̐

Bodhivaggo

Supaṇṇasaṃyuttaṃ

Bodhivaggo

Gandhabbakāyaṣaṃyut- taṃ

Bodhivaggo

Valāhakasaṃyuttaṃ

Bodhivaggo

Vacchagottasamyuttaṃ

Bodhivaggo

Jhānasam̐yuttam̐

Bodhivaggo