

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	Tatīyavaggo	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
1.8.10 punṇamāsuttaṃ	120
1.9 Theravaggo	130
1.10 Pupphavaggo	131
1.11 Antavaggo	132

1.12 Dhammakathikavaggo	133
1.13 Avijjāvaggo	134
1.14 Kukkuḷavaggo	135
1.15 Diṭṭhivaggo	136
2. Rādhasaṃyuttaṃ	137
2.1 Paṭhamavaggo	137
2.2 Dutiyavaggo	138
2.3 Āyācanavaggo	139
2.4 Upanisinnavaggo	140
3. Diṭṭhisāṃyuttaṃ	141
3.1 Sotāpattivaggo	141
3.2 Dutiyagamanavaggo	142
3.3 Tatiyagamanavaggo	143
3.4 Catutthagamanavaggo	144
4. Okkantasaṃyuttaṃ	145
5. Uppādasāṃyuttaṃ	147
6. Kilesasaṃyuttaṃ	149
7. Sāriputtasāṃyuttaṃ	151
8. Nāgasāṃyuttaṃ	153
9. Supaṇṇasaṃyuttaṃ	155
10. Gandhabbakāyasaṃyuttaṃ	157
11. Valāhakasaṃyuttaṃ	159

12. Vacchagottasaṃyuttam	161
13. Jhānasāmyuttam	163
IV Salāyatanaṅgaṇapāli	165
1. Salāyatanaṅgaṇapāli	167
1.1 Aniccavaggo	167
1.2 Yamakavaggo	168
1.3 Sabbavaggo	169
1.4 Jātidhammavaggo	170
1.5 Sabbaaniccavaggo	171
1.6 Avijjāvaggo	172
1.7 Migajālāvaggo	173
1.8 Gilānavaggo	174
1.9 Channavaggo	175
1.10 Saḷavaggo	176
1.11 Yogakkhemivaggo	177
1.12 Lokakāmaguṇavaggo	178
1.13 Gahapativaggo	179
1.14 Devadahavaggo	180
1.15 Navapurāṇavaggo	181
1.16 Nandikkhayavaggo	182
1.17 Saṭṭhipeyyālavaggo	183
1.18 Samuddavaggo	184
1.19 Āsivisavaggo	185
2. Vedanāsāmyuttam	187
2.1 Sagāthāvaggo	187
2.2 Rahogatavaggo	188

2.3 Aṭṭhasatapariyāyavaggo	189
3. Mātugāmasaṃyuttaṃ	191
3.1 Paṭhamapeyyālavaggo	191
3.2 Dutiyapeyyālavaggo	192
3.3 Balavaggo	193
4. Jambukhādakasamṃyuttaṃ	195
5. Sāmaṇḍakasamṃyuttaṃ	197
6. Moggallānasamṃyuttaṃ	199
7. Cittasaṃyuttaṃ	201
8. Gāmaṇisaṃyuttaṃ	203
9. Asaṅkhatasaṃyuttaṃ	205
9.1 Paṭhamavaggo	205
9.2 Dutiyavaggo	206
10. Abyākatasamṃyuttaṃ	207
V Mahāvaggapāḷi	209
1. Maggasamṃyuttaṃ	211
1.1 Avijjāvaggo	211
1.2 Vihāravaggo	212
1.3 Micchattavaggo	213
1.4 Paṭipattivaggo	214
1.5 Aññatitthiypeyyālavaggo	215

1.6	Sūriyapeyyālavaggo	216
1.7	Ekadhammapeyyālavaggo	217
1.8	Dutiyaekadhammapeyyālavaggo	218
1.9	Gaṅgāpeyyālavaggo	219
1.10	Dutiyagaṅgāpeyyālavaggo	220
1.11	Gaṅgāpeyyālavaggo	221
1.12	Balakaraṇīyavaggo	222
1.13	Esanāvaggo	223
1.14	Oghavaggo	224
2.	Bojjhaṅgasamuttam	225
2.1	Pabbatavaggo	225
2.2	Gilānavaggo	226
2.3	Udāyivaggo	227
2.4	Nīvaraṇavaggo	228
2.5	Cakkavattivaggo	229
2.6	Sākacchavaggo	230
2.7	Ānāpānavaggo	231
2.8	Nirodhavaggo	232
2.9	Gaṅgāpeyyālavaggo	233
2.10	Appamādavaggo	234
2.11	Balakaraṇīyavaggo	235
2.12	Esanāvaggo	236
2.13	Oghavaggo	237
2.14	Punagaṅgāpeyyālavaggo	238
2.15	Punaappamādavaggo	239
2.16	Punabalakaraṇīyavaggo	240
2.17	Punaesanāvaggo	241
2.18	Punaoghavaggo	242
3.	Satipaṭṭhānasamuttam	243

3.1	Ambapālivaggo	243
3.2	Nālandavaggo	244
3.3	Sīlaṭṭhivaggo	245
3.4	Ananussutavaggo	246
3.5	Amatavaggo	247
3.6	Gaṅgāpeyyālavaggo	248
3.7	Appamādavaggo	249
3.8	Balakaraṇīyavaggo	250
3.9	Esanāvaggo	251
3.10	Oghavaggo	252
4.	Indriyasamūttam	253
4.1	Suddhikavaggo	253
4.2	Mudutaravaggo	254
4.3	Chalindriyavaggo	255
4.4	Sukhindriyavaggo	256
4.5	Jarāvaggo	257
4.6	Sūkarakhatavaggo	258
4.7	Bodhipakkhiyavaggo	259
4.8	Gaṅgāpeyyālavaggo	260
4.9	Oghavaggo	261
4.10	Gaṅgāpeyyālavaggo	262
4.11	Oghavaggo	263
5.	Sammappadhānasamūttam	265
5.1	Gaṅgāpeyyālavaggo	265
5.2	Appamādavaggo	266
5.3	Balakaraṇīyavaggo	267
5.4	Esanāvaggo	268
5.5	Oghavaggo	269

6. Balasaṃyuttaṃ	271
6.1 Gaṅgāpeyyālavaggo	271
6.2 Appamādavaggo	272
6.3 Oghavaggo	273
6.4 Gaṅgāpeyyālavaggo	274
6.5 Esanāvaggo	275
6.6 Oghavaggo	276
7. Iddhipādasamṃyuttaṃ	277
7.1 Cāpālavaggo	277
7.2 Pāsādakampanavaggo	278
7.3 Ayoguḷavaggo	279
7.4 Gaṅgāpeyyālavaggo	280
7.5 Oghavaggo	281
8. Anuruddhasamṃyuttaṃ	283
8.1 Rahogatavaggo	283
8.2 Dutiyavaggo	284
9. Jhānasamṃyuttaṃ	285
9.1 Gaṅgāpeyyālavaggo	285
9.2 Oghavaggo	286
10. Ānāpānasamṃyuttaṃ	287
10.1 Ekadhammavaggo	287
10.2 Dutiyavaggo	288
11. Sotāpattisamṃyuttaṃ	289
11.1 Veḷudvāravaggo	289
11.2 Rājakārāmvaggo	290
11.3 Saraṇānivaggo	291

11.4 Puññābhisandavaggo	292
11.5 Sagāthakapuññābhisandavaggo	293
11.6 Sappaññavaggo	294
11.7 Mahāpaññavaggo	295
12. Saccasamyuttam	297
12.1 Samādhivaggo	297
12.2 Dhammacakkappavattanavaggo	298
12.3 Koṭṭigāmvaggo	299
12.4 Sīsapāvanavaggo	300
12.5 Papātavaggo	301
12.6 Abhisamayavaggo	302
12.7 Paṭhamaāmakadhaññaṭṭhāvaggo	303
12.8 Duttiyaāmakadhaññaṭṭhāvaggo	304
12.9 Tatiyaāmakadhaññaṭṭhāvaggo	305
12.10 Catutthaāmakadhaññaṭṭhāvaggo	306
12.11 Pañcagatiṭṭhāvaggo	307

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 Kammapathavaggo

3.4 Catutthavaggo

Anamataggasaṃyuttaṃ

4.1 Paṭhamavaggo

4.2 Dutiyavaggo

Kassapasamyuttaṃ

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 Khajjaniyavaggo

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 ādīnavañca nissaraṇaṃ yathābhūtaṃ pajānāti. vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ pajānāti. saññāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ pajānāti. saṃkhārānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ pajānāti. viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca 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
 tasmिṃ aparapaccayā.

vidhāsu na vikampanti
 vip̐pamuttā punabbhavā
 dantabhumिṃ anuppattā
 te loka vijitāvino.

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

1.8.5 dutiya arahantasuttam

0. sāvatthiyaṃ:

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. sāvattiyaṃ:

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 loka 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-
 lulā 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
 amanñimha, mayaṃ'pi kira bho aniccā addhuvā asassatā sak-
 kāyapariyāpannāti.

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

sakkāyañca nirodhañca
 sakkāyassa ca sambhavaṃ
 ariyaṃ caṭṭhaṅgikaṃ
 maggaṃ dukkhūpasamagāminam,

yepi dīghāyukā devā
 vaṇṇavanto yasassino
 bhītā santāsamāpādum
 sihassevitare migā.

avītivattā sakkāyaṃ
 aniccā kira bho mayaṃ
 sutvā arahato vākyam
 vippamuttassa 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 paṭisañcikkhati: 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 samanupassituṃ: ”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 samanupassituṃ:

"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 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 karaṇīyaṃ 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 vimuttacittaṃ kho bhikkhave, bhikkhuṃ 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 bhikkhusaṃghanti.

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, jīvikānaṃ 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 satipaṭṭhānesu 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 sokapariḍevadukkhadomanassupāyāsā 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 ajjhataṃ 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 ajjhataṃ 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 viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ paṇitaṃ 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. 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 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".

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”.

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”

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

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, 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.

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.

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 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.

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 impermanent, 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 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.

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 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, 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, 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.

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 tenaṅjaliṃ 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 pañham 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 pañcupādānakkhandhehi¹¹ 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, ” kho¹² - 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

¹¹pañcahi upādānakkhandhehi (machasaṃ, syā, sīmu)

pts page 101

bjt page 172

¹²kho 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 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 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 taṇhādhiyata¹³ cetasaṃ satthusāsaṇaṃ 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. "

bjt page 176

¹³taṇhādhipateyyena (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 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 ajjhataṃ 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 dattṭhabbam. yā kāci vedanā atītānāgatapaccuppannaṃ ajjhataṃ 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 dattṭhabbam. yā kāci saññā atītānāgatapaccuppannaṃ ajjhataṃ 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. 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 puṇṇamāti¹⁴

bjt page 180

¹⁴”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 KukkuḲavaggo

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

Notes

Part IV

Salāyatanavaggapāḷi

Salāyatanaṣaṃyuttaṃ

1.1 Aniccavaggo

1.2 Yamakavaggo

1.3 Sabbavaggo

1.4 Jātidhammavaggo

1.5 Sabbaaniccavaggo

1.6 Avijjāvaggo

1.7 Migajālavaggo

1.8 Gilānavaggo

1.9 Channavaggo

1.10 Saḷavaggo

1.11 Yogakkhemivaggo

1.12 Lokakāmaguṇavaggo

1.13 Gahapativaggo

1.14 Devadahavaggo

1.15 Navapurāṇavaggo

1.16 Nandikkhayavaggo

1.17 **Satṭhipeyyālavaggo**

1.18 Samuddavaggo

1.19 Āsīvisavaggo

Vedanāsaṃyuttaṃ

2.1 Sagāthāvaggo

2.2 Rahogatavaggo

2.3 **Atthasatapariyāyavaggo**

Mātugāmasaṃyuttaṃ

3.1 Paṭhamapeyyālavaggo

3.2 Dutiyapeyyālavaggo

3.3 Balavaggo

Jambukhāḍakasam̐yut- taṃ

Bodhivaggo

Sāmaṇḍakasamyuttaṃ

Bodhivaggo

Moggallānasamyuttaṃ

Bodhivaggo

Cittasamyuttaṃ

Bodhivaggo

Gāmaṇisaṃyuttaṃ

Bodhivaggo

Asaṅkhatasaṃyuttaṃ

9.1 Paṭhamavaggo

9.2 Dutiyavaggo

Abyākatasaṃyuttaṃ

Bodhivaggo

Notes

Part V

Mahāvaggapāḷi

Maggasaṃyuttaṃ

1.1 Avijjāvaggo

1.2 Vihāravaggo

1.3 Micchattavaggo

1.4 Paṭipattivaggo

1.5 Aññatitthiyapeyyālavaggo

1.6 Sūriyapeyyālavaggo

1.7 **Ekadhammapeyyālavaggo**

1.8 Dutiyaekadhammapeyyālavaggo

1.9 Gaṅgāpeyyālavaggo

1.10 Dutiyagaṅgāpeyyālavaggo

1.11 Gaṅgāpeyyālavaggo

1.12 Balakaraṇīyavaggo

1.13 Esanāvaggo

1.14 Oghavaggo

Bojjhaṅgasamyuttaṃ

2.1 Pabbatavaggo

2.2 Gilānavaggo

2.3 Udāyivaggo

2.4 Nīvaraṇavaggo

2.5 Cakkavattivaggo

2.6 Sākacchavaggo

2.7 Ānāpānavaggo

2.8 Nirodhavaggo

2.9 Gaṅgāpeyyālavaggo

2.10 Appamādavaggo

2.11 **Balakaraṇīyavaggo**

2.12 Esanāvaggo

2.13 Oghavaggo

2.14 Punagaṅgāpeyyālavaggo

2.15 Punaappamādavaggo

2.16 Punabalakaraṇīyavaggo

2.17 Punaesanāvaggo

2.18 Punaoghavaggo

Satipaṭṭhānasamyuttaṃ

3.1 Ambapālivaggo

3.2 Nālandavaggo

3.3 Silaṭṭhitivaggo

3.4 Ananussutavaggo

3.5 Amatavaggo

3.6 Gaṅgāpeyyālavaggo

3.7 Appamādavaggo

3.8 Balakaraṇīyavaggo

3.9 Esanāvaggo

3.10 Oghavaggo

Indriyasamyuttaṃ

4.1 Suddhikavaggo

4.2 **Mudutaravaggo**

4.3 **Chalindriyavaggo**

4.4 **Sukhindriyavaggo**

4.5 **Jarāvaggo**

4.6 Sūkarakhatavaggo

4.7 **Bodhipakkhiyavaggo**

4.8 Gaṅgāpeyyālavaggo

4.9 Oghavaggo

4.10 Gaṅgāpeyyālavaggo

4.11 Oghavaggo

Sammappadhānasam̐yut- taṃ

5.1 Gaṅgāpeyyālavaggo

5.2 Appamādavaggo

5.3 Balakaraṇīyavaggo

5.4 Esanāvaggo

5.5 Oghavaggo

Balasamyuttam

6.1 Gaṅgāpeyyālavaggo

6.2 Appamādavaggo

6.3 Oghavaggo

6.4 Gaṅgāpeyyālavaggo

6.5 Esanāvaggo

6.6 Oghavaggo

Iddhipādasamyuttaṃ

7.1 Cāpālavaggo

7.2 Pāsādakampanavaggo

7.3 Ayogulavaggo

7.4 Gaṅgāpeyyālavaggo

7.5 Oghavaggo

Anuruddhasaṃyuttaṃ

8.1 Rahogatavaggo

8.2 Dutiyavaggo

Jhānasam̐yuttaṃ

9.1 Gaṅgāpeyyālavaggo

9.2 Oghavaggo

Ānāpānasam̐yuttaṃ

10.1 Ekadhammavaggo

10.2 Dutiyavaggo

Sotāpattisaṃyuttaṃ

11.1 Veḷudvāravaggo

11.2 Rājakārāṃavaggo

11.3 Saraṇānivaggo

11.4 Puññābhisandavaggo

11.5 **Sagāthakapuññābhisandavaggo**

11.6 Sappaññavaggo

11.7 Mahāpaññavaggo

Saccasaṃyuttaṃ

12.1 Samādhivaggo

12.2 Dhammacakkappavattanavaggo

12.3 Koṭigāmavaggo

12.4 Sīsapāvanavaggo

12.5 **Papātavaggo**

12.6 Abhisamayavaggo

12.7 Paṭhamaāmakadhaññapeyyālavaggo

12.8 Dutiyaāmakadhaññaṇṇapeyyālavaggo

12.9 Tatiyaāmakadhaññapeyyālavaggo

12.10 Catutthaāmakadhaññaṇṇapeyyālavaggo

12.11 Pañcagatipeyyālavaggo

Notes