

Dhammavinaya

Suttapiṭaka

September 22, 2020

Namo tassa bhagavato arahato sammā sambuddhassa

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Samyuttanikāyo

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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

Nidānasamyuttaṃ

1.1 Buddhavaggo

1.2 Āhāravaggo

1.3 Dasabalavaggo

1.4 Kalārahattiyaṅga

1.5 Gahapativaggo

1.6 Dukkhavaggo

1.7 Mahāvaggo

Abhisamayasaṃyuttaṃ

Bodhivaggo

Dhātusaṃyuttaṃ

3.1 Nānattavaggo

3.2 Dutiyavaggo

3.3 Kammapathavaggo

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 Natumhākamvaggo

1.5 Attadīpavaggo

1.6 Upayavaggo

1.7 Arahantavaggo

1.8 Khajjaniyavaggo

1.8.1 assādasuttam

0. sāvattiyaṃ:

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 samudayasuttaṃ

0. sāvatthiyaṃ:

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 rūpasimpi 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.

asekhaññaṇaṃ uppannaṃ
antimoyaṃ samussayo
yo sāro brahmacariyassa
tasmiṃ 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 rūpasmimpi 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. yāvataṃ bhikkhave, sattāvāsā, yāvataṃ 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
vipphamuttassa tādinoti.

1.8.7 khajjanīyasuttaṃ

0. sāvattthiyaṃ:

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 rūppati: sītena'pi ruppati uṇhena'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 sañño (machasaṃ, syā)

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² vedayatīti (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 paṭisañcikkhati: aham kho etarahi rūpena khajjāmī, atītamapaṃ addhānam

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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 dātṭhabbam. 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 ussenoti (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)

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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 paṇītaṃ 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 paṇītaṃ vā yaṃ dūre santike vā sabbam saṃkhārā 'netam mama, neso'hamasmi, na me so attāti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ paṇītaṃ vā yaṃ dūre santike vā sabbam viññāṇaṃ '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 ñāṇaṃ hoti. khīṇājāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānātīti.

1.8.9 At Parileyyaka**1.8.9 pārileyyakasuttam**

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.

ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā, pattacīvaramādāya kosambiyaṃ piṇḍāya pāvisi. kosambiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapā-tapaṭikkanto sāmaṃ senāsaṃ saṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkāmi.

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 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 Sangha, he has set out wondering alone without a companion”.

atha kho aññataro bhikkhu acirapakkantassa bhagavato yenāyasmā ānando tenupasaṅkami. upasaṅkamtvā āyasmantaṃ ānandaṃ etadavoca: "ehā'vuso ānanda, bhagavā sāmaṃ senāsaṃsaṃsaṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkanto'ti.

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 Sangha, 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”.

yasmiṃ āvuso samaye bhagavā sāmaṃ senāsaṃsaṃsaṃsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ eko adutiyo cārikaṃ pakkamati ekova bhagavā tasmīṃ samaye viharitukāmo hoti. na bhagavā tasmīṃ samaye kenaci anubandhitabbo hotīti.

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

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”

atha kho bhagavā anupubbena cārikam caramāno yena pārileyyakam¹¹ tadavasari. tatra sudam bhagavā pārileyyake viharati bhaddasālamūle atha kho sambahulā bhikkhu yena āyasmā ānando tenupasaṅkamim-su. upasaṅkamitvā āyasmatā ānandena saddhim sammodim-su. sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṃ nisidim-su. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ ānandaṃ etadavocum: "cirassutā kho no āvuso ānanda bhagavato sammukhā dhammīkathā icchāma mayam āvuso ānanda, bhagavato sammukhā dhammim katham sotu'nti"

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

¹¹pālileyyakam (machasam, syā) ■

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?”

atha kho āyasmā ānando tehi bhikkhūhi saddhiṃ yena pārileyyakaṃ bhaddasālamūlaṃ yena bhagavā tenupasaṅkami. upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinne kho te bhikkhū bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. tena kho pana samayena aññatarassa bhikkhuno evaṃ cetaso parivittakko udapādi: "kathaṃ nu kho jānato kathaṃ passato anantarā āsavānaṃ khayō hotī"ti.

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 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?”

atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi: "vicayaso desito bhikkhave, mayā dhammo: vicayaso desitā cattāro 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.

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

kathaṃ ca bhikkhave, jānato kathaṃ passato ananta-rā āsavānaṃ khayō hoti: idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati yā kho pana sā bhikkhave, samanupassanā, saṃkhāro so. so pana saṃkhāro kinidāno kiṃsamudayo kiñjātiko kimpabhavo'ti: avijjā-samphassajena bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā tatojo so saṃkhāro.

8. 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 destruc-

tion of the asavas come to be.

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 pasato anantarā āsavānaṃ khayō hoti.

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, for the puthujjana. Thence that sankhara is born.

na heva kho rūpaṃ attato samanupassati api ca kho rūpavantaṃ attānaṃ samanupassati. yā kho pana sā bhikkhave, samanupassanā saṅkhāro so, so pana saṅkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phuṭṭhasa assutavato puthujjanassa uppannā taṇhā. tatojo so saṅkhāro.

10. Thus, O bhikkhus, that very sankhara is imperma-

nent, 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.

iti kho bhikkhave, sopi saṅkhāro anicco saṅkhato paṭīcasamuppanno sāpi taṇhā aniccā saṅkhata paṭīcasamuppannā, sāpi vedanā aniccā saṅkhata paṭīcasamuppannā, so'pi phasso anicco saṅkhato paṭīcasamuppanno, sāpi avijjā aniccā saṅkhata paṭīcasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

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 saṅkhara. But that saṅkhara, 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 saṅkhara is born.

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

manupassanā saṅkhāro so. so pana saṅkhāro kinni-
dāno kiṃsamudayo kiṇjātiko kimpabhavo: avijjāsam-
phassajena bhikkhave, vedayitena phutṭhassa assuta-
vato puthujjanassa uppannā taṇhā tatojo so saṅkhā-
ro.

12. Thus, O bhikkhus, that very saṅkhara is imperma-
nent, 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 destruc-
tion of the asavas come to be.

iti kho bhikkhave, sopi kho saṅkhāro anicco saṅkha-
to paṭiccasamuppanno, sāpi taṇhā aniccā saṅkhatā
paṭiccasamuppannā, sāpi vedanā aniccā saṅkhatā pa-
ṭiccasamuppannā. sopi phasso anicco saṅkhato paṭic-
casamuppanno. sāpi avijjā aniccā saṅkhatā paṭiccasa-
muppannā. evampi kho bhikkhave, jānato evaṃ passa-
to anantarā āsavānaṃ khayō hoti.

13. Not only may he recognize just form as self, nor rec-
ognize 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 saṅkhara.

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.

na heva kho rūpaṃ attato samanupassati, na rūpavan-
taṃ attānaṃ samanupassati. na attani rūpaṃ samanu-
passati api ca kho rūpasmiṃ attānaṃ samanupassa-
ti. yā kho pana bhikkhave, samanupassanā saṃkhāro
so. so pana saṃkhāro kinnidāno kiṃsamudayo kiñjā-
tiko kimpabhavo: avijjāsamphassajena bhikkhave, ve-
dayitena phuṭṭhassa assutavato puthujjanassa uppan-
nā taṇhā. tatojo so saṃkhāro.

14. Thus, O bhikkhus, that very sankhara is imperma-
nent, 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 destruc-
tion of the asavas come to be.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato pa-
ṭicasamuppanno. sā'pi taṇhā aniccā saṃkhatā paṭicca-
samuppannā. sāpi vedanā aniccā saṃkhatā paṭicca-
samuppannā. so'pi phasso anicco saṃkhato paṭicca-
samuppanno. sā'pi avijjā aniccā saṃkhatā paṭicca-

muppannā. evampi kho bhikkhave, jānato evaṃ pasato anantarā āsavānaṃ khayō hoti.

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 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. 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.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmim attānaṃ samanupassati. api ca kho vedanaṃ attato samanupassati api ca kho vedanā-

vantaṃ attānaṃ samanupassati api ca kho attani vedanaṃ samanupassati api ca kho vedanāya attānaṃ samanupassati. api ca kho saññaṃ attato samanupassati api ca kho saññāvantam attānaṃ samanupassati api ca 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 viññānaṃ attato samanupassati api ca kho viññānavantaṃ attānaṃ samanupassati api ca kho attani viññānaṃ samanupassati. api ca kho viññānaṃsmiṃ attānaṃ samanupassati. yā kho pana sā bhikkhave samanupassanā, saṃkhāro so. so pana saṃkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā. tatojo so saṃkhāro.

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.

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

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 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 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.

na heva kho rūpaṃ attato samanupassati na rūpavan-
taṃ attānaṃ samanupassati na attani rūpaṃ sama-
nupassati na rūpasmim attānaṃ samanupassati. na
vedanaṃ attato samanupassati na vedanāvantam at-
tānaṃ samanupassati na attani vedanaṃ samanupas-
sati na vedanāya attānaṃ samanupassati. na saññaṃ
attato samanupassati na saññāvantam attānaṃ sama-
nupassati na attani saññaṃ samanupassati na saññā-
ya attānaṃ samanupassati. na saṅkhāre attato sama-
nupassati na saṅkhāravantaṃ attānaṃ samanupassa-
ti na attani saṅkhāre samanupassati na saṅkhāresu
attānaṃ samanupassati. na viññāṇam attato samanu-
passati na viññāṇavantaṃ attānaṃ samanupassati na
attani viññāṇam samanupassati na viññāṇasmim attā-
naṃ samanupassati. api ca kho evaṃ diṭṭhi hoti: " so
attā so loko so pecca bhavissāmi nicco dhuvo sassa-
to avipariṇāmadhammo"ti. yā kho pana sā bhikkhave,
sassatadiṭṭhi saṃkhāro so, so pana saṃkhāro kinni-
dāno kiṃsamudayo kiṃjatiko kimpabhavo: avijjā sam-
phassajena bhikkhave, vedayitena phutṭhassa assuta-
vato puthujjanassa uppannā taṇhā. tatojo so saṃkhā-
ro.

18. Thus, O bhikkhus, that very sankhara is imperma-
nent, 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.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭīccasamuppanno. sāpi taṇhā aniccā saṃkhata paṭīccasamuppannā. sā'pi vedanā aniccā saṃkhata paṭīccasamuppannā. so'pi phasso anicco saṃkhato paṭīccasamuppanno. sāpi avijjā aniccā saṃkhata paṭīccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

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 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.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmiṃ attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanaṃ attato samanupassati vedanāvantam attānaṃ samanupassati na attani vedanaṃ samanupassati na vedanāya attānaṃ samanupassati. na saññaṃ attato samanupassati na saññāvantam attānaṃ samanupassati na attani saññaṃ samanupassati na saññāya attānaṃ samanupassati. na saṃkhāre attato samanupassati na saṃkhāravantaṃ attānaṃ samanupassati na attani saṃkhāre samanupassati. na saṃkhāresu attānaṃ samanupassati. na viññānaṃ attato samanupassati na viññānavantaṃ attānaṃ samanupassati na attani viññānaṃ samanupassati na viññānasmiṃ attānaṃ samanupassati. nā'pi evaṃ diṭṭhi hoti. so attā so loko so pecca bhavissāmi nicco dhuvo sassato 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, ucchedadiṭṭhi saṃkhāro so.

so pana saṃkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavo: avijjāsamphassajena, bhikkhave, vedayitena phutṭhassa assutavato puthujjanassa uppannā taṇhā tatojo so saṃkhāro.

20. Thus, O bhikkhus, that very saṃkhara 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.

iti kho bhikkhave, so'pi saṃkhāro anicco saṃkhato paṭiccasampanno. sāpi taṇhā aniccā saṃkhatā paṭiccasamuppannā. sāpi vedanā aniccā saṃkhatā paṭiccasamuppannā sopi phasso anicco saṃkhato paṭiccasamuppanno. sāpi avijjā aniccā saṃkhatā paṭiccasamuppannā. evampi kho bhikkhave, jānato evaṃ passato anantarā āsavānaṃ khayō hoti.

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 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 rec-

ognize 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, 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.

na heva kho rūpaṃ attato samanupassati na rūpavantaṃ attānaṃ samanupassati na attani rūpaṃ samanupassati na rūpasmim attānaṃ samanupassati. na vedanaṃ attato samanupassati na vedanāvantaṃ attānaṃ samanupassati na attani vedanaṃ samanupassati na vedanāya attānaṃ samanupassati. na saññaṃ attato samanupassati na saññāvantaṃ attānaṃ samanupassati na attani saññaṃ samanupassati. na saññā-

1.8.10 puṇṇamāsuttam

1. ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātu pāsāde mahatā bhikkhusaṃghena saddhim. 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 tenaṅjalim paṇāmetvā bhagavantam etadavoca: ”puccheyyāhaṃ bhante. bhagavantam kiñcideva desaṃ. sace me bhagavā okāsaṃ karoti pañhassa veyyakaraṇāyāti. ” ”tena hi tvaṃ bhikkhu, sake āsane nisīditvā puccha yadākaṅkhasīti. ”

3. evaṃ bhanteni kho so bhikkhu bhagavato paṭissutvā sake āsane nisīditvā 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 āpucchī. ”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 viññāṇo 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 khandhādhi vacana ” nti? yaṃ kiñci bhikkhu rūpaṃ atinānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇitaṃ vā yaṃ dūre santike vā ayaṃ vuccati rūpakkhando. yā kāci vedanā atinānāgatapaccuppannaṃ

¹²pañcahi upādānakkhandhehi (machasaṃ, syā, sīmu)

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¹³kho iti ūnaṃ (katthavi)

ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā ayaṃ vuccati vedanakkhandho. yā kāci saññā atinānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā ayaṃ vuccati saññākkhandho. yā kāci saṃkhārā atinānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā ayaṃ vuccati saṃkhārakkhandho. yaṃ kiñci viññāṇaṃ atinānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā ayaṃ vuccati viññāṇakkhandho. ettavatā 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 viññāṇakkhandhassa 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 viññāṇakkhandhassa paññāpanāyā”ti.

8. "sādhū bhanteti, " kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam uttarim pañham āpucchi: "katham 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 bhagavantam uttarim pañham āpucchi. "katham pana bhante, sakkāyadiṭṭhi na hoti"ti? "idha bhikkhu sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme 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 vedanāvantam vā attānaṃ samanupassati na attani vā vedanaṃ samanupassati na vedanāya vā attānaṃ samanupassati, na saññaṃ attato samanupassati na saññāvantam vā attānaṃ samanupassati na attani vā saññaṃ samanupassati na saññāya vā attānaṃ samanupassati, na saṃkhāre attato samanupassati na saṃkhārāvantam vā attānaṃ samanupassati na attani vā saṃkhāre samanupassati na saṃkhārasmiṃ vā attānaṃ samanupassati, na viññānaṃ attato samanupassati na viññānavantam vā attānaṃ samanupassati na attani vā viññānaṃ samanupassati na viññānasmiṃ vā attānaṃ samanupassati, evaṃ kho bhikkhu sakkāyadiṭṭhi na hotīti.

11. sādhu bhantenī, kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam uttarim pañhaṃ āpucchi. ”ko nu kho bhante, rūpassa assādo, ko ādinavo, kiṃ nissaraṇaṃ, ko vedanā assādo, ko ādinavo, kiṃ nissaraṇaṃ ko saññāya assādo, ko ādinavo, kiṃ nissaraṇaṃ ko saṃkhārānaṃ assādo, ko ādinavo, kiṃ nissaraṇaṃ ko viññānaṃ assādo, ko ādinavo, kiṃ nissaraṇanti”?

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

nissaraṇaṃ, yaṃ saññaṃ paṭicca uppajjati sukhaṃ somanas-
saṃ ayaṃ saññāya assādo. yaṃ saññaṃ aniccaṃ dukkhaṃ
vipariṇāmadhammaṃ ayaṃ saññāya ādīnavo. yaṃ saññāya
chandarāga vinayo chandarāgappahānaṃ. idaṃ saññāya nis-
saraṇaṃ, ye saṃkhārā paṭicca uppajjati sukhaṃ somanassaṃ
ayaṃ saṃkhārānaṃ assādo. ye saṃkhārā aniccā dukkhā vipa-
riṇāmadhammā ayaṃ saṃkhārānaṃ ādīnavo. yo saṃkhāresu
chandarāga vinayo chandarāgappahānaṃ. idaṃ saṃkhārā-
naṃ nissaraṇaṃ, yaṃ viññānaṃ paṭicca uppajjati sukhaṃ so-
manassaṃ ayaṃ viññānaṃ assādo. yaṃ viññānaṃ aniccaṃ
dukkhaṃ vipariṇāmadhammaṃ ayaṃ viññānaṃ ādīnavo, yo
viññānaṃsmiṃ chandarāgavinayo chandarāgappahānaṃ idaṃ
viññānaṃ nissaraṇaṃ”nti.

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

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

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

15. atha kho bhagavā tassa bhikkhuno cetasaṃ cetoparivitaṃ kamaññāya bhikkhu āmantesi: "ṭhānaṃ kho panetaṃ bhikkhave, vijjati: yaṃ idhekacco moghapuriso avidvā avijjāgato taṇhādhiyata¹⁴ cetasaṃ satthusāsanaṃ atidhāvitabbaṃ maññeyya: "iti kira bho rūpaṃ anattā, vedanā anattā, saññā anattā, saṃkhārā anattā, viññāṇaṃ anattā, anattakatāni kammāni kathamattānaṃ phusissananti"ti. paṭipucchāvinitā kho me tumhe bhikkhave, tatra tatra tesu tesu dhammesu. "

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¹⁴taṇhādhipateyyena (machasaṃ, pts)

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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 hetam 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 hetam 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 hetam 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 samanupassitū: ”etaṃ mama eso’hamasmi eso me attā? 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 samanupassitū: ”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 sabbhaṃ rūpaṃ ”netam mama neso’hamasmi na me’so attā”ti. evame taṃ ya-thābhūtaṃ sammappaññāya daṭṭhabbaṃ. yā kāci vedanā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbhaṃ vedanaṃ: ’netam mama neso’hamasmi na me so attā”ti, evame taṃ ya-thābhūtaṃ sammappaññāya daṭṭhabbaṃ. yā kāci saññā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbhaṃ 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. viññānaśmimpi nibbindati. nibbidaṃ virajjati. virāgā vimuccati. vimuttasmiṃ vimuttamiti’ ñāṇaṃ hoti. khīṇā jāti. vusitaṃ brahmacariyaṃ. kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti.

khajjaniya vaggo tatiyo.

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

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¹⁵”dve khandhā taññeva siyaṃ - adhivacanañca hetunā, sattā yena duve vuttā - assāda viññānakena 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

Kilesasaṃyuttaṃ

Bodhivaggo

Sāriputtasam̐yuttaṃ

Bodhivaggo

Nāgasam̐yuttam̐

Bodhivaggo

Supaṇṇasaṃyuttaṃ

Bodhivaggo

Gandhabbakāyaṣaṃyut- taṃ

Bodhivaggo

Valāhakasaṃyuttaṃ

Bodhivaggo

Vacchagottasamyuttaṃ

Bodhivaggo

Jhānasam̐yuttam̐

Bodhivaggo