

**GIÁO TRÌNH LỚP MAJJHIMANIKĀYA  
(TRUNG BỘ)**

**MAJJHIMANIKĀYA  
MŪLAPAṆṆĀSA-PĀḬI  
(Tập 1)**

**Hướng dẫn: Sư Thiện Hảo (Vāyama)**

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Namo tassa bhagavato arahato sammāsambuddhassa

## Majjhimanikāyo

## Mūlapaṇṇāsapāḷi

### 1. Mūlapariyāyavaggo

#### 1. Mūlapariyāyasuttam

1. Evaṃ me sutam – ekaṃ samayaṃ bhagavā ukkaṭṭhāyaṃ viharati subhagavane sālārājamūle. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “sabbadhammamūlapariyāyaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

2. “Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto – pathaviṃ [pathaviṃ (sī. syā. kaṃ. pī.)] pathavito sañjānāti; pathaviṃ pathavito saññatvā pathaviṃ maññati, pathaviyā maññati, pathavito maññati, pathaviṃ meti maññati, pathaviṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Āpaṃ āpato sañjānāti; āpaṃ āpato saññatvā āpaṃ maññati, āpasmiṃ maññati, āpato maññati, āpaṃ meti maññati, āpaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Tejaṃ tejato sañjānāti; tejaṃ tejato saññatvā tejaṃ maññati, tejasmiṃ maññati, tejato maññati, tejaṃ meti maññati, tejaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Vāyaṃ vāyato sañjānāti; vāyaṃ vāyato saññatvā vāyaṃ maññati, vāyasmiṃ maññati, vāyato maññati, vāyaṃ meti maññati, vāyaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

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

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

“Pajāpatiṃ pajāpatito sañjānāti; pajāpatiṃ pajāpatito saññatvā pajāpatiṃ maññati, pajāpatismiṃ maññati, pajāpatito maññati, pajāpatiṃ meti maññati, pajāpatiṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Brahmaṃ brahmato sañjānāti; brahmaṃ brahmato saññatvā brahmaṃ maññati, brahmasmiṃ maññati, brahmato maññati, brahmaṃ meti maññati, brahmaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

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

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

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

“Abhibhum abhibhūto sañjānāti; abhibhum abhibhūto saññatvā abhibhum maññati, abhibhusmiṃ maññati, abhibhūto maññati, abhibhum meti maññati, abhibhum abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

4. “Ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti; ākāsānañcāyatanam ākāsānañcāyatanato saññatvā ākāsānañcāyatanam maññati, ākāsānañcāyatanasmim maññati, ākāsānañcāyatanato maññati, ākāsānañcāyatanam meti maññati, ākāsānañcāyatanam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Viññāṇañcāyatanam viññāṇañcāyatanato sañjānāti; viññāṇañcāyatanam viññāṇañcāyatanato saññatvā viññāṇañcāyatanam maññati, viññāṇañcāyatanasmim maññati, viññāṇañcāyatanato maññati, viññāṇañcāyatanam meti maññati, viññāṇañcāyatanam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Ākiñcaññāyatanam ākiñcaññāyatanato sañjānāti; ākiñcaññāyatanam ākiñcaññāyatanato saññatvā ākiñcaññāyatanam maññati, ākiñcaññāyatanasmim maññati, ākiñcaññāyatanato maññati, ākiñcaññāyatanam meti maññati, ākiñcaññāyatanam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato sañjānāti; nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato saññatvā nevasaññānāsaññāyatanam maññati, nevasaññānāsaññāyatanasmim maññati, nevasaññānāsaññāyatanato maññati, nevasaññānāsaññāyatanam meti maññati, nevasaññānāsaññāyatanam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

5. “Ditṭham ditṭhato sañjānāti; ditṭham ditṭhato saññatvā ditṭham maññati, ditṭhasmiṃ maññati, ditṭhato maññati, ditṭham meti maññati, ditṭham abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Sutaṃ sutato sañjānāti; sutaṃ sutato saññatvā sutaṃ maññati, sutasmim maññati, sutato maññati, sutaṃ meti maññati, sutaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Mutam mutato sañjānāti; mutam mutato saññatvā mutam maññati, mutasmim maññati, mutato maññati, mutam meti maññati, mutam abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Viññātaṃ viññātato sañjānāti; viññātaṃ viññātato saññatvā viññātaṃ maññati, viññātasmiṃ maññati, viññātato maññati, viññātaṃ meti maññati, viññātaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

6. “Ekattaṃ ekattato sañjānāti; ekattaṃ ekattato saññatvā ekattaṃ maññati, ekattasmim maññati, ekattato maññati, ekattaṃ meti maññati, ekattaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

“Nānattaṃ nānattato sañjānāti; nānattaṃ nānattato saññatvā nānattaṃ maññati, nānattasmim maññati, nānattato maññati, nānattaṃ meti maññati, nānattaṃ abhinandati. Taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.

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

“Nibbānam nibbānato sañjānāti; nibbānam nibbānato saññatvā nibbānam maññati, nibbānasmim maññati, nibbānato maññati, nibbānam meti maññati, nibbānam abhinandati. Tam kissa hetu? ‘Apariññātam tassā’ti vadāmi.

Puthujjanavasena paṭhamanayabhūmiparicchedo niṭṭhito.

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

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatim... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhum... ākāsañācāyatanaṃ... viññāṇaṇcāyatanaṃ... ākiñcaññāyatanaṃ... nevasaññānāsaññāyatanaṃ... diṭṭham... sutam... mutam... viññātam... ekattam... nānattam... sabbam... nibbānam nibbānato abhijānāti; nibbānam nibbānato abhiññāya nibbānam mā maññi, nibbānasmim mā maññi, nibbānato mā maññi, nibbānam meti mā maññi, nibbānam mābhinandi. Tam kissa hetu? ‘Pariññeyyam tassā’ti vadāmi.

Sekkhavasena [satthārasena (sī.), satthuvaseṇa (syā. ka.)] dutiyanayabhūmiparicchedo niṭṭhito.

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

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatim... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhum... ākāsañācāyatanaṃ... viññāṇaṇcāyatanaṃ... ākiñcaññāyatanaṃ... nevasaññānāsaññāyatanaṃ... diṭṭham... sutam... mutam... viññātam... ekattam... nānattam... sabbam... nibbānam nibbānato abhijānāti; nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānam meti na maññati, nibbānam nābhinandati. Tam kissa hetu? ‘Pariññātam tassā’ti vadāmi.

Khīṇāsavavasena tatiyanayabhūmiparicchedo niṭṭhito.

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

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatim... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhum... ākāsañācāyatanaṃ... viññāṇaṇcāyatanaṃ... ākiñcaññāyatanaṃ ... nevasaññānāsaññāyatanaṃ ... diṭṭham... sutam... mutam... viññātam... ekattam... nānattam... sabbam... nibbānam nibbānato abhijānāti; nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānam meti na maññati, nibbānam nābhinandati. Tam kissa hetu? Khayā rāgassa, vītarāgattā.

Khīṇāsavavasena catutthanayabhūmiparicchedo niṭṭhito.

**10.** “Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? Khayā dosassa, vītadosattā.

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatim... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhum... ākāsañācāyatanaṃ... viññāṇaṇcāyatanaṃ... ākiñcaññāyatanaṃ... nevasaññānāsaññāyatanaṃ... diṭṭhaṃ... sutaṃ... mutaṃ... viññātaṃ... ekattaṃ... nānattaṃ... sabbaṃ... nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? Khayā dosassa, vītadosattā.

Khīṇāsavavasena pañcamanayabhūmiparicchedo niṭṭhito.

**11.** “Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto, sopi pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? Khayā mohassa, vītamohattā.

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatim... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhum... ākāsañācāyatanaṃ... viññāṇaṇcāyatanaṃ... ākiñcaññāyatanaṃ ... nevasaññānāsaññāyatanaṃ... diṭṭhaṃ... sutaṃ... mutaṃ... viññātaṃ... ekattaṃ... nānattaṃ... sabbaṃ... nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? Khayā mohassa, vītamohattā.

Khīṇāsavavasena chaṭṭhanayabhūmiparicchedo niṭṭhito.

**12.** “Tathāgatopi, bhikkhave, araham sammāsambuddho pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? ‘Pariññātantaṃ tathāgatassā’ti vadāmi.

“Āpaṃ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatim... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhum... ākāsañācāyatanaṃ... viññāṇaṇcāyatanaṃ ... ākiñcaññāyatanaṃ... nevasaññānāsaññāyatanaṃ... diṭṭhaṃ... sutaṃ... mutaṃ... viññātaṃ... ekattaṃ... nānattaṃ... sabbaṃ... nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? ‘Pariññātantaṃ tathāgatassā’ti vadāmi.

Tathāgatavasena sattamanayabhūmiparicchedo niṭṭhito.

**13.** “Tathāgatopi, bhikkhave, araham sammāsambuddho pathaviṃ pathavito abhijānāti; pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati. Taṃ kissa hetu? ‘Nandi [nandi (sī. syā.)] dukkhassa mūla’nti – iti viditvā ‘bhavā jāti bhūtassa jarāmaraṇa’nti. Tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

“Āpaṃ ...pe... tejaṃ... vāyaṃ... bhūte... deve... pajāpatim... brahmaṃ... ābhassare... subhakiṇhe... vehapphale... abhibhum... ākāsañācāyatanaṃ... viññāṇaṇcāyatanaṃ... ākiñcaññāyatanaṃ... nevasaññānāsaññāyatanaṃ... diṭṭhaṃ... sutaṃ... mutaṃ... viññātaṃ...

ekattaṃ... nānattaṃ... sabbam... nibbānaṃ nibbānato abhijānāti; nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānasmiṃ na maññati, nibbānato na maññati, nibbānaṃ meti na maññati, nibbānaṃ nābhinandati. Taṃ kissa hetu? ‘Nandī dukkhassa mūla’nti – iti viditvā ‘bhavā jāti bhūtaṃ jarāmaraṇa’nti. Tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi”ti.

Tathāgatavasena aṭṭhamanayabhūmiparicchedo niṭṭhito.

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

Mūlapariyāyasuttaṃ niṭṭhitaṃ paṭhamam.

## 2. Sabbāsavasuttaṃ

14. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “sabbāsavaṃ varapariyāyaṃ vo, bhikkhave, desessāmi. Taṃ suṇātha, sādhuṃ manasi karotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

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

16. “Atthi, bhikkhave, āsavā dassanā pahātabbā, atthi āsavā saṃvarā pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā adbhivāsanaṃ pahātabbā, atthi āsavā parivajjanaṃ pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pahātabbā.

### Dassanā pahātabbāsavā

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

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

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

“Tassa amanasikaraṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

18. “So evaṃ ayoniso manasi karoti – ‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Na nu kho ahosiṃ atītamaddhānaṃ? Kiṃ nu kho ahosiṃ atītamaddhānaṃ? Kathaṃ nu kho ahosiṃ atītamaddhānaṃ? Kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Na nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ’nti? Etarahi vā paccuppannamaddhānaṃ [paccuppannamaddhānaṃ ārabba (syā.)] ajjhattaṃ kathaṃkathī hoti – ‘ahaṃ nu khosmi? No nu khosmi? Kiṃ nu khosmi? Kathaṃ nu khosmi? Ayaṃ nu kho satto kuto āgato? So kuhiṃ gāmī bhavissatī’ti?

19. “Tassa evaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati. ‘Atthi me attā’ti vā assa [vāssa (sī. syā. pī.)] saccato thetato diṭṭhi uppajjati; ‘natthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati; ‘attanāva attānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati; ‘attanāva anattānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati; ‘anattanāva attānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati; atha vā panassa evaṃ diṭṭhi hoti – ‘yo me ayaṃ attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti so kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī’ti. Idaṃ vuccati, bhikkhave, diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ. Diṭṭhisamyojanasamyutto, bhikkhave, assutavā puthujjano na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; ‘na parimuccati dukkhasmā’ti vadāmi.

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

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

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

“Tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

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

### **Samvarā pahātabbāsavā**

22. “Katame ca, bhikkhave, āsavā samvarā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasamvarasamvuto viharati. Yañhissa, bhikkhave, cakkhundriyasamvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, cakkhundriyasamvaram samvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Paṭisaṅkhā yoniso sotindriyasamvarasamvuto viharati...pe... ghānindriyasamvarasamvuto viharati...pe... jīvhindriyasamvarasamvuto viharati...pe... kāyindriyasamvarasamvuto viharati...pe... manindriyasamvarasamvuto viharati. Yañhissa, bhikkhave, manindriyasamvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, manindriyasamvaram samvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

“Yañhissa, bhikkhave, samvaram asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā, samvaram samvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā samvarā pahātabbā.

### **Paṭisevanā pahātabbāsavā**

23. “Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati – ‘yāvadeva sītassa paṭighātāya, uñhassa paṭighātāya, ḍaṃsamakasavātātapasarīmsapa- [sirīmsapa (sī. syā. pī.)] samphassānam paṭighātāya, yāvadeva hirikopīnapaṭicchādanattham’.

“Paṭisaṅkhā yoniso piṇḍapātam paṭisevati – ‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa thitīyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca vedanam paṭihaṅkhāmi navaṇca vedanam na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca’ [cāti (sī.)].

“Paṭisaṅkhā yoniso senāsanam paṭisevati – ‘yāvadeva sītassa paṭighātāya, uñhassa paṭighātāya, ḍaṃsamakasavātātapasarīmsapasamphassānam paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmattham’.

“Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāram paṭisevati – ‘yāvadeva uppannānam veyyābhikānam vedanānam paṭighātāya, abyābajjhaparamatāya’ [abyāpajjhaparamatāya (sī. syā. pī.), abyāpajjhaparamatāya (ka.)].

“Yañhissa, bhikkhave, appaṭisevato uppajjeyyūṃ āsavā vighātapariḷāhā, paṭisevato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā.

### **Adhivāsanaṃ pahātabbāsavā**

24. “Katame ca, bhikkhave, āsavā adhivāsanaṃ pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uñhassa, jighacchāya pipāsāya. Ḍaṃsamakasavātātapasarīmsapasamphassānam, duruttānam durāgatānam vacanapathānam, uppannānam sārīrikānam vedanānam dukkhānam tibbānam [tippānam (sī. syā. pī.)] kharānam kaṭukānam asātānam amanāpānam pāṇaharānam adhivāsakajātiko hoti.

“Yañhissa, bhikkhave, anadhivāsayato uppajjeyyūṃ āsavā vighātapariḷāhā, adhivāsayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā adhivāsanaṃ pahātabbā.

### **Parivajjanaṃ pahātabbāsavā**

25. “Katame ca, bhikkhave, āsavā parivajjanaṃ pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍam hatthim parivajjeti, caṇḍam assam parivajjeti, caṇḍam goṇam parivajjeti, caṇḍam kukkuram parivajjeti, ahim khānum kaṇṭakatthānam sobbham

papātaṃ candanikaṃ oḷigallaṃ. Yathārūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu thānesu okappeyyuṃ, so tañca anāsanaṃ tañca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.

“Yañhissa, bhikkhave, aparivajjayato uppajjeyyūṃ āsavā vighātapariḷāhā, parivajjayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā.

### Vinodanā pahātabbāsavā

26. “Katame ca, bhikkhave, āsavā vinodanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, uppannaṃ byāpādavittakkaṃ...pe... uppannaṃ vihiṃsāvitakkaṃ...pe... uppannapanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

“Yañhissa, bhikkhave, avinodayato uppajjeyyūṃ āsavā vighātapariḷāhā, vinodayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā.

### Bhāvanā pahātabbāsavā

27. “Katame ca, bhikkhave, āsavā bhāvanā pahātabbā? Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti...pe... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

“Yañhissa, bhikkhave, abhāvayato uppajjeyyūṃ āsavā vighātapariḷāhā, bhāvayato evaṃsa te āsavā vighātapariḷāhā na honti. Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā.

28. “Yato kho, bhikkhave, bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahīnā honti, ye āsavā saṃvarā pahātabbā te saṃvarā pahīnā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanā pahīnā honti, ye āsavā adbhivāsā pahātabbā te adbhivāsā pahīnā honti, ye āsavā parivajjanā pahātabbā te parivajjanā pahīnā honti, ye āsavā vinodanā pahātabbā te vinodanā pahīnā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahīnā honti; ayaṃ vuccati, bhikkhave – ‘bhikkhu sabbāsavasamvarasamvuto viharati, accehchi [accehji (ka.)] taṇhaṃ, vivattayi [vāvattayi (sī. pī.)] samyojanaṃ, sammā mānābhisaṃmayā antamakāsi dukkhassā”’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Sabbāsavasuttaṃ niṭṭhitaṃ dutiyaṃ.

### 3. Dhammadāyādasuttaṃ

29. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

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

bhaveyyātha – ‘dhammadāyādā satthusāvaka viharanti, no āmisadāyādā’ti; ahampi tena na ādiyo bhaveyyaṃ – ‘dhammadāyādā satthusāvaka viharanti, no āmisadāyādā’ti. Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā – ‘kinti me sāvaka dhammadāyādā bhaveyyuṃ, no āmisadāyādā’ti.

**30.** “Idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito paripuṇṇo pariyosito suhito yāvadattho; siyā ca me piṇḍapāto atirekadhammo chaḍḍanīyadhammo [chaḍḍiyadhammo (sī. syā. pī.)]. Atha dve bhikkhū āgaccheyyuṃ jighacchādubbalya- [jighacchādubballa (sī. pī.)] paretā. Tyāhaṃ evaṃ vadeyyaṃ – ‘ahaṃ khomhi, bhikkhave, bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho; atthi ca me ayaṃ piṇḍapāto atirekadhammo chaḍḍanīyadhammo. Sace ākaṅkatha, bhuñjatha, no ce tumhe bhuñjissatha [sace tumhe na bhuñjissatha (sī. syā. pī.)], idānāhaṃ appaharite vā chaḍḍessāmi, appāṇake vā uduke opilāpessāmi’ti. Tatrekassa bhikkhuno evamassa – ‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho; atthi cāyaṃ bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo. Sace mayaṃ na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appāṇake vā uduke opilāpessati’. Vuttaṃ kho panetaṃ bhagavatā – ‘dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā’ti. Āmisāññataraṃ kho panetaṃ, yadidaṃ piṇḍapāto. Yaṃnūnāhaṃ imaṃ piṇḍapātaṃ abhuñjitvā imināva jighacchādubbalyena evaṃ imaṃ rattindivaṃ [rattindivaṃ (ka.)] vītināmeyya”nti. So taṃ piṇḍapātaṃ abhuñjitvā teneva jighacchādubbalyena evaṃ taṃ rattindivaṃ vītināmeyya. Atha dutiyassa bhikkhuno evamassa – ‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho; atthi cāyaṃ bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo. Sace mayaṃ na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appāṇake vā uduke opilāpessati. Yaṃnūnāhaṃ imaṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā [paṭivinodetvā (sī. syā. pī.)] evaṃ imaṃ rattindivaṃ vītināmeyya”nti. So taṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā evaṃ taṃ rattindivaṃ vītināmeyya. Kiñcāpi so, bhikkhave, bhikkhu taṃ piṇḍapātaṃ bhuñjitvā jighacchādubbalyaṃ paṭivinodetvā evaṃ taṃ rattindivaṃ vītināmeyya, atha kho asueva me purimo bhikkhu pujjataro ca pāsamsataro ca. Taṃ kissa hetu? Tañhi tassa, bhikkhave, bhikkhuno dīgharattaṃ appicchatāya santutthiyā sallekāya subharatāya vīriyārambhāya saṃvattissati. Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā – ‘kinti me sāvaka dhammadāyādā bhaveyyuṃ, no āmisadāyādā”’ti.

Idamavoca bhagavā. Idaṃ vatvāna [vatvā (sī. pī.) evamādisesu ṭhānesu] sugato utṭhāyāsanā vihāraṃ pāvīsi.

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

“Kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvaka vivekaṃ nānusikkhanti, kittāvatā ca pana satthu pavivittassa viharato sāvaka vivekamanusikkhanti”ti? “Dūratopi kho mayaṃ, āvuso, āgacchāma āyasmato sāriputtassa santike etassa bhāsītassa atthamaññatūṃ. Sādhū vatāyasmantaṃyeva sāriputtaṃ paṭibhātu etassa bhāsītassa attho; āyasmato sāriputtassa sutvā bhikkhū dhāressanti”ti. “Tena hāvuso, suñātha, sādhukaṃ manasi karotha, bhāsissāmi”ti. “Evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ. Āyasmā sāriputto etadavoca –

“Kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvaka vivekaṃ nānusikkhanti? Idhāvuso, satthu pavivittassa viharato sāvaka vivekaṃ nānusikkhanti, yesaṅca dhammānaṃ satthā pahānamāha, te ca dhamme nappajahanti, bāhulikā [bāhullikā (syā.)] ca honti, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā. Tatrāvuso, therā bhikkhū tīhi ṭhānehi gārayhā bhavanti. ‘Satthu pavivittassa viharato sāvaka vivekaṃ nānusikkhanti’ti –

iminā paṭhamena ṭhānena therā bhikkhū gārayhā bhavanti. ‘Yesañca dhammānaṃ satthā pahānamāha te ca dhamme nappajahantī’ti – iminā dutiyena ṭhānena therā bhikkhū gārayhā bhavanti. ‘Bāhulikā ca, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā’ti – iminā tatiyena ṭhānena therā bhikkhū gārayhā bhavanti. Therā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti. Tatrāvuso, majjhimā bhikkhū...pe... navā bhikkhū tīhi ṭhānehi gārayhā bhavanti. ‘Satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhantī’ti – iminā paṭhamena ṭhānena navā bhikkhū gārayhā bhavanti. ‘Yesañca dhammānaṃ satthā pahānamāha te ca dhamme nappajahantī’ti – iminā dutiyena ṭhānena navā bhikkhū gārayhā bhavanti. ‘Bāhulikā ca honti, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā’ti – iminā tatiyena ṭhānena navā bhikkhū gārayhā bhavanti. Navā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti. Ettāvatā kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti.

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

**33.** “Tatrāvuso, lobho ca pāpako doso ca pāpako. Lobhassa ca pahānāya dosassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamā ca sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ [seyyathidaṃ (sī. syā. pī.)] – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

“Tatrāvuso, kodho ca pāpako upanāho ca pāpako...pe... makkho ca pāpako paḷāso ca pāpako, issā ca pāpikā maccherañca pāpakam, māyā ca pāpikā sāṭheyyaṇca pāpakam, thambho ca pāpako sārāmbho ca pāpako, māno ca pāpako atimāno ca pāpako, mado ca pāpako pamādo ca pāpako. Madassa ca pahānāya pamādassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamā ca sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati”ti.

Idamavocāyasmā sārīputto. Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

Dhammadāyādasuttaṃ nitṭhitaṃ tatiyaṃ.

#### 4. Bhayabheravasuttam

**34.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ [sāraṇīyaṃ (sī. syā. pī.)] vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo bhagavantam etadavoca – “yeme, bho gotama, kulaputtā bhavantam gotamam uddissa saddhā agāasmā anagāriyaṃ pabbajitā, bhavam tesam gotamo pubbaṅgamo, bhavam tesam gotamo bahukāro, bhavam tesam gotamo samādapetā [samādāpetā (?)]; bho ca pana gotamassa sā janatā diṭṭhānugatiṃ āpajjati”ti. “Evametam, brāhmaṇa, evametam, brāhmaṇa! Ye te, brāhmaṇa, kulaputtā mamaṃ uddissa saddhā agāasmā anagāriyaṃ pabbajitā, aham tesam pubbaṅgamo, aham tesam bahukāro, aham tesam samādapetā; mama ca pana sā janatā diṭṭhānugatiṃ āpajjati”ti. “Durabhisambhavāni hi kho, bho gotama, araṇṇavanapatthāni pantāni senāsanāni, dukkaram pavivekam, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhiṃ alabhamānassa bhikkhuno”ti. “Evametam, brāhmaṇa, evametam, brāhmaṇa! Durabhisambhavāni hi kho, brāhmaṇa, araṇṇavanapatthāni pantāni senāsanāni, dukkaram pavivekam, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhiṃ alabhamānassa bhikkhuno”ti.

**35.** “Mayhampi kho, brāhmaṇa, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘durabhisambhavāni hi kho araṇṇavanapatthāni pantāni senāsanāni, dukkaram pavivekam, durabhiramaṃ ekatte, haranti maññe mano vanāni samādhiṃ alabhamānassa bhikkhuno’ti. Tassa mayham brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakammantā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhakāyakammantasandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti. Na kho panāham aparisuddhakāyakammanto araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; parisuddhakāyakammantohamasmi. Ye hi vo ariyā parisuddhakāyakammantā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamaham aññataro’ti. Etamaham, brāhmaṇa, parisuddhakāyakammatam attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

**36.** “Tassa mayham, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā aparisuddhacikkammantā...pe... aparisuddhamanokammantā ...pe... aparisuddhājīvā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhājīvasandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti. Na kho panāham aparisuddhājīvo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; parisuddhājīvohamasmi. Ye hi vo ariyā parisuddhājīvā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamaham aññataro’ti. Etamaham, brāhmaṇa, parisuddhājīvataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

**37.** “Tassa mayham, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā abhiijhālū kāmesu tibbasārāgā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, abhiijhālūkāmesutibbasārāgasandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti. Na kho panāham abhiijhālū kāmesu tibbasārāgo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; anabhiijhālūhamasmi. Ye hi vo ariyā anabhiijhālū araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, tesamaham aññataro’ti. Etamaham, brāhmaṇa, anabhiijhālutaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya.

**38.** “Tassa mayham, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā byāpannacittā paduṭṭhamanasaṅkappā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, byāpannacittapaduṭṭhamanasaṅkappasandosahetu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti. Na kho panāham byāpannacitto paduṭṭhamanasaṅkappo

araññavanapatthāni pantāni senāsanāni paṭisevāmi; mettacittohamasmi. Ye hi vo ariyā mettacittā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, mettacittataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

**39.** “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā thīnamiddhapariyuṭṭhitā araññavanapatthāni pantāni senāsanāni paṭisevanti, thīnamiddhapariyuṭṭhānasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ thīnamiddhapariyuṭṭhito araññavanapatthāni pantāni senāsanāni paṭisevāmi; vigatathīnamiddhohamasmi. Ye hi vo ariyā vigatathīnamiddhā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, vigatathīnamiddhataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

**40.** “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā uddhata avūpasantacittā araññavanapatthāni pantāni senāsanāni paṭisevanti, uddhataavūpasantacittasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ uddhato avūpasantacitto araññavanapatthāni pantāni senāsanāni paṭisevāmi; vūpasantacittohamasmi. Ye hi vo ariyā vūpasantacittā araññavanapatthāni pantāni senāsanāni paṭisevanti, tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, vūpasantacittataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

**41.** “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā kaṅkhī vicikicchā araññavanapatthāni pantāni senāsanāni paṭisevanti, kaṅkhīvicikicchisandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ kaṅkhī vicikicchā araññavanapatthāni pantāni senāsanāni paṭisevāmi; tiṇṇavicikicchohamasmi. Ye hi vo ariyā tiṇṇavicikicchā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, tiṇṇavicikicchataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

**42.** “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā attukkamsakā paravambhī araññavanapatthāni pantāni senāsanāni paṭisevanti, attukkamsanaparavambhanasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ attukkamsako paravambhī araññavanapatthāni pantāni senāsanāni paṭisevāmi; anattukkamsako aparavambhīhamasmi. Ye hi vo ariyā anattukkamsakā aparavambhī araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, anattukkamsakataṃ aparavambhitaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

**43.** “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā chambhī bhīrukajātikā araññavanapatthāni pantāni senāsanāni paṭisevanti, chambhibhīrukajātikasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ chambhī bhīrukajātiko araññavanapatthāni pantāni senāsanāni paṭisevāmi; vigatalomahaṃsohamasmi. Ye hi vo ariyā vigatalomahaṃsā araññavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, vigatalomahaṃsataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

**44.** “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokaṃ nikāmayamānā araññavanapatthāni pantāni senāsanāni paṭisevanti, lābhasakkārasilokanikāmana [nikāmayamāna (sī. syā.)] sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ lābhasakkārasilokaṃ nikāmayamāno araññavanapatthāni pantāni senāsanāni paṭisevāmi; appicchohamasmi. Ye hi vo ariyā appicchā araññavanapatthāni pantāni senāsanāni

paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, appicchataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

45. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā kusītā hīnavīriyā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, kusītahīnavīriyasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ kusīto hīnavīriyo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; āradhavihiyohamasmi. Ye hi vo ariyā āradhavihiyā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, āradhavihiyataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

46. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā muṭṭhassatī asampajānā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, muṭṭhassatiasampajānasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ muṭṭhassatī asampajāno araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; upaṭṭhitassatihamasmi. Ye hi vo ariyā upaṭṭhitassatī araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, upaṭṭhitassatitaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

47. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā asamāhitā vibbhantacittā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, asamāhitavibbhantacittasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ asamāhito vibbhantacitto araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; samādhisampannohamasmi. Ye hi vo ariyā samādhisampannā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, samādhisampadaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

48. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘ye kho keci samaṇā vā brāhmaṇā vā duppaññā eḷamūgā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, duppaññaeḷamūgasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti. Na kho panāhaṃ duppañño eḷamūgo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; paññāsampannohamasmi. Ye hi vo ariyā paññāsampannā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aññataro'ti. Etamahaṃ, brāhmaṇa, paññāsampadaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe viharāya.

Soḷasapariyāyaṃ niṭṭhitaṃ.

49. “Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘yaṃnūnāhaṃ yā tā rattiyo abhiññātā abhilakkhitā – cātuddasī pañcadasī aṭṭhamī ca pakkhassa – tathārūpāsu rattīsu yāni tāni āramacetiyāni vanacetiyāni rukkhacetiyāni bhiṃsanakāni salomahaṃsāni tathārūpesu senāsanesu vihareyyaṃ appeva nāmāhaṃ bhayaabheravaṃ passeyya'nti. So kho ahaṃ, brāhmaṇa, aparena samayena yā tā rattiyo abhiññātā abhilakkhitā – cātuddasī pañcadasī aṭṭhamī ca pakkhassa – tathārūpāsu rattīsu yāni tāni āramacetiyāni vanacetiyāni rukkhacetiyāni bhiṃsanakāni salomahaṃsāni tathārūpesu senāsanesu viharāmi. Tattha ca me, brāhmaṇa, viharato mago vā āgacchati, moro vā kaṭṭhaṃ pātetī, vāto vā paṇṇakasataṃ [paṇṇasataṃ (sī. pī.)] ereti; tassa mayhaṃ brāhmaṇa etadahosi [tassa mayhaṃ evaṃ hoti (sī. syā.)] – ‘etaṃ nūna taṃ bhayaabheravaṃ āgacchati'ti. Tassa mayhaṃ, brāhmaṇa, etadahosi – ‘kiṃ nu kho ahaṃ aññadatthu bhayapaṭikaṅkhī [bhayapaṭikaṅkhī (sī.)] viharāmi? Yaṃnūnāhaṃ yathābhūtaṃ yathābhūtassa [yathābhūtassa yathābhūtassa (sī. syā.)] me taṃ bhayaabheravaṃ āgacchati, tathābhūtaṃ tathābhūtova [yathābhūto yathābhūtova (sī. syā.)] taṃ bhayaabheravaṃ paṭivineyya'nti. Tassa mayhaṃ, brāhmaṇa, caṅkamantassa taṃ bhayaabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva tiṭṭhāmi na

nisīdāmi na nipajjāmi, yāva caṅkamantova taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ, brāhmaṇa, ʈhitassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva caṅkamāmi na nisīdāmi na nipajjāmi. Yāva ʈhitova taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ, brāhmaṇa, nisinnassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva nipajjāmi na tiṭṭhāmi na caṅkamāmi, yāva nisinnova taṃ bhayabheravaṃ paṭivinemi. Tassa mayhaṃ, brāhmaṇa, nipannassa taṃ bhayabheravaṃ āgacchati. So kho ahaṃ, brāhmaṇa, neva tāva nisīdāmi na tiṭṭhāmi na caṅkamāmi, yāva nipannova taṃ bhayabheravaṃ paṭivinemi.

**50.** “Santi kho pana, brāhmaṇa, eke samaṇabrāhmaṇā rattimyeva samānaṃ divāti sañjānanti, divāyeva samānaṃ rattīti sañjānanti. Idamaṃ tesāṃ samaṇabrāhmaṇānaṃ sammohavihārasmiṃ vadāmi. Ahaṃ kho pana, brāhmaṇa, rattimyeva samānaṃ rattīti sañjānāmi, divāyeva samānaṃ divāti sañjānāmi. Yaṃ kho taṃ, brāhmaṇa, sammā vadamāno vadeyya – ‘asammohadhammo satto loka uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti, mameva taṃ sammā vadamāno vadeyya – ‘asammohadhammo satto loka uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti.

**51.** “Āraddhaṃ kho pana me, brāhmaṇa, vīriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati asammuttā [\[appammuttā \(syā.\)\]](#), passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. So kho ahaṃ, brāhmaṇa, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja vihāsiṃ. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ. Pītiyā ca virāgā upekkhako ca vihāsiṃ, sato ca sampajāno sukhañca kāyena paṭisaṃvedesiṃ; yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihāsiṃ. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati parissuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.

**52.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilēse mudubhūte kammaniye ʈhite āneṇjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim. So anekavihiṭaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivatṭakappe anekepi saṃvaṭṭavivatṭakappe – ‘amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me, brāhmaṇa, rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

**53.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilēse mudubhūte kammaniye ʈhite āneṇjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ

saggaṃ lokaṃ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi. Ayaṃ kho me, brāhmaṇa, rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

**54.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte āsavānaṃ khayaññāya cittaṃ abhininnāmesim. So ‘idaṃ dukkha’nti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim. ‘Ime āsavā’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha. Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsim. Ayaṃ kho me, brāhmaṇa, rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

**55.** “Siyā kho pana te, brāhmaṇa, evamassa – ‘ajjāpi nūna samaṇo gotamo avītarāgo avītadoso avītamoho, tasmā araṇṇavanapatthāni pantāni senāsanāni paṭisevatī’ti. Na kho panetaṃ, brāhmaṇa, evaṃ daṭṭhabbaṃ. Dve kho ahaṃ, brāhmaṇa, atthavase sampassamāno araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi – attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimaṇca janataṃ anukampamāno”ti.

**56.** “Anukampitarūpā vatāyaṃ bhotā gotamena pacchimā janatā, yathā taṃ arahatā sammāsambuddhena. Abhikkantaṃ, bho gotama! Abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhusaṅghaṇca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata”nti.

Bhayabheravasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Anaṅgaṇasuttaṃ

**57.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho āyasmā sāriputto bhikkhū āmantesi – “āvuso, bhikkhave”ti. “Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassuṃ. Āyasmā sāriputto etadavoca –

“Cattārome, āvuso, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idhāvuso, ekacco puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti. Idha panāvuso, ekacco puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ pajānāti. Idhāvuso, ekacco puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti. Idha panāvuso, ekacco puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ pajānāti. Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, ayaṃ imesaṃ dvinnaṃ puggalānaṃ sāṅgaṇānaṃyeva sataṃ hīnapuriso akkhāyati. Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnaṃ puggalānaṃ sāṅgaṇānaṃyeva sataṃ seṭṭhapuriso akkhāyati. Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhattaṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, ayaṃ

imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva satāṃ hīnapuriso akkhāyati. Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhataṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva satāṃ seṭṭhapuriso akkhāyati”ti.

**58.** Evaṃ vutte, āyasmā mahāmoggallāno āyasmantaṃ sārīputtaṃ etadavoca –

“Ko nu kho, āvuso sārīputta, hetu ko paccayo yenimesaṃ dvinnāṃ puggalānaṃ sāṅgaṇānaṃyeva satāṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati? Ko panāvuso sārīputta, hetu ko paccayo yenimesaṃ dvinnāṃ puggalānaṃ anaṅgaṇānaṃyeva satāṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati”ti?

**59.** “Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhataṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, tassetāṃ pāṭikaṅkhaṃ – na chandaṃ janessati na vāyamiṣṣati na vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammāraṇḍā vā rajena ca malena ca pariyaṇaddhā. Tameva sāmikā na ceva paribhuñjeyyūṃ na ca pariyodapeyyūṃ [pariyodapeyyūṃ (?)], rajāpathe ca naṃ nikkhipeyyūṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena saṃkiliṭṭhatarā assa malaggahitā”ti? “Evaṃāvuso”ti. “Evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhataṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, tassetāṃ pāṭikaṅkhaṃ – na chandaṃ janessati na vāyamiṣṣati na vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati.

“Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhataṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetāṃ pāṭikaṅkhaṃ – chandaṃ janessati vāyamiṣṣati vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammāraṇḍā vā rajena ca malena ca pariyaṇaddhā. Tameva sāmikā paribhuñjeyyūṃceva pariyodapeyyūṃca, na ca naṃ rajāpathe nikkhipeyyūṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyodātā”ti? “Evaṃāvuso”ti. “Evameva kho, āvuso, yvāyaṃ puggalo sāṅgaṇova samāno ‘atthi me ajjhataṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetāṃ pāṭikaṅkhaṃ – chandaṃ janessati vāyamiṣṣati vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati.

“Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhataṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, tassetāṃ pāṭikaṅkhaṃ – subhanimittaṃ manasi karissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhammessati; so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammāraṇḍā vā parisuddhā pariyodātā. Tameva sāmikā na ceva paribhuñjeyyūṃ na ca pariyodapeyyūṃ, rajāpathe ca naṃ nikkhipeyyūṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena saṃkiliṭṭhatarā assa malaggahitā”ti? “Evaṃāvuso”ti. “Evameva kho, āvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhataṃ aṅgaṇa’nti yathābhūtaṃ nappajānāti, tassetāṃ pāṭikaṅkhaṃ – subhanimittaṃ manasi karissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhammessati;so sarāgo sadoso samoho sāṅgaṇo saṃkiliṭṭhacittokālaṃkarissati.

“Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhataṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetāṃ pāṭikaṅkhaṃ – subhanimittaṃ na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhammessati; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālaṃ karissati. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammāraṇḍā vā parisuddhā pariyodātā. Tameva sāmikā paribhuñjeyyūṃceva pariyodapeyyūṃca, na ca naṃ rajāpathe nikkhipeyyūṃ. Evañhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyodātā”ti? “Evaṃāvuso”ti. “Evameva kho, āvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhataṃ aṅgaṇa’nti yathābhūtaṃ pajānāti, tassetāṃ

pāṭikaṅkham – subhanimittam na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhammessati; so arāgo adoso amoho anaṅgaṇo asaṃkiliṭṭhacitto kālam karissati.

“Ayaṃ kho, āvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnam puggalānam sāṅgaṇānamyeva satam eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati. Ayaṃ panāvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnam puggalānam anaṅgaṇānamyeva satam eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati”ti.

60. “Aṅgaṇam aṅgaṇanti, āvuso, vuccati. Kissa nu kho etaṃ, āvuso, adhivacanam yadidaṃ aṅgaṇa”nti? “Pāpakānam kho etaṃ, āvuso, akusalānam icchāvacarānam adhivacanam, yadidaṃ aṅgaṇa”nti.

“Thānam kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘āpattiṇca vata āpanno assaṃ, na ca maṃ bhikkhū jāneyyumaṃ āpattiṃ āpanno’ti. Thānam kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhumaṃ bhikkhū jāneyyumaṃ – ‘āpattiṃ āpanno’ti. ‘Jānanti maṃ bhikkhū āpattiṃ āpanno’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇam.

“Thānam kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘āpattiṇca vata āpanno assaṃ, anuraho maṃ bhikkhū codeyyumaṃ, no saṅghamajjhe’ti. Thānam kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhumaṃ bhikkhū saṅghamajjhe codeyyumaṃ, no anuraho. ‘Saṅghamajjhe maṃ bhikkhū codenti, no anuraho’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇam.

“Thānam kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘āpattiṇca vata āpanno assaṃ, sappatipuggalo maṃ codeyya, no appatipuggalo’ti. Thānam kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhumaṃ appatipuggalo codeyya, no sappatipuggalo. ‘Appatipuggalo maṃ codeti, no sappatipuggalo’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇam.

“Thānam kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata mameva satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyya, na aññaṃ bhikkhumaṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyya’ti. Thānam kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhumaṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyya, na taṃ bhikkhumaṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyya. ‘Aññaṃ bhikkhumaṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseti, na maṃ satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseti’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇam.

“Thānam kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata mameva bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyumaṃ, na aññaṃ bhikkhumaṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyu’nti. Thānam kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhumaṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyumaṃ, na taṃ bhikkhumaṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyumaṃ. ‘Aññaṃ bhikkhumaṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya pavisanti, na maṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya pavisanti’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametaṃ aṅgaṇam.

“Thānam kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva labheyyaṃ bhattagge aggāsaṇam aggodakaṃ aggapiṇḍaṃ, na aññaṃ bhikkhu labheyya bhattagge aggāsaṇam aggodakaṃ aggapiṇḍa’nti. Thānam kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhu labheyya bhattagge aggāsaṇam aggodakaṃ

aggapiṇḍaṃ, na so bhikkhu labheyya bhattagge aggāsanaṃ aggodakaṃ aggapinḍaṃ. ‘Añño bhikkhu labhati bhattagge aggāsanaṃ aggodakaṃ aggapinḍaṃ, nāhaṃ labhāmi bhattagge aggāsanaṃ aggodakaṃ aggapinḍa’nti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇaṃ.

“Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva bhattagge bhuttāvī anumodeyyaṃ, na añño bhikkhu bhattagge bhuttāvī anumodeyyā’ti. Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu bhattagge bhuttāvī anumodeyya, na so bhikkhu bhattagge bhuttāvī anumodeyya. ‘Añño bhikkhu bhattagge bhuttāvī anumodati, nāhaṃ bhattagge bhuttāvī anumodāmi’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇaṃ.

“Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyaṃ, na añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyyā’ti. Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyya, na so bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyya. ‘Añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseti, nāhaṃ āramagatānaṃ bhikkhūnaṃ dhammaṃ desemi’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇaṃ.

“Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva āramagatānaṃ bhikkhunīnaṃ dhammaṃ deseyyaṃ...pe... upāsakānaṃ dhammaṃ deseyyaṃ...pe... upāsikānaṃ dhammaṃ deseyyaṃ, na añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseyyā’ti. Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseyya, na so bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseyya. ‘Añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseti, nāhaṃ āramagatānaṃ upāsikānaṃ dhammaṃ desemi’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇaṃ.

“Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata mameva bhikkhū sakkareyyuṃ garuṃ kareyyuṃ [garukareyyuṃ (sī. syā. pī.)] māneyyuṃ pūjeyyuṃ, na aññaṃ bhikkhuṃ bhikkhū sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyu’nti. Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ bhikkhū sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, na taṃ bhikkhuṃ bhikkhū sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ. ‘Aññaṃ bhikkhuṃ bhikkhū sakkaronti garuṃ karonti mānenti pūjenti, na maṃ bhikkhū sakkaronti garuṃ karonti mānenti pūjenti’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇaṃ.

“Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata mameva bhikkhuniyo...pe... upāsakā...pe... upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, na aññaṃ bhikkhuṃ upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyu’nti. Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, na taṃ bhikkhuṃ upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ. ‘Aññaṃ bhikkhuṃ upāsikā sakkaronti garuṃ karonti mānenti pūjenti, na maṃ upāsikā sakkaronti garuṃ karonti mānenti pūjenti’ti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇaṃ.

“Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva lābhī assaṃ paṇītānaṃ cīvarānaṃ, na añño bhikkhu lābhī assa paṇītānaṃ cīvarāna’nti. Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu lābhī assa paṇītānaṃ cīvarānaṃ, na so bhikkhu lābhī assa paṇītānaṃ cīvarānaṃ. ‘Añño bhikkhu

lābhī [lābhī assa (ka.)] paṇītānaṃ cīvarānaṃ, nāhaṃ lābhī [lābhī assaṃ (ka.)] paṇītānaṃ cīvarānaṃ’nti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇaṃ.

“Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya – ‘aho vata ahameva lābhī assaṃ paṇītānaṃ piṇḍapātānaṃ...pe... paṇītānaṃ senāsanānaṃ...pe... paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ, na añño bhikkhu lābhī assa paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ’nti. Thānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu lābhī assa paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ, na so bhikkhu lābhī assa paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ. ‘Añño bhikkhu lābhī [lābhī assa (ka.)] paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ, nāhaṃ lābhī [lābhī assaṃ (ka.)] paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ’nti – iti so kupito hoti appatīto. Yo ceva kho, āvuso, kopo yo ca appaccayo – ubhayametam aṅgaṇaṃ.

“Imesaṃ kho etaṃ, āvuso, pāpakānaṃ akusalānaṃ icchāvacarānaṃ adhivacanaṃ, yadidaṃ aṅgaṇaṃ”nti.

**61.** “Yassa kassaci, āvuso, bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti āraññiko pantasenāsano piṇḍapātiko sapadānacārī paṃsukūliko lūkhacīvaradharo, atha kho naṃ sabrahmacārī na ceva sakkaronti na garuṃ karonti na mānenti na pūjenti. Taṃ kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā. Tameṇaṃ sāmikā ahikuṇapaṃ vā kukkurakuṇapaṃ vā manussakuṇapaṃ vā racayitvā aññissā kaṃsapātiyā paṭikujjitvā antarāpaṇaṃ paṭipajjeyyūṃ. Tameṇaṃ jano disvā evaṃ vadeyya – ‘ambho, kimevidaṃ harīyati jaññaṃ jaññaṃ viyā’ti? Tameṇaṃ utthahitvā apāpuritvā [avāpuritvā (sī.)] olokeyya. Tassa sahadassanena amanāpatā ca saṇṭhaheyya, paṭikulyatā [paṭikūlatā (ka.), pāṭikūlyatā (syā.)] ca saṇṭhaheyya, jegucchatā ca [jegucchitā ca (pī. ka.)] saṇṭhaheyya; jighacchitānaṃ pi na bhottukamyatā assa, pageva suhitānaṃ. Evameva kho, āvuso, yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti āraññiko pantasenāsano piṇḍapātiko sapadānacārī paṃsukūliko lūkhacīvaradharo, atha kho naṃ sabrahmacārī na ceva sakkaronti na garuṃ karonti na mānenti na pūjenti. Taṃ kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca.

**62.** “Yassa kassaci, āvuso, bhikkhuno ime pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaniko gahapaticīvaradharo, atha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti. Taṃ kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca. Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā. Tameṇaṃ sāmikā sālīnaṃ odanaṃ vicitakāḷakaṃ [vicinitakāḷakaṃ (ka.)] anekasūpaṃ anekabyañjanaṃ racayitvā aññissā kaṃsapātiyā paṭikujjitvā antarāpaṇaṃ paṭipajjeyyūṃ. Tameṇaṃ jano disvā evaṃ vadeyya – ‘ambho, kimevidaṃ harīyati jaññaṃ jaññaṃ viyā’ti? Tameṇaṃ utthahitvā apāpuritvā olokeyya. Tassa saha dassanena manāpatā ca saṇṭhaheyya, appaṭikulyatā ca saṇṭhaheyya, ajegucchatā ca saṇṭhaheyya; suhitānaṃ pi bhottukamyatā assa, pageva jighacchitānaṃ. Evameva kho, āvuso, yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaniko gahapaticīvaradharo, atha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti. Taṃ kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti cā”ti.

**63.** Evaṃ vutte, āyasmā mahāmoggallāno āyasmantaṃ sārīputtaṃ etadavoca – “upamā maṃ, āvuso sārīputta, paṭibhātī”ti. “Paṭibhātu taṃ, āvuso moggallānā”ti. “Ekamidāhaṃ, āvuso, samayaṃ rājagahe viharāmi giribbaje. Atha khvāhaṃ, āvuso, pubbaṇhasamayaṃ

nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisiṃ. Tena kho pana samayena samīti yānakāraputto rathassa nemiṃ tacchati. Tamenam paṇḍuputto ājīvako purāṇayānakāraputto paccupaṭṭhito hoti. Atha kho, āvuso, paṇḍuputtassa ājīvakassa purāṇayānakāraputtassa evaṃ cetaso parivitaṃko udapādi – ‘aho vatāyaṃ samīti yānakāraputto imissā nemiya imañca vaṅkaṃ imañca jimhaṃ imañca dosaṃ taccheyya, evāyaṃ nemi apagatavaṅkā apagatajimhā apagatadosā suddhā assa [suddhāssa (sī. pī.), suddhā (ka.)] sāre patiṭṭhitā’ti. Yathā yathā kho, āvuso, paṇḍuputtassa ājīvakassa purāṇayānakāraputtassa cetaso parivitaṃko hoti, tathā tathā samīti yānakāraputto tassā nemiya taṅca vaṅkaṃ taṅca jimhaṃ taṅca dosaṃ tacchati. Atha kho, āvuso, paṇḍuputto ājīvako purāṇayānakāraputto attamano attamanavācam nicchāresi – ‘hadayā hadayaṃ maññe aññāya tacchati’ti.

“Evameva kho, āvuso, ye te puggalā assaddhā, jīvikatthā na saddhā agārasmā anagāriyaṃ pabbajitā, saṭhā māyāvino ketabino [ketubhino (bahūsu)] uddhatā unnaḷā capalā mukharā vikiṇṇavācā, indriyesu aguttadvārā, bhojane amattaññuno, jāgariyaṃ ananuyuttā, sāmāññe anapekkhavanto, sikkhāya na tibbagāravā, bāhulikā sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā, kusitā hīnavīriyā muṭṭhassatī asampajānā asamāhitā vibbhantacittā duppaññā eḷamūgā, tesam āyasmā sārīputto iminā dhammapariyāyena hadayā hadayaṃ maññe aññāya tacchati.

“Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asāṭhā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā, indriyesu guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, sāmāññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā, paviveke pubbaṅgamā, āradhaviīriyā pahitattā upaṭṭhitassatī sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te āyasmato sārīputtassa imaṃ dhammapariyāyaṃ sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca – ‘sādhu vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patiṭṭhāpeti’ti. Seyyathāpi, āvuso, itthi vā puriso vā daharo yuvā maṇḍanakajātiko sīsamnhāto uppalamālaṃ vā vassikamālaṃ vā atimuttakamālaṃ [adhimuttakamālaṃ (syā.)] vā labhitvā ubho hi hatthehi paṭiggahetvā uttamaṅge sirasmiṃ patiṭṭhāpeyya, evameva kho, āvuso, ye te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asāṭhā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā, indriyesu guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, sāmāññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā, paviveke pubbaṅgamā, āradhaviīriyā pahitattā upaṭṭhitassatī sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te āyasmato sārīputtassa imaṃ dhammapariyāyaṃ sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca – ‘sādhu vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patiṭṭhāpeti’ti. Iti ha te ubho mahānāgā aññamaññassa subhāsitaṃ samanumodimsū”ti.

Anaṅgaṇasuttaṃ niṭṭhitaṃ pañcamam.

## 6. Ākaṅkheyyasuttaṃ

64. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā; pātimokkhasamvarasamvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino; samādāya sikkhatha sikkhāpadesu.

65. “Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘sabrahmacārīnaṃ piyo ca assaṃ manāpo ca garu ca bhāvanīyo cā’ti [manāpo garubhāvaniyo cāti (sī.)], sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘lābhī assaṃ cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārāna’nti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘yesāhaṃ cīvarapiṇḍapātāsenāsana gilānappaccayabhesajjaparikkhāraṃ paribhuñjāmi tesaṃ te kārā mahapphalā assu mahānisaṃsā’ti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘ye maṃ [ye me (sī. syā.)] ñātī sālohitā petā kālaṅkatā [kālakatā (sī. syā. pī.)] pasannacittā anussaranti tesaṃ taṃ mahapphalaṃ assa mahānisaṃsā’nti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

**66.** “Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘aratiratisaho assaṃ, na ca maṃ arati saheyya, uppannaṃ aratiṃ abhibhuyya abhibhuyya vihareyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘bhayabheravasaho assaṃ, na ca maṃ bhayabheravaṃ saheyya, uppannaṃ bhayabheravaṃ abhibhuyya abhibhuyya vihareyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘catunnaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchālābhī akasiralābhī’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

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

**67.** “Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno assaṃ avinipātadhammo niyato sambodhiparāyaṇo’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī assaṃ sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ kareyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko assaṃ tattha parinibbāyī anāvattidhammo tasmā lokā’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

**68.** “Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘anekavihiṭṭhaṃ iddhiṇḍhaṃ paccanubhaveyyaṃ – ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ tirobhāvaṃ; tirokuṭṭhaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ kareyyaṃ, seyyathāpi udaye; udaye pi abhiññānaṃ gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāse pi pallaṅkena kameyyaṃ, seyyathāpi pakkhī sakuṇo; ime pi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parāmaseyyaṃ parimajjeyyaṃ; yāva brahmalokāpi kāyena vasaṃ vatteyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘dibbāya sotadhātuyā visuddhāya atikkantamānusiṅgāya ubho sadde suṇeyyaṃ – dibbe ca mānuse ca ye dūre santike cā’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ – sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītarāgaṃ vā cittaṃ

vītarāgaṃ cittanti pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittanti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajāneyyaṃ; saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittanti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajāneyyaṃ; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo timsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jāti sataśahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyya’nti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ – ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannāti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyya’nti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

**69.** “Ākaṅkheyya ce, bhikkhave, bhikkhu – ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhevadhamme sayā abhiññā sacchikatvā upasampajja vihareyya’nti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

“Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā; pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasaṃpannā aṇumattesu vajjesu bhayadassāvino; samādāya sikkhatha sikkhāpadesū”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vutta”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Ākaṅkheyyasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Vatthasuttaṃ

**70.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosaṃ. Bhagavā etadavoca –

“Seyyathāpi, bhikkhave, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ; tamenam rajako yasmim yasmim raṅgaṃ upasaṃhareyya – yadi nīlakāya yadi pītakāya yadi lohitaṅkāya yadi maññiṭṭhakāya [maññeṭṭhakāya (sī. pī.), maññeṭṭhikāya (syā.)] durattavaṇṇamevassa aparisuddhavaṇṇamevassa. Taṃ kissa hetu? Aparisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte saṃkiliṭṭhe, duggati pāṭikaṅkhā. Seyyathāpi, bhikkhave, vatthaṃ parisuddhaṃ pariyodātaṃ; tamenam rajako yasmim yasmim raṅgaṃ upasaṃhareyya – yadi nīlakāya yadi pītakāya yadi lohitaṅkāya yadi maññiṭṭhakāya – surattavaṇṇamevassa parisuddhavaṇṇamevassa. Taṃ kissa hetu? Parisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte asaṃkiliṭṭhe, sugati pāṭikaṅkhā.

**71.** “Katame ca, bhikkhave, cittassa upakkilesā? Abhiññāvisamalobho cittassa upakkilesa, byāpādo cittassa upakkilesa, kodho cittassa upakkilesa, upanāho cittassa upakkilesa, makkho cittassa upakkilesa, paḷāso cittassa upakkilesa, issā cittassa upakkilesa, macchariyaṃ cittassa upakkilesa, māyā cittassa upakkilesa, sāṭheyyaṃ cittassa upakkilesa, thambho cittassa upakkilesa, sārāmbho cittassa upakkilesa, māno cittassa upakkilesa, atimāno cittassa upakkilesa, mado cittassa upakkilesa, pamādo cittassa upakkilesa.

**72.** “Sa kho so, bhikkhave, bhikkhu ‘abhiññāvisamalobho cittassa upakkilesa’ti – iti viditvā abhiññāvisamalobhaṃ cittassa upakkilesaṃ pajahati; ‘byāpādo cittassa upakkilesa’ti – iti viditvā byāpādaṃ cittassa upakkilesaṃ pajahati; ‘kodho cittassa upakkilesa’ti – iti viditvā kodhaṃ cittassa upakkilesaṃ pajahati; ‘upanāho cittassa upakkilesa’ti – iti viditvā upanāhaṃ cittassa upakkilesaṃ pajahati; ‘makkho cittassa upakkilesa’ti – iti viditvā makkhaṃ cittassa upakkilesaṃ pajahati; ‘paḷāso cittassa upakkilesa’ti – iti viditvā paḷāsaṃ cittassa upakkilesaṃ pajahati; ‘issā cittassa upakkilesa’ti – iti viditvā issaṃ cittassa upakkilesaṃ pajahati; ‘macchariyaṃ cittassa upakkilesa’ti – iti viditvā macchariyaṃ cittassa upakkilesaṃ pajahati; ‘māyā cittassa upakkilesa’ti – iti viditvā māyaṃ cittassa upakkilesaṃ pajahati; ‘sāṭheyyaṃ cittassa upakkilesa’ti – iti viditvā sāṭheyyaṃ cittassa upakkilesaṃ pajahati; ‘thambho cittassa upakkilesa’ti – iti viditvā thambhaṃ cittassa upakkilesaṃ pajahati; ‘sārāmbho cittassa upakkilesa’ti – iti viditvā sārāmbhaṃ cittassa upakkilesaṃ pajahati; ‘māno cittassa upakkilesa’ti – iti viditvā mānaṃ cittassa upakkilesaṃ pajahati; ‘atimāno cittassa upakkilesa’ti – iti viditvā atimānaṃ cittassa upakkilesaṃ pajahati; ‘mado cittassa upakkilesa’ti – iti viditvā madaṃ cittassa upakkilesaṃ pajahati; ‘pamādo cittassa upakkilesa’ti – iti viditvā pamādaṃ cittassa upakkilesaṃ pajahati.

**73.** “Yato kho [yato ca kho (sī. syā.)], bhikkhave, bhikkhuno ‘abhiññāvisamalobho cittassa upakkilesa’ti – iti viditvā abhiññāvisamalobho cittassa upakkilesa pahīno hoti, ‘byāpādo cittassa upakkilesa’ti – iti viditvā byāpādo cittassa upakkilesa pahīno hoti; ‘kodho cittassa upakkilesa’ti – iti viditvā kodho cittassa upakkilesa pahīno hoti; ‘upanāho cittassa upakkilesa’ti – iti viditvā upanāho cittassa upakkilesa pahīno hoti; ‘makkho cittassa upakkilesa’ti – iti viditvā makkho cittassa upakkilesa pahīno hoti; ‘paḷāso cittassa upakkilesa’ti – iti viditvā paḷāso cittassa upakkilesa pahīno hoti; ‘issā cittassa upakkilesa’ti – iti viditvā issā cittassa upakkilesa pahīno hoti; ‘macchariyaṃ cittassa upakkilesa’ti – iti viditvā macchariyaṃ cittassa upakkilesa pahīno hoti; ‘māyā cittassa upakkilesa’ti – iti viditvā māyā cittassa upakkilesa pahīno hoti; ‘sāṭheyyaṃ cittassa upakkilesa’ti – iti viditvā sāṭheyyaṃ cittassa upakkilesa pahīno hoti; ‘thambho cittassa upakkilesa’ti – iti viditvā thambho cittassa upakkilesa pahīno hoti; ‘sārāmbho cittassa upakkilesa’ti – iti viditvā sārāmbho cittassa upakkilesa pahīno hoti; ‘māno cittassa upakkilesa’ti – iti viditvā māno cittassa upakkilesa pahīno hoti; ‘atimāno cittassa upakkilesa’ti – iti viditvā atimāno cittassa upakkilesa pahīno hoti; ‘mado cittassa upakkilesa’ti – iti viditvā mado cittassa upakkilesa pahīno hoti; ‘pamādo cittassa upakkilesa’ti – iti viditvā pamādo cittassa upakkilesa pahīno hoti.

74. “So buddhe aveccappasādena samannāgato hoti – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti; dhamme aveccappasādena samannāgato hoti – ‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ti; saṅghe aveccappasādena samannāgato hoti – ‘suppaṭipanno bhagavato sāvakaśaṅgho, ujuppaṭipanno bhagavato sāvakaśaṅgho, ñāyappaṭipanno bhagavato sāvakaśaṅgho, sāmīcippaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni, attha purisapuggalā. Esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassā’ti.

75. “Yathodhi [yatodhi (atthakathāyaṃ pāṭhantaraṃ)] kho panassa cattaṃ hoti vantaṃ muttaṃ pahīnaṃ paṭinissatthaṃ, so ‘buddhe aveccappasādena samannāgatomhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati; ‘dhamme...pe... saṅghe aveccappasādena samannāgatomhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ; pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. ‘Yathodhi kho pana me cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissattha’nti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ; pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

76. “Sa kho so, bhikkhave, bhikkhu evaṃsīlo evaṃdhammo evaṃpañño sālīnaṃ cepi piṇḍapātaṃ bhuñjati vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, nevassa taṃ hoti antarāyāya. Seyyathāpi, bhikkhave, vatthaṃ saṃkiliṭṭhaṃ malaggahitaṃ acchodakaṃ āgamma parisuddhaṃ hoti pariyodātaṃ, ukkāmaṃ vā panāgamma jātarūpaṃ parisuddhaṃ hoti pariyodātaṃ, evameva kho, bhikkhave, bhikkhu evaṃsīlo evaṃdhammo evaṃpañño sālīnaṃ cepi piṇḍapātaṃ bhuñjati vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, nevassa taṃ hoti antarāyāya.

77. “So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ [catutthim (sī. pī.)]. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati; karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

78. “So ‘atthi idaṃ, atthi hīnaṃ, atthi paṇītaṃ, atthi imassa saññāgatassa uttarim nissaraṇa’nti pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ayaṃ vuccati, bhikkhave – ‘bhikkhu sināto antarena sinānenā’”ti.

79. Tena kho pana samayena sundarikabhāradvājo brāhmaṇo bhagavato avidūre nisinno hoti. Atha kho sundarikabhāradvājo brāhmaṇo bhagavantāṃ etadavoca – “gacchati pana bhavaṃ gotamo bāhukaṃ nadiṃ sināyitu”nti? “Kiṃ, brāhmaṇa, bāhukāya nadiyā? Kiṃ bāhukā nadī karissatī”ti? “Lokkhasammata [lokhyasammata (sī.), mokkhasammata (pī.)] hi, bho gotama, bāhukā nadī bahujanassa, puññasammata hi, bho gotama, bāhukā nadī bahujanassa, bāhukāya pana nadiyā bahujano pāpakammaṃ kataṃ pavāhetī”ti. Atha kho bhagavā sundarikabhāradvājaṃ brāhmaṇaṃ gāthāhi ajjhabhāsī –

“Bāhukaṃ adhikakkañca, gayam sundarikam mapi [sundarikāmapī (sī. syā. pī.),  
sundarikam mahim (itipi)];

Sarassatim payāgañca, atho bāhumatim nadim;

Niccampi bālo pakkhando [pakkhanno (sī. syā. pī.)], kaṇhakammo na sujjhati.

“Kim sundarikā karissati, kim payāga [payāgo (sī. syā. pī.)] kim bāhukā nadī;

Verim katakibbisam naram, na hi nam sodhaye pāpakamminam.

“Suddhassa ve sadā phaggu, suddhassuposatho sadā;

Suddhassa sucikammassa, sadā sampajjate vatam;

Idheva sināhi brāhmaṇa, sabbabhūtesu karoḥi khematam.

“Sace musā na bhaṇasi, sace pāṇam na himsasi;

Sace adinnam nādiyasi, saddahāno amaccari;

Kim kāhasi gayam gantvā, udapānopi te gayā”ti.

**80.** Evaṃ vutte, sundarikabhāradvājo brāhmaṇo bhagavantam etadavoca –  
“abhikkantam, bho gotama, abhikkantam, bho gotama! Seyyathāpi, bho gotama, nikkujjitam  
vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhasa vā maggam ācikkheyya, andhakāre vā  
telapajjotam dhāreyya – cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena  
anekapariyāyena dhammo pakāsito. Esāham bhavantam gotamam saraṇam gacchāmi  
dhammañca bhikkhusaṅghañca. Labheyyāham bhoṭa gotamassa santike pabbajjam,  
labheyyam upasampada”nti. Alatta kho sundarikabhāradvājo brāhmaṇo bhagavato santike  
pabbajjam, alatta upasampadam. Acirūpasampanno kho panāyasmā bhāradvājo eko  
vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā  
sammadeva agāasmā anagāriyam pabbajanti tadanuttaram – brahmacariyapariyosānam  
diṭṭhevadhamme sayam abhiññā sacchikatvā upasampajja vihāsi. “Khīṇā jāti, vusitam  
brahmacariyam, katam karanīyam, nāparam itthattāyā”ti abbhaññasi. Aññataro kho  
panāyasmā bhāradvājo arahatam ahoṣīti.

Vatthasuttam niṭṭhitam sattamam.

## 8. Sallekhasuttam

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

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

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

“Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Ditṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

“Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu pītiyā ca virāgā upekkhako ca vihareyya, sato ca sampajāno sukhañca kāyena paṭisaṃvedeyya, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Ditṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

“Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasum upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Ditṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

“Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā, ‘ananto ākāso’ti ākāsañācāyatanaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete viharā ariyassa vinaye vuccanti.

“Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso ākāsañācāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete viharā ariyassa vinaye vuccanti.

“Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete viharā ariyassa vinaye vuccanti.

“Thānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja vihareyya. Tassa evamassa – ‘sallekhena viharāmi’ti. Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti. Santā ete viharā ariyassa vinaye vuccanti.

**83.** “Idha kho pana vo, cunda, sallekho karaṇīyo. ‘Pare vihiṃsakā bhavissanti, mayamettha avihimsakā bhavissāmā’ti sallekho karaṇīyo. ‘Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmā’ti sallekho karaṇīyo. ‘Pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare pisuṇavācā [pisuṇā vācā (sī. pī.)] bhavissanti, mayamettha pisuṇāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare pharusavācā [pharusā vācā (sī. pī.)] bhavissanti, mayamettha pharusāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare samphappalāpī bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. ‘Pare abhijjhālū bhavissanti, mayamettha anabhijjhālū bhavissāmā’ti sallekho karaṇīyo. ‘Pare byāpannacittā bhavissanti, mayamettha abyāpannacittā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchādītṭhī bhavissanti, mayamettha sammādītṭhī bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāsaṅkappā bhavissanti, mayamettha sammāsaṅkappā bhavissāmā’ti sallekho karaṇīyo. ‘Pare micchāvācā bhavissanti, mayamettha

sammāvācā bhavissāmā'ti sallekho karaṇīyo. 'Pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmā'ti sallekho karaṇīyo. 'Pare micchāājīvā bhavissanti, mayamettha sammāājīvā bhavissāmā'ti sallekho karaṇīyo. 'Pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmā'ti sallekho karaṇīyo. 'Pare micchāsātī bhavissanti, mayamettha sammāsātī bhavissāmā'ti sallekho karaṇīyo. 'Pare micchāsamādhī bhavissanti, mayamettha sammāsamādhī bhavissāmā'ti sallekho karaṇīyo. 'Pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī bhavissāmā'ti sallekho karaṇīyo. 'Pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissāmā'ti sallekho karaṇīyo.

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

84. “Cittuppadampi kho ahaṃ, cunda, kusalesu dhammesu bahukāraṃ [bahūpakāraṃ (ka.)] vadāmi, ko pana vādo kāyena vācāya anuvidhīyanāsu! Tasmātiha, cunda, 'pare vihiṃsakā bhavissanti, mayamettha avihiṃsakā bhavissāmā'ti cittaṃ uppādetabbaṃ. 'Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā'ti cittaṃ uppādetabbaṃ... 'pare sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī bhavissanti, mayamettha asandiṭṭhiparāmāsī anādhānaggāhī suppaṭinissaggī bhavissāmā'ti cittaṃ uppādetabbaṃ.

85. “Seyyathāpi, cunda, visamo maggo assa, tassa [maggo tassāssa (sī. syā. pī.)] añño samo maggo parikkamanāya; seyyathā vā pana, cunda, visamaṃ titthaṃ assa, tassa aññaṃ samaṃ titthaṃ parikkamanāya; evameva kho, cunda, vihiṃsakassa purisapuggalassa avihiṃsā hoti parikkamanāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parikkamanāya, adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parikkamanāya, abrahmacāriṣṣa purisapuggalassa abrahmacariyā veramaṇī hoti parikkamanāya, musāvādissa purisapuggalassa musāvādā veramaṇī hoti parikkamanāya, piṣuṇavācassa purisapuggalassa piṣuṇāya vācāya veramaṇī hoti parikkamanāya, pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parikkamanāya, samphappalāpissa purisapuggalassa samphappalāpā

veramaṇī hoti parikkamanāya, abhijjhālussa purisapuggalassa anabhijjhā hoti parikkamanāya, byāpannacittassa purisapuggalassa abyāpādo hoti parikkamanāya, micchādīṭṭhissa purisapuggalassa sammādīṭṭhi hoti parikkamanāya, micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parikkamanāya, micchāvācassa purisapuggalassa sammāvācā hoti parikkamanāya, micchākammantassa purisapuggalassa sammākammanto hoti parikkamanāya, micchāājīvassa purisapuggalassa sammāājīvo hoti parikkamanāya, micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parikkamanāya, micchāsattissa purisapuggalassa sammāsati hoti parikkamanāya, micchāsamādhissa purisapuggalassa sammāsamādhi hoti parikkamanāya, micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parikkamanāya, micchāvimuttissa purisapuggalassa sammāvimutti hoti parikkamanāya.

“Thīnamiddhapariyutṭhitassa purisapuggalassa vigatathinamiddhatā hoti parikkamanāya, uddhatassa purisapuggalassa anuddhaccaṃ hoti parikkamanāya, vicikicchissa purisapuggalassa tiṇṇavicikicchata hoti parikkamanāya, kodhanassa purisapuggalassa akkodho hoti parikkamanāya, upanāhissa purisapuggalassa anupanāho hoti parikkamanāya, makkhissa purisapuggalassa amakkho hoti parikkamanāya, paḷāsisssa purisapuggalassa apaḷāso hoti parikkamanāya, issukissa purisapuggalassa anissukitā hoti parikkamanāya, maccharissa purisapuggalassa amacchariyaṃ hoti parikkamanāya, saṭhassa purisapuggalassa asāṭheyyaṃ hoti parikkamanāya, māyāvissa purisapuggalassa amāyā [amāyāvitā (ka.)] hoti parikkamanāya, thaddhassa purisapuggalassa atthaddhiyaṃ hoti parikkamanāya, atimānissa purisapuggalassa anatimāno hoti parikkamanāya, dubbacassa purisapuggalassa sovacassatā hoti parikkamanāya, pāpamittassa purisapuggalassa kalyāṇamittatā hoti parikkamanāya, pamattassa purisapuggalassa appamādo hoti parikkamanāya, assaddhassa purisapuggalassa saddhā hoti parikkamanāya, ahirikassa purisapuggalassa hirī hoti parikkamanāya, anottāpissa purisapuggalassa ottappaṃ hoti parikkamanāya, appassutassa purisapuggalassa bāhusaccaṃ hoti parikkamanāya, kusītassa purisapuggalassa vīriyārambho hoti parikkamanāya, muṭṭhassattissa purisapuggalassa upaṭṭhitassatitā hoti parikkamanāya, duppaññassa purisapuggalassa paññāsampadā hoti parikkamanāya, sandiṭṭhiparāmāsi-ādhānaggāhi-duppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsi-anādhānaggāhi-suppaṭinissaggitā hoti parikkamanāya.

86. “Seyyathāpi, cunda, ye keci akusalā dhammā sabbe te adhobhāgaṅgamanīyā [adhobhāvaṅgamanīyā (sī. syā. pī.)], ye keci kusalā dhammā sabbe te uparibhāgaṅgamanīyā [uparibhāvaṅgamanīyā (sī. syā. pī.)], evameva kho, cunda, vihiṃsakassa purisapuggalassa avihiṃsā hoti uparibhāgāya [uparibhāvāya (sī. syā. ka.)], pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti uparibhāgāya...pe... sandiṭṭhiparāmāsi-ādhānaggāhi-duppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsi-anādhānaggāhi-suppaṭinissaggitā hoti uparibhāgāya.

87. “So vata, cunda, attanā palipapalipanno paraṃ palipapalipannaṃ uddharissatīti netam ṭhānaṃ vijjati. So vata, cunda, attanā apalipapalipanno paraṃ palipapalipannaṃ uddharissatīti ṭhānametaṃ vijjati. So vata, cunda, attanā adanto avinīto aparinibbuto paraṃ damessati viñessati parinibbāpessatīti netam ṭhānaṃ vijjati. So vata, cunda, attanā danto vinīto parinibbuto paraṃ damessati viñessati parinibbāpessatīti ṭhānametaṃ vijjati. Evameva kho, cunda, vihiṃsakassa purisapuggalassa avihiṃsā hoti parinibbānāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parinibbānāya. Adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parinibbānāya. Abrahmacārisa purisapuggalassa abrahmacariyā veramaṇī hoti parinibbānāya. Musāvādissa purisapuggalassa musāvādā veramaṇī hoti parinibbānāya. Pisunāvācassa purisapuggalassa pisunāya vācāya veramaṇī hoti parinibbānāya. Pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parinibbānāya. Samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parinibbānāya. Abhijjhālussa purisapuggalassa anabhijjhā hoti parinibbānāya.

Byāpannacittassa purisapuggalassa abyāpādo hoti parinibbānāya. Micchādittihissa purisapuggalassa sammāditthi hoti parinibbānāya. Micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parinibbānāya. Micchāvācassa purisapuggalassa sammāvācā hoti parinibbānāya. Micchākammantassa purisapuggalassa sammākammanto hoti parinibbānāya. Micchājīvaṇṇassa purisapuggalassa sammājīvo hoti parinibbānāya. Micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parinibbānāya. Micchāsatisa purisapuggalassa sammāsati hoti parinibbānāya. Micchāsamādhissa purisapuggalassa sammāsamādhi hoti parinibbānāya. Micchāñāṇassa purisapuggalassa sammāñāṇaṃ hoti parinibbānāya. Micchāvimuttissa purisapuggalassa sammāvimutti hoti parinibbānāya.

“Thīnamiddhapariyutthitassa purisapuggalassa vigatathinamiddhatā hoti parinibbānāya. Uddhatassa purisapuggalassa anuddhaccaṃ hoti parinibbānāya. Vicikicchissa purisapuggalassa tiṇṇavicikicchata hoti parinibbānāya. Kodhanassa purisapuggalassa akkodho hoti parinibbānāya. Upanāhissa purisapuggalassa anupanāho hoti parinibbānāya. Makkhissa purisapuggalassa amakkho hoti parinibbānāya. Paḷāsissa purisapuggalassa apaḷāso hoti parinibbānāya. Issukissa purisapuggalassa anissukitā hoti parinibbānāya. Maccharissa purisapuggalassa amacchariyaṃ hoti parinibbānāya. Saṭhassa purisapuggalassa asātheyyaṃ hoti parinibbānāya. Māyāvissa purisapuggalassa amāyā hoti parinibbānāya. Thaddhassa purisapuggalassa atthaddhiyaṃ hoti parinibbānāya. Atimānissa purisapuggalassa anatimāno hoti parinibbānāya. Dubbacassa purisapuggalassa sovacassatā hoti parinibbānāya. Pāpamittassa purisapuggalassa kalyāṇamittatā hoti parinibbānāya. Pamattassa purisapuggalassa appamādo hoti parinibbānāya. Assaddhassa purisapuggalassa saddhā hoti parinibbānāya. Ahirikassa purisapuggalassa hirī hoti parinibbānāya. Anottāpissa purisapuggalassa ottappaṃ hoti parinibbānāya. Appassutassa purisapuggalassa bāhusaccaṃ hoti parinibbānāya. Kusītassa purisapuggalassa vīriyārambho hoti parinibbānāya. Mutthassatisa purisapuggalassa upatthitassatitā hoti parinibbānāya. Duppaññaṇṇassa purisapuggalassa paññaṇṇasampadā hoti parinibbānāya. Sandiṭṭhiparāmāsi-ādhānaggāhi-duppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsi-anādhānaggāhi-suppaṭinissaggitā hoti parinibbānāya.

**88.** “Iti kho, cunda, desito mayā sallekhapariyāyo, desito cittuppādapariyāyo, desito parikkamanapariyāyo, desito uparibhāgapariyāyo, desito parinibbānapariyāyo. Yaṃ kho, cunda, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. ‘Etāni, cunda, rukkhamaṇi, etāni suññāgārāni, jhāyatha, cunda, mā pamādattha, mā pacchāvippaṭisārino ahuvattha’ – ayaṃ kho amhākaṃ anusāsani”ti.

Idamavoca bhagavā. Attamano āyasmā mahācundo bhagavato bhāsitaṃ abhinandīti.

Catuttālīsapadā vuttā, sandhaya pañca desitā;

Sallekho nāma suttanto, gambhīro sāgarūpamoti.

Sallekhasuttaṃ nitthitaṃ atthamaṃ.

## 9. Sammāditthiuttaṃ

**89.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho āyasmā sārīputto bhikkhū āmantesi – “āvuso bhikkhave”ti. “Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum. Āyasmā sārīputto etadavoca –

“Sammāditthi [sammāditthī (sī. syā.)] sammāditthi”ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, ariyasāvako sammāditthi hoti, ujugatāssa ditthi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti?

“Dūratopi kho mayaṃ, āvuso, āgaccheyyāma āyasmato sārīputtassa santike etassa bhāsītassa atthamaññātum. Sādhū vatāyasmantaṃyeva sārīputtaṃ paṭibhātu etassa bhāsītassa attho. Āyasmato sārīputtassa sutvā bhikkhū dhāressantī”ti. “Tena hi, āvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti. “Evamāvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum. Āyasmā sārīputto etadavoca –

“Yato kho, āvuso, ariyasāvako akusalañca pajānāti, akusalamūlañca pajānāti, kusalañca pajānāti, kusalamūlañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, akusalaṃ, katamaṃ akusalamūlaṃ, katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ? Pāṇātipātō kho, āvuso, akusalaṃ, adinnādānaṃ akusalaṃ, kāmesumicchācāro akusalaṃ, musāvādo akusalaṃ, piṣuṇā vācā [pisuṇavācā (ka.)] akusalaṃ, pharusā vācā [pharusavācā (ka.)] akusalaṃ, samphappalāpo akusalaṃ, abhijjhā akusalaṃ, byāpādo akusalaṃ, micchādiṭṭhi akusalaṃ – idaṃ vuccatāvuso akusalaṃ. Katamañcāvuso, akusalamūlaṃ? Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ – idaṃ vuccatāvuso, akusalamūlaṃ.

“Katamañcāvuso, kusalaṃ? Pāṇātipātā veramaṇī kusalaṃ, adinnādānā veramaṇī kusalaṃ, kāmesumicchācārā veramaṇī kusalaṃ, musāvādā veramaṇī kusalaṃ, piṣuṇāya vācāya veramaṇī kusalaṃ, pharusāya vācāya veramaṇī kusalaṃ, samphappalāpā veramaṇī kusalaṃ, abhijjhā kusalaṃ, abyāpādo kusalaṃ, sammādiṭṭhi kusalaṃ – idaṃ vuccatāvuso, kusalaṃ. Katamañcāvuso, kusalamūlaṃ? Alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ – idaṃ vuccatāvuso, kusalamūlaṃ.

“Yato kho, āvuso, ariyasāvako evaṃ akusalaṃ pajānāti, evaṃ akusalamūlaṃ pajānāti, evaṃ kusalaṃ pajānāti, evaṃ kusalamūlaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭhevadhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**90.** “Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari [uttarim (sī. syā. pī.)] pañhaṃ apucchum [apucchimsu (syā.)] – “siyā panāvuso, aññopī pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti?

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako āhārañca pajānāti, āhārasamudayañca pajānāti, āhāranirodhañca pajānāti, āhāranirodhagāmininī paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, āhāro, katamo āhārasamudayo, katamo āhāranirodho, katamā āhāranirodhagāminī paṭipadā? Cattārome, āvuso, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ. Taṇhāsamudayā āhārasamudayo, taṇhānirodhā āhāranirodho, ayameva ariyo aṭṭhaṅgiko maggo āhāranirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto, sammāājīvo sammāvāyāmo sammāsati sammāsamādhi’.

“Yato kho, āvuso, ariyasāvako evaṃ āhāraṃ pajānāti, evaṃ āhārasamudayaṃ pajānāti, evaṃ āhāranirodhaṃ pajānāti, evaṃ āhāranirodhagāmininī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭhevadhamme dukkhassantakaro hoti –

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**91.** “Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari pañhaṃ apucchum – “siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti?

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako dukkhañca pajānāti, dukkhasamudayañca pajānāti, dukkhanirodhañca pajānāti, dukkhanirodhagāminī paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, dukkhaṃ, katamo dukkhasamudayo, katamo dukkhanirodho, katamā dukkhanirodhagāminī paṭipadā? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā [pañcupādānakkhandhāpi (ka.)] dukkhā – idaṃ vuccatāvuso, dukkhaṃ. Katamo cāvuso, dukkhasamudayo? Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā [ponobbhavikā (sī. pī.)] tatratatrābhinandinī [nandīrāgasahagatā (sī. pī.)], seyyathidaṃ, kāmataṇhā bhavataṇhā vibhavataṇhā – ayaṃ vuccatāvuso, dukkhasamudayo. Katamo cāvuso, dukkhanirodho? Yo tassāyeva taṇhāya asesavirāgaṇirodho cāgo paṭinissaggo mutti anālayo – ayaṃ vuccatāvuso, dukkhanirodho. Katamā cāvuso, dukkhanirodhagāminī paṭipadā? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ, sammādiṭṭhi...pe... sammāsamādhī – ayaṃ vuccatāvuso, dukkhanirodhagāminī paṭipadā.

“Yato kho, āvuso, ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhasamudayaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭhevadhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**92.** “Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari pañhaṃ apucchum – “siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti?

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako jarāmarāṇaṃ pajānāti, jarāmarāṇasamudayañca pajānāti, jarāmarāṇanirodhañca pajānāti, jarāmarāṇanirodhagāminī paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, jarāmarāṇaṃ, katamo jarāmarāṇasamudayo, katamo jarāmarāṇanirodho, katamā jarāmarāṇanirodhagāminī paṭipadā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko – ayaṃ vuccatāvuso, jarā. Katamañcāvuso, maraṇaṃ? Yā [yaṃ (pī. ka.), satipatṭhānasuttepi] tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṃkiriyā khandhānaṃ bhedo, kaḷavarassa nikkhepo, jīvitindriyassupacchedo – idaṃ vuccatāvuso, maraṇaṃ. Iti ayañca jarā idaṃ maraṇaṃ – idaṃ vuccatāvuso, jarāmarāṇaṃ. Jātisamudayā jarāmarāṇasamudayo, jātinirodhā jarāmarāṇanirodho, ayameva ariyo aṭṭhaṅgiko maggo jarāmarāṇanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.

“Yato kho, āvuso, ariyasāvako evaṃ jarāmaṇaṃ pajānāti, evaṃ jarāmaṇasaṃudam pajānāti, evaṃ jarāmaṇanirodham pajānāti, evaṃ jarāmaṇanirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**93.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... ”siyā, āvuso. Yato kho, āvuso, ariyasāvako jātiṇca pajānāti, jātisaṃudayaṇca pajānāti, jātinirodhaṇca pajānāti, jātinirodhagāminim paṭipadaṇca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamā panāvuso, jāti, katamo jātisaṃudayo, katamo jātinirodho, katamā jātinirodhagāminī paṭipadā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho – ayaṃ vuccatāvuso, jāti. Bhavasamudayā jātisaṃudayo, bhavanirodhā jātinirodho, ayameva ariyo aṭṭhaṅgiko maggo jātinirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ jātim pajānāti, evaṃ jātisaṃudayaṃ pajānāti, evaṃ jātinirodham pajānāti, evaṃ jātinirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**94.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako bhavaṇca pajānāti, bhavasamudayaṇca pajānāti, bhavanirodhaṇca pajānāti, bhavanirodhagāminim paṭipadaṇca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, bhavo, katamo bhavasamudayo, katamo bhavanirodho, katamā bhavanirodhagāminī paṭipadā? Tayome, āvuso, bhavā – kāmabhavo, rūpabhavo, arūpabhavo. Upādānasamudayā bhavasamudayo, upādānanirodhā bhavanirodho, ayameva ariyo aṭṭhaṅgiko maggo bhavanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ bhavaṃ pajānāti, evaṃ bhavasamudayaṃ pajānāti, evaṃ bhavanirodham pajānāti, evaṃ bhavanirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti. Ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**95.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako upādānaṇca pajānāti, upādānasamudayaṇca pajānāti, upādānanirodhaṇca pajānāti, upādānanirodhagāminim paṭipadaṇca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, upādānaṃ, katamo upādānasamudayo, katamo upādānanirodho, katamā upādānanirodhagāminī paṭipadā? Cattārimāni, āvuso, upādānāni – kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ. Taṇhāsamudayā upādānasamudayo, taṇhānirodhā upādānanirodho, ayameva ariyo aṭṭhaṅgiko maggo upādānanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ upādānaṃ pajānāti, evaṃ upādānasamudayaṃ pajānāti, evaṃ upādānanirodham pajānāti, evaṃ upādānanirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**96.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako taṇhañca pajānāti, taṇhāsamudayañca pajānāti, taṇhānirodhañca pajānāti, taṇhānirodhagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamā panāvuso, taṇhā, katamo taṇhāsamudayo, katamo taṇhānirodho, katamā taṇhānirodhagāminī paṭipadā? Chayime, āvuso, taṇhākāyā – rūpatañhā, saddatañhā, gandhatanā, rasatañhā, phoṭṭhabbatañhā, dhammatañhā. Vedanāsamudayā taṇhāsamudayo, vedanānirodhā taṇhānirodho, ayameva ariyo aṭṭhaṅgiko maggo taṇhānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.

“Yato kho, āvuso, ariyasāvako evaṃ taṇhaṃ pajānāti, evaṃ taṇhāsamudayaṃ pajānāti, evaṃ taṇhānirodhaṃ pajānāti, evaṃ taṇhānirodhagāminim paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**97.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako vedanañca pajānāti, vedanāsamudayañca pajānāti, vedanānirodhañca pajānāti, vedanānirodhagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamā panāvuso, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā? Chayime, āvuso, vedanākāyā – cakkhusamphassajā vedanā, sotasaṃphassajā vedanā, ghānasamphassajā vedanā, jivhāsaṃphassajā vedanā, kāyasaṃphassajā vedanā, manosamphassajā vedanā. Phassasamudayā vedanāsamudayo, phassanirodhā vedanānirodho, ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.

“Yato kho, āvuso, ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanāsamudayaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāminim paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**98.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako phassañca pajānāti, phassasamudayañca pajānāti, phassanirodhañca pajānāti, phassanirodhagāminim paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, phasso, katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāminī paṭipadā? Chayime, āvuso, phassakāyā – cakkhusamphasso, sotasaṃphasso, ghānasamphasso, jivhāsaṃphasso, kāyasaṃphasso, manosamphasso. Saḷāyatanaṃ samudayā phassasamudayo, saḷāyatanaṃ nirodhā phassanirodho, ayameva ariyo aṭṭhaṅgiko maggo phassanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.

“Yato kho, āvuso, ariyasāvako evaṃ phassaṃ pajānāti, evaṃ phassasamudayaṃ pajānāti, evaṃ phassanirodhaṃ pajānāti, evaṃ phassanirodhagāminim paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**99.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako saḷāyatanañca pajānāti, saḷāyatanaṃ samudayañca pajānāti, saḷāyatanaṃ nirodhañca pajānāti, saḷāyatanaṃ nirodhagāminim paṭipadañca pajānāti – ettāvatāpi

kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, saḷāyatanam, katamo saḷāyatanasamudayo, katamo saḷāyatananirodho, katamā saḷāyatananirodhagāminī paṭipadā? Chayimāni, āvuso, āyatanāni – cakkhāyatanam, sotāyatanam, ghāṇāyatanam, jivhāyatanam, kāyāyatanam, manāyatanam. Nāmarūpasamudayā saḷāyatanasamudayo, nāmarūpanirodhā saḷāyatananirodho, ayameva ariyo aṭṭhaṅgiko maggo saḷāyatananirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.

“Yato kho, āvuso, ariyasāvako evaṃ saḷāyatanam pajānāti, evaṃ saḷāyatanasamudayam pajānāti, evaṃ saḷāyatananirodham pajānāti, evaṃ saḷāyatananirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayam pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**100.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako nāmarūpaṇca pajānāti, nāmarūpasamudayaṇca pajānāti, nāmarūpanirodhaṇca pajānāti, nāmarūpanirodhagāminim paṭipadaṇca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, nāmarūpaṃ, katamo nāmarūpasamudayo, katamo nāmarūpanirodho, katamā nāmarūpanirodhagāminī paṭipadā? Vedanā, saññā, cetanā, phasso, manasikāro – idaṃ vuccatāvuso, nāmaṃ; cattāri ca mahābhūtāni, catunnaṇca mahābhūtānaṃ upādāyarūpaṃ – idaṃ vuccatāvuso, rūpaṃ. Iti idaṇca nāmaṃ idaṇca rūpaṃ – idaṃ vuccatāvuso, nāmarūpaṃ. Viññāṇasamudayā nāmarūpasamudayo, viññāṇanirodhā nāmarūpanirodho, ayameva ariyo aṭṭhaṅgiko maggo nāmarūpanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.

“Yato kho, āvuso, ariyasāvako evaṃ nāmarūpaṃ pajānāti, evaṃ nāmarūpasamudayam pajānāti, evaṃ nāmarūpanirodhāṃ pajānāti, evaṃ nāmarūpanirodhagāminim paṭipadam pajānāti, so sabbaso rāgānusayam pahāya...pe... dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**101.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako viññāṇaṇca pajānāti, viññāṇasamudayaṇca pajānāti, viññāṇanirodhaṇca pajānāti, viññāṇanirodhagāminim paṭipadaṇca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamaṃ panāvuso, viññāṇam, katamo viññāṇasamudayo, katamo viññāṇanirodho, katamā viññāṇanirodhagāminī paṭipadā? Chayime, āvuso, viññāṇakāyā – cakkhaviññāṇam, sotaviññāṇam, ghānaviññāṇam, jivhāviññāṇam, kāyaviññāṇam, manoviññāṇam. Saṅkhārasamudayā viññāṇasamudayo, saṅkhāranirodhā viññāṇanirodho, ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.

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

**102.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako saṅkhāre ca pajānāti, saṅkhārasamudayaṇca pajānāti, saṅkhāranirodhaṇca pajānāti, saṅkhāranirodhagāminim paṭipadaṇca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena

samannāgato, āgato imaṃ saddhammaṃ. Katame panāvuso, saṅkhārā, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāminī paṭipadā? Tayome, āvuso, saṅkhārā – kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro. Avijjāsamudaya saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho, ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ saṅkhāre pajānāti, evaṃ saṅkhārasamudayaṃ pajānāti, evaṃ saṅkhāranirodhaṃ pajānāti, evaṃ saṅkhāranirodhagāminī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**103.** “Sādhāvuso”ti kho...pe... apucchum – siyā panāvuso...pe... “siyā, āvuso. Yato kho, āvuso, ariyasāvako avijjañca pajānāti, avijjāsamudayañca pajānāti, avijjānirodhañca pajānāti, avijjānirodhagāminī paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamā panāvuso, avijjā, katamo avijjāsamudayo, katamo avijjānirodho, katamā avijjānirodhagāminī paṭipadā? Yaṃ kho, āvuso, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ – ayaṃ vuccatāvuso, avijjā. Āsavaṃsamudaya avijjāsamudayo, āsavaṃnirodhā avijjānirodho, ayameva ariyo aṭṭhaṅgiko maggo avijjānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ avijjaṃ pajānāti, evaṃ avijjāsamudayaṃ pajānāti, evaṃ avijjānirodhaṃ pajānāti, evaṃ avijjānirodhagāminī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

**104.** “Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari pañhaṃ apucchum – “siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti?

“Siyā, āvuso. Yato kho, āvuso, ariyasāvako āsavañca pajānāti, āsavaṃsamudayañca pajānāti, āsavaṃnirodhañca pajānāti, āsavaṃnirodhagāminī paṭipadañca pajānāti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ. Katamo panāvuso, āsava, katamo āsavaṃsamudayo, katamo āsavaṃnirodho, katamā āsavaṃnirodhagāminī paṭipadā? Tayome, āvuso, āsavā – kāmāsava, bhavāsava, avijjāsava. Avijjāsamudaya āsavaṃsamudayo, avijjānirodhā āsavaṃnirodho, ayameva ariyo aṭṭhaṅgiko maggo āsavaṃnirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhi.

“Yato kho, āvuso, ariyasāvako evaṃ āsavaṃ pajānāti, evaṃ āsavaṃsamudayaṃ pajānāti, evaṃ āsavaṃnirodhaṃ pajānāti, evaṃ āsavaṃnirodhagāminī paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti – ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamma”nti.

Idamavocāsmā sārīputto. Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanduntī.

Sammāditṭhisuttaṃ nitṭhitam navamam. [ito param kesuci potthakesu imāpi gāthāyoṣevam dissanti –ṣḍukkham jarāmarañam upādānam, saḷāyatanam nāmarūpam. viññānam yā sā pare, katamā panāvuso padānamṣkiṃ jāti taṇhā ca vedanā, avijjāya catukkanayo. cattāri pare katamā, panāvuso padānam kevalamṣāhāro ca bhavo phasso, saṅkhāro āsavapaṇcamo. yāva paṇca pare katamā, panāvuso padānam kiṃṣkatamanti chabbidhā vuttam, katamāni catubbidhāni. katamo paṇcavidho vutto, sabbesam ekasaṅkhānam pañcanayapadāni cāti ]

## 10. Mahāsatiṭṭhānasuttaṃ

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

### Uddeso

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

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

Uddeso nitṭhito.

### Kāyānupassanā ānāpānappabbam

107. “Kathaṇca, bhikkhave, bhikkhu kāye kāyānupassī viharati? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suññāgāragato vā nisīdati, pallaṅkam ābhujaṭṭvā, ujum kāyam paṇidhāya, parimukham satim upaṭṭhapetvā. So satova assasati, satova [sato (sī. syā.)] passasati. Dīgham vā assasanto ‘dīgham assasāmī’ti pajānāti, dīgham vā passasanto ‘dīgham passasāmī’ti pajānāti, rassam vā assasanto ‘rassam assasāmī’ti pajānāti, rassam vā passasanto ‘rassam passasāmī’ti pajānāti, ‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāram assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāram passasissāmī’ti sikkhati.

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

Ānāpānappabbam nitṭhitam.

### Kāyānupassanā iriyāpathapabbam

108. “Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmi’ti pajānāti, ṭhito vā ‘ṭhitomhi’ti pajānāti, nisinno vā ‘nisinnomhi’ti pajānāti, sayāno vā ‘sayānomhi’ti pajānāti. Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti. Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupatṭhitā hoti. Yāvadeva ñānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbam niṭṭhitam.

### Kāyānupassanā sampajānapabbam

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

Sampajānapabbam niṭṭhitam.

### Kāyānupassanā paṭikūlamanasikārapabbam

110. “Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddham pādatalā, adho kesamatthakā, tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru [nahāru (sī. syā. pī.)] atṭhi atṭhimiñjaṃ vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaguṇam udariyam karīsam pittaṃ semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā mutta’nti [muttam matthaluṅganti (ka.)].

“Seyyathāpi, bhikkhave, ubhatomukhā putoli [mūtoḷi (sī. syā. pī.)] pūrā nānāvihitassa dhañṇassa, seyyathidaṃ – sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tameva cakkhumā puriso muñcitvā paccavekkheyya – ‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddham pādatalā, adho kesamatthakā, tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā...pe... mutta’nti.

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

Paṭikūlamanasikārapabbam niṭṭhitam.

### Kāyānupassanā dhātumanasikārapabbam

111. “Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati – ‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

“Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāvim vadhivā catumahāpathe [cātummahāpathe (sī. syā. pī.)] bilaso vibhajitvā nisinno assa. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati – ‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Dhātumanasikārapabbam niṭṭhitam.

### Kāyānupassanā navasivathikapabbam

**112.** “Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipubbakajātaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ti [etam anatītoti (sī. pī.)]. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ giṇṇhehi vā khajjamānaṃ kaṇkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ ḍīpīhi vā khajjamānaṃ siṅgālehi vā [giṇṇhehi vā khajjamānaṃ, suvānehi vā khajjamānaṃ, sigālehi vā (syā. pī.)] khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ti. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ atthikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandham...pe... atthikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandham...pe... atthikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandham...pe... atthikāni apagatasambandhāni [apagatanhārusambandhāni (syā.)] disā vidisā vikkhittāni, aññaena hatthattikaṃ aññaena pāḍattikaṃ aññaena goppakattikaṃ [“aññaena goppakattika”nti idam sī. syā. pī. potthakesu natthi] aññaena jaṅghattikaṃ aññaena ūrutthikaṃ aññaena kaṭṭattikaṃ [aññaena kaṭṭattikaṃ aññaena piṭṭattikaṃ aññaena kaṇṭakattikaṃ aññaena phāsukattikaṃ aññaena urattikaṃ aññaena aṃsatthikaṃ aññaena bāhuṭthikaṃ (syā.)] aññaena phāsukattikaṃ aññaena piṭṭattikaṃ aññaena khandhattikaṃ [aññaena kaṭṭattikaṃ aññaena piṭṭattikaṃ aññaena kaṇṭakattikaṃ aññaena phāsukattikaṃ aññaena urattikaṃ aññaena aṃsatthikaṃ aññaena bāhuṭthikaṃ (syā.)] aññaena gīvattikaṃ aññaena hanukattikaṃ aññaena dantattikaṃ aññaena sīsakaṭṭhaṃ. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ti. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ, atthikāni setāni saṅkhavaṇṇapaṭibhāgāni [saṅkhavaṇṇūpanibhāni (sī. syā. pī.)] ...pe... atthikāni puñjakitāni terovassikāni...pe... atthikāni pūtīni cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattito’ti. Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupattitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Navasivathikapabbam niṭṭhitaṃ.

Cuddasakāyānupassanā niṭṭhitā.

### Vedanānupassanā

**113.** “Kathaṇca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati? Idha, bhikkhave, bhikkhu sukhaṃ vā [sukhaṃ, dukkhaṃ, adukkhamasukhaṃ (sī. syā. pī. ka.)] vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti; dukkhaṃ vā [sukhaṃ, dukkhaṃ, adukkhamasukhaṃ (sī. syā. pī. ka.)] vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti; adukkhamasukhaṃ vā vedanaṃ vedayamāno ‘adukkhamasukhaṃ

vedanaṃ vedayāmī'ti pajānāti; sāmisaṃ vā sukhaṃ vedanaṃ vedayamāno 'sāmisaṃ sukhaṃ vedanaṃ vedayāmī'ti pajānāti; nirāmisaṃ vā sukhaṃ vedanaṃ vedayamāno 'nirāmisaṃ sukhaṃ vedanaṃ vedayāmī'ti pajānāti; sāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno 'sāmisaṃ dukkhaṃ vedanaṃ vedayāmī'ti pajānāti; nirāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno 'nirāmisaṃ dukkhaṃ vedanaṃ vedayāmī'ti pajānāti; sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno 'sāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti; nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno 'nirāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti; iti ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā vedanāsu vedanānupassī viharati; samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. 'Atthi vedanā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

Vedanānupassanā niṭṭhitā.

### Cittānupassanā

**114.** “Kathaṇca pana, bhikkhave, bhikkhu citte cittānupassī viharati? Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ 'sarāgaṃ citta'nti pajānāti, vītarāgaṃ vā cittaṃ 'vītarāgaṃ citta'nti pajānāti; sadosaṃ vā cittaṃ 'sadosaṃ citta'nti pajānāti, vītadosaṃ vā cittaṃ 'vītadosaṃ citta'nti pajānāti; samohaṃ vā cittaṃ 'samohaṃ citta'nti pajānāti, vītamohaṃ vā cittaṃ 'vītamohaṃ citta'nti pajānāti; saṃkhittaṃ vā cittaṃ 'saṃkhittaṃ citta'nti pajānāti, vikkhittaṃ vā cittaṃ 'vikkhittaṃ citta'nti pajānāti; mahaggataṃ vā cittaṃ 'mahaggataṃ citta'nti pajānāti, amahaggataṃ vā cittaṃ 'amahaggataṃ citta'nti pajānāti; sauttaraṃ vā cittaṃ 'sauttaraṃ citta'nti pajānāti, anuttaraṃ vā cittaṃ 'anuttaraṃ citta'nti pajānāti; samāhitaṃ vā cittaṃ 'samāhitaṃ citta'nti pajānāti, asamāhitaṃ vā cittaṃ 'asamāhitaṃ citta'nti pajānāti; vimuttaṃ vā cittaṃ 'vimuttaṃ citta'nti pajānāti, avimuttaṃ vā cittaṃ 'avimuttaṃ citta'nti pajānāti. Iti ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabhiddhā vā citte cittānupassī viharati; samudayadhammānupassī vā cittasmiṃ viharati, vayadhammānupassī vā cittasmiṃ viharati, samudayavayadhammānupassī vā cittasmiṃ viharati. 'Atthi citta'nti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

Cittānupassanā niṭṭhitā.

### Dhammānupassanā nīvaraṇapabbhaṃ

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

“Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ 'atthi me ajjhataṃ kāmacchando'ti pajānāti, asantaṃ vā ajjhataṃ kāmacchandaṃ 'natthi me ajjhataṃ kāmacchando'ti pajānāti; yathā ca anuppannassa kāmacchandassa uppādo hoti taṇca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti taṇca pajānāti.

“Santaṃ vā ajjhataṃ byāpādaṃ 'atthi me ajjhataṃ byāpādo'ti pajānāti, asantaṃ vā ajjhataṃ byāpādaṃ 'natthi me ajjhataṃ byāpādo'ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti taṇca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti taṇca pajānāti.

“Santam vā ajjhataṃ thīnamiddham ‘atthi me ajjhataṃ thīnamiddha’nti pajānāti, asantam vā ajjhataṃ thīnamiddham ‘natthi me ajjhataṃ thīnamiddha’nti pajānāti, yathā ca anuppannassa thīnamiddhassa uppādo hoti taṅca pajānāti, yathā ca uppannassa thīnamiddhassa pahānaṃ hoti taṅca pajānāti, yathā ca pahīnassa thīnamiddhassa āyatim anuppādo hoti taṅca pajānāti.

“Santam vā ajjhataṃ uddhaccakukkucam ‘atthi me ajjhataṃ uddhaccakukkucca’nti pajānāti, asantam vā ajjhataṃ uddhaccakukkucam ‘natthi me ajjhataṃ uddhaccakukkucca’nti pajānāti; yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti taṅca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti taṅca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti taṅca pajānāti.

“Santam vā ajjhataṃ vicikiccham ‘atthi me ajjhataṃ vicikicchā’ti pajānāti, asantam vā ajjhataṃ vicikiccham ‘natthi me ajjhataṃ vicikicchā’ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti taṅca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti taṅca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti taṅca pajānāti.

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

Nīvaraṇapabbam niṭṭhitam.

### **Dhammānupassanā khandhapabbam**

**116.** “Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu. Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu? Idha, bhikkhave, bhikkhu – ‘iti rūpam, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo; iti viññāṇam, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti; iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Khandhapabbam niṭṭhitam.

### **Dhammānupassanā āyatanapabbam**

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

“Idha, bhikkhave, bhikkhu cakkhuṅca pajānāti, rūpe ca pajānāti, yaṅca tadubhayam paṭicca uppajjati saṃyojanaṃ taṅca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṅca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṅca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṅca pajānāti.

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

“Ghāṇaṇca pajānāti, gandhe ca pajānāti, yañca tadubhayam paṭicca uppajjati saṃyojanam tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayam paṭicca uppajjati saṃyojanam tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayam paṭicca uppajjati saṃyojanam tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayam paṭicca uppajjati saṃyojanam tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupatthitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabhāhiresu āyatanesu.

Āyatanapabbam nitṭhitam.

### **Dhammānupassanā bojjhaṅgapabbam**

**118.** “Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu? Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ satisambojjhaṅgam ‘atthi me ajjhataṃ satisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgam ‘natthi me ajjhataṃ satisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santaṃ vā ajjhataṃ dhammavicayasambojjhaṅgam ‘atthi me ajjhataṃ dhammavicayasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ dhammavicayasambojjhaṅgam ‘natthi me ajjhataṃ dhammavicayasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santaṃ vā ajjhataṃ vīriyasambojjhaṅgam ‘atthi me ajjhataṃ vīriyasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ vīriyasambojjhaṅgam ‘natthi me ajjhataṃ vīriyasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

“Santam vā ajjhataṃ pītisambojjhaṅgaṃ ‘atthi me ajjhataṃ pītisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ pītisambojjhaṅgaṃ ‘natthi me ajjhataṃ pītisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

“Santam vā ajjhataṃ passaddhisambojjhaṅgaṃ ‘atthi me ajjhataṃ passaddhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ ‘natthi me ajjhataṃ passaddhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

“Santam vā ajjhataṃ samādhisambojjhaṅgaṃ ‘atthi me ajjhataṃ samādhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ ‘natthi me ajjhataṃ samādhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

“Santam vā ajjhataṃ upekkhāsambojjhaṅgaṃ ‘atthi me ajjhataṃ upekkhāsambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ upekkhāsambojjhaṅgaṃ ‘natthi me ajjhataṃ upekkhāsambojjhaṅgo’ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

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

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

### **Dhammānupassanā saccapabbam**

**119.** “Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu. Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu? Idha, bhikkhave, bhikkhu ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

Paṭhamabhāṇavāro nitthito.

### **Dukkhasaccaniddeso**

**120.** “Katamaṅca, bhikkhave, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho [“appiyehi...pe... vippayogopi dukkho”ti pāṭho ceva taṃnidheso ca sī. pī. potthakesu na dissati, sumaṅgalavilāsinīyampi taṃsaṃvaṇṇanā natthi], yampicchaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā [pañcupādānakkhandhāpi (ka.)] dukkhā.

**121.** “Katamā ca, bhikkhave, jāti? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati, bhikkhave, jāti.

122. “Katamā ca, bhikkhave, jarā? Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ vuccati, bhikkhave, jarā.

123. “Katamañca, bhikkhave, maraṇaṃ? Yaṃ [sumaṅgalavilāsini oloketabbā] tesam tesam sattānam tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṅkiriya khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassupacchedo, idaṃ vuccati, bhikkhave, maraṇaṃ.

124. “Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phutṭhassa soko socanā socitattaṃ antosoko antoparisoko, ayaṃ vuccati, bhikkhave, soko.

125. “Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phutṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccati, bhikkhave, paridevo.

126. “Katamañca, bhikkhave, dukkhaṃ? Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, dukkhaṃ.

127. “Katamañca, bhikkhave, domanassaṃ? Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, domanassaṃ.

128. “Katamo ca, bhikkhave, upāyāso? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phutṭhassa āyāso upāyāso āyāsittattaṃ upāyāsittattaṃ, ayaṃ vuccati, bhikkhave, upāyāso.

129. “Katamo ca, bhikkhave, appiyehi sampayogo dukkho? Idha yassa te honti anittā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti anattakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā, yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo, ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.

130. “Katamo ca, bhikkhave, piyehi vippayogo dukkho? Idha yassa te honti itthā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā nātisālohita vā, yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissībhāvo, ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

131. “Katamañca, bhikkhave, yampicchaṃ na labhati tampi dukkhaṃ? Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na byādhidhammā assāma, na ca vata no byādhī āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. Maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā’ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ. Sokaparidevadukkhadomanassupāyāsadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati – ‘aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsadhammā āgaccheyyū’nti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

132. “Katame ca, bhikkhave, saṃkhittena pañcupādānakkhandhā dukkhā? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho. Ime vuccanti, bhikkhave, saṃkhittena pañcupādānakkhandhā dukkhā. Idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

### Samudayasaccaniddeso

133. “Katamañca, bhikkhave, dukkhasamudayaṃ [dukkhasamudayo (syā.)] ariyasaccaṃ? Yāyaṃ taṇhā ponobbhavikā [ponobbhavikā (sī. pī.)] nandirāgasahagatā [nandirāgasahagatā (sī. syā. pī.)] tatratatrābhinandinī. Seyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā.

“Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisaṃmānā nivisati? Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Sotaṃ loke...pe... ghāṇaṃ loke... jivhā loke... kāyo loke... mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Rūpā loke... saddā loke... gandhā loke... rasā loke... phoṭṭhabbā loke... dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Cakkhuvīññāṇaṃ loke... sotavīññāṇaṃ loke... ghāṇavīññāṇaṃ loke... jivhāvīññāṇaṃ loke... kāyavīññāṇaṃ loke... manovīññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Cakkhusamphasso loke... sotasamphasso loke... ghāṇasamphasso loke... jivhāsamphasso loke... kāyasamphasso loke... manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Cakkhusamphassajā vedanā loke... sotasamphassajā vedanā loke... ghāṇasamphassajā vedanā loke... jivhāsamphassajā vedanā loke... kāyasamphassajā vedanā loke... manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Rūpasāññā loke... saddasāññā loke... gandhasāññā loke... rasasāññā loke... phoṭṭhabbasāññā loke... dhammasāññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Rūpasāñcetanā loke... saddasāñcetanā loke... gandhasāñcetanā loke... rasasāñcetanā loke... phoṭṭhabbasāñcetanā loke... dhammasāñcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Rūpataṇhā loke... saddataṇhā loke... gandhataṇhā loke... rasataṇhā loke... phoṭṭhabbataṇhā loke... dhammataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Rūpavitakko loke... saddavitakko loke... gandhavitakko loke... rasavitakko loke... phoṭṭhabbavitakko loke... dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

“Rūpavicāro loke... saddavicāro loke... gandhavicāro loke... rasavicāro loke... phoṭṭhabbavicāro loke... dhammavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Idaṃ vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.

### Nirodhasaccaniddeso

**134.** “Katamañca, bhikkhave, dukkhanirodham [dukkhanirodho (syā.)] ariyasaccaṃ? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

“Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati? Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotaṃ loke...pe... ghānaṃ loke... jivhā loke... kāyo loke... mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpā loke... saddā loke... gandhā loke... rasā loke... phoṭṭhabbā loke... dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Cakkhaviññāṇaṃ loke... sotaviññāṇaṃ loke... ghānaviññāṇaṃ loke... jivhāviññāṇaṃ loke... kāyaviññāṇaṃ loke... manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Cakkhusamphasso loke... sotasamphasso loke... ghānasamphasso loke... jivhāsamphasso loke... kāyasamphasso loke... manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Cakkhusamphassajā vedanā loke... sotasamphassajā vedanā loke... ghānasamphassajā vedanā loke... jivhāsamphassajā vedanā loke... kāyasamphassajā vedanā loke... manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpasāññā loke... saddasāññā loke... gandhasāññā loke... rasasāññā loke... phoṭṭhabbasāññā loke... dhammasāññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpasāñcetanā loke... saddasāñcetanā loke... gandhasāñcetanā loke... rasasāñcetanā loke... phoṭṭhabbasāñcetanā loke... dhammasāñcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpataṇhā loke... saddataṇhā loke... gandhataṇhā loke... rasataṇhā loke... phoṭṭhabbatāṇhā loke... dhammataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpavitakko loke... saddavitakko loke... gandhavitakko loke... rasavitakko loke... phoṭṭhabbavitakko loke... dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

“Rūpavicāro loke... saddavicāro loke... gandhavicāro loke... rasavicāro loke... phoṭṭhabbavicāro loke... dhammavicāro loke piyarūpaṃ sātārūpaṃ. Etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Idaṃ vuccati, bhikkhave, dukkhanirodham ariyasaccaṃ.

### Maggasaccaniddeso

**135.** “Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī.

“Katamā ca, bhikkhave, sammādiṭṭhi? Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

“Katamo ca, bhikkhave, sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasāṅkappo avihimsāsaṅkappo. Ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

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

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

“Katamo ca, bhikkhave, sammāājīvo? Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvitam kappeti. Ayaṃ vuccati, bhikkhave, sammāājīvo.

“Katamo ca, bhikkhave, sammāvāyāmo? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā asammosaṃ bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccati, bhikkhave, sammāvāyāmo.

“Katamā ca, bhikkhave, sammāsaṭi? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ; citte cittaṇupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. Ayaṃ vuccati, bhikkhave, sammāsaṭi.

“Katamo ca, bhikkhave, sammāsamādhi? Idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijam pītisukham duttiyam jhānam upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukham upekkhāsatipārisuddhiṃ catuttham jhānam upasampajja viharati. Ayaṃ vuccati, bhikkhave, sammāsamādhi. Idaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

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

Saccapabbam nitṭhitam.

Dhammānupassanā nitṭhitā.

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

“Tiṭṭhantu, bhikkhave, satta vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni...pe... pañca vassāni... cattāri vassāni... tīni vassāni... dve vassāni... ekaṃ vassaṃ... tiṭṭhatu, bhikkhave, ekaṃ vassaṃ. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā. Tiṭṭhantu, bhikkhave, satta māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni...pe... pañca māsāni... cattāri māsāni... tīni māsāni... dve māsāni... ekaṃ māsaṃ... aḍḍhamāsaṃ... tiṭṭhatu, bhikkhave, aḍḍhamāso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā sati vā upādisese anāgāmitā”ti.

**138.** “Ekāyano ayam, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā’ti. Iti yaṃ taṃ vuttaṃ, idametam paṭicca vutta”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāsatiṭṭhānasuttaṃ niṭṭhitaṃ dasamaṃ.

Mūlapariyāyavaggo niṭṭhito paṭhamo.

Tassuddānaṃ – [ito param kesuci potthakesu imāpi gāthāyo evaṃ dissanti –ṣajaram amataṃ amatādhigamaṃ, phalamaggaṇidassanaṃ dukkhanudaṃ. sahitattam mahārasahassakaram, bhūtaṃ sāraṃ vividhaṃ suṇātha.ṣṭalākaṃ vasupūritaṃ ghammapathe, tividhaggiṇesitanibbāpanaṃ. byādhipanudanaosadhayo, pacchimasuttapavarā ṭhapitā.ṣmadhumandavarasāmadānaṃ, khiḍḍarati jananimanusaṅghātaṃ. tathā sutte veyyākaraṇā ṭhapitā, sakyaputtānamabhidamanatthāya.ṣpaññāsaṃ ca diyaḍḍasataṃ, dve ca veyyākaraṇaṃ apare ca. tevanāmagataṃ ca anupubbam, ekamanā nisāmetha mudaggaṃ.]

Mūlasusaṃvaradhammadāyādā, bheravānaṅgaṇākaṅkheyyavattaṃ;

Sallekhasammādiṭṭhisatiṭṭhaṃ, vaggavaro asamo susamatto.

## 2. Sihanādavaggo

### 1. Cūḷasihanādasuttaṃ

**139.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosaṃ. Bhagavā etadavoca –

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

**140.** “Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘ko panāyasmantānaṃ assāso, kiṃ balaṃ, yena tumhe āyasmanto evaṃ vadetha – idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suññā parappavādā samaṇebhi aññehī’ti? Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā

evamassu vacanīyā – ‘atthi kho no, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayaṃ attani sampassamānā evaṃ vadeva – idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suñña parappavādā samaṇebhi aññehīti. Katame cattāro? Atthi kho no, āvuso, satthari pasādo, atthi dhamme pasādo, atthi sīlesu paripūrakāritā; sahadhammikā kho pana piyā manāpā – gahaṭṭhā ceva pabbajitā ca. Ime kho no, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayaṃ attani sampassamānā evaṃ vadeva – idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo; suñña parappavādā samaṇebhi aññehī’ti.

**141.** “Thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘amhākampi kho, āvuso, atthi satthari pasādo yo amhākaṃ satthā, amhākampi atthi dhamme pasādo yo amhākaṃ dhammo, mayampi sīlesu paripūrakārino yāni amhākaṃ sīlāni, amhākampi sahadhammikā piyā manāpā – gahaṭṭhā ceva pabbajitā ca. Idha no, āvuso, ko viseso ko adhippayāso [adhippāyo (ka. sī. syā. pī.), adhippayogo (ka.)] kiṃ nānākaraṇaṃ yadidaṃ tumhākañceva amhākañcā’ti?

“Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā – ‘kiṃ panāvuso, ekā niṭṭhā, udāhu puthu niṭṭhā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘ekāvuso, niṭṭhā, na puthu niṭṭhā’ti.

“Sā panāvuso, niṭṭhā sarāgassa udāhu vītārāgassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘vītārāgassāvuso, sā niṭṭhā, na sā niṭṭhā sarāgassā’ti.

“Sā panāvuso, niṭṭhā sadosassa udāhu vītadosassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘vītadosassāvuso, sā niṭṭhā, na sā niṭṭhā sadosassā’ti.

“Sā panāvuso, niṭṭhā samohassa udāhu vītamohassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘vītamohassāvuso, sā niṭṭhā, na sā niṭṭhā samohassā’ti.

“Sā panāvuso, niṭṭhā sataṇhassa udāhu vītataṇhassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘vītataṇhassāvuso, sā niṭṭhā, na sā niṭṭhā sataṇhassā’ti.

“Sā panāvuso, niṭṭhā saupādānassa udāhu anupādānassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘anupādānassāvuso, sā niṭṭhā, na sā niṭṭhā saupādānassā’ti.

“Sā panāvuso, niṭṭhā viddasuno udāhu aviddasuno’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘viddasuno, āvuso, sā niṭṭhā, na sā niṭṭhā aviddasuno’ti.

“Sā panāvuso, niṭṭhā anuruddhappaṭiviruddhassa udāhu ananuruddhaappaṭiviruddhassā’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘ananuruddhappaṭiviruddhassāvuso, sā niṭṭhā, na sā niṭṭhā anuruddhappaṭiviruddhassā’ti.

“Sā panāvuso, niṭṭhā papañcārāmassa papañcaratino udāhu nippapañcārāmassa nippapañcaratino’ti? Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ – ‘nippapañcārāmassāvuso, sā niṭṭhā nippapañcaratino, na sā niṭṭhā papañcārāmassa papañcaratino’ti.

**142.** “Dvemā, bhikkhave, diṭṭhiyo – bhavaditṭhi ca vibhavaditṭhi ca. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā bhavaditṭhiṃ allīnā bhavaditṭhiṃ upagatā bhavaditṭhiṃ ajjhositā, vibhavaditṭhiyā te paṭiviruddhā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā vibhavaditṭhiṃ allīnā vibhavaditṭhiṃ upagatā vibhavaditṭhiṃ ajjhositā, bhavaditṭhiyā te paṭiviruddhā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ dvinnam diṭṭhīnaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānanti, ‘te sarāgā te sadosā te samohā te sataṇhā te saupādānā te aviddasuno te anuruddhappaṭiviruddhā te papañcārāmā papañcaratino; te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; na parimuccanti dukkhasmā’ ti vadāmi. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ dvinnam diṭṭhīnaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānanti, ‘te vītārāgā te vītadosā te vītamohā te vītataṇhā te anupādānā te viddasuno te ananuruddhaappaṭiviruddhā te nippapañcārāmā nippapañcaratino; te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; parimuccanti dukkhasmā’ ti vadāmi.

**143.** “Cattārimāni, bhikkhave, upādānāni. Katamāni cattāri? Kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ. Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā. Te na sammā sabbupādānapariññam paññapenti – kāmupādānassa pariññam paññapenti, na diṭṭhupādānassa pariññam paññapenti, na sīlabbatupādānassa pariññam paññapenti, na attavādupādānassa pariññam paññapenti. Taṃ kissa hetu? Imāni hi te bhonto samaṇabrāhmaṇā tīṇi ṭhānāni yathābhūtaṃ nappajānanti. Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā; te na sammā sabbupādānapariññam paññapenti – kāmupādānassa pariññam paññapenti, na diṭṭhupādānassa pariññam paññapenti, na sīlabbatupādānassa pariññam paññapenti, na attavādupādānassa pariññam paññapenti.

“Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā. Te na sammā sabbupādānapariññam paññapenti – kāmupādānassa pariññam paññapenti, diṭṭhupādānassa pariññam paññapenti, na sīlabbatupādānassa pariññam paññapenti, na attavādupādānassa pariññam paññapenti. Taṃ kissa hetu? Imāni hi te bhonto samaṇabrāhmaṇā dve ṭhānāni yathābhūtaṃ nappajānanti. Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā; te na sammā [\[paṭijānamānā na sammā \(?\)\]](#) sabbupādānapariññam paññapenti – kāmupādānassa pariññam paññapenti, diṭṭhupādānassa pariññam paññapenti, na sīlabbatupādānassa pariññam paññapenti, na attavādupādānassa pariññam paññapenti.

“Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā. Te na sammā sabbupādānapariññam paññapenti – kāmupādānassa pariññam paññapenti, diṭṭhupādānassa pariññam paññapenti, sīlabbatupādānassa pariññam paññapenti, na attavādupādānassa pariññam paññapenti. Taṃ kissa hetu? Imañhi te bhonto samaṇabrāhmaṇā ekaṃ ṭhānaṃ yathābhūtaṃ nappajānanti. Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā; te na sammā [\[paṭijānamānā na sammā \(?\)\]](#) sabbupādānapariññam paññapenti – kāmupādānassa pariññam paññapenti, diṭṭhupādānassa pariññam paññapenti, sīlabbatupādānassa pariññam paññapenti, na attavādupādānassa pariññam paññapenti.

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

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

**145.** “Ime ca, bhikkhave, cattāro upādānā. Kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Ime cattāro upādānā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā. Taṇhā cāyam, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā. Vedanā cāyam, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā. Phasso cāyam, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātikā kiṃpabhavo? Phasso saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajātikā kiṃpabhavo. Saḷāyatanañcidam, bhikkhave, kiṃnidānam kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ? Saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpapabhavaṃ. Nāmarūpañcidam, bhikkhave, kiṃnidānam kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ? Nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabhavaṃ. Viññāṇañcidam, bhikkhave, kiṃnidānam kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ? Viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ. Saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā? Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

“Yato ca kho, bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppadā neva kāmupādānaṃ upādiyati, na diṭṭhupādānaṃ upādiyati, na sīlabbatupādānaṃ upādiyati, na attavādupādānaṃ upādiyati. Anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti” ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cūlasīhanādasuttaṃ niṭṭhitaṃ paṭhamaṃ.

## 2. Mahāsīhanādasuttaṃ

**146.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati bahinagare aparapure vanasaṇḍe. Tena kho pana samayena sunakkhatto licchaviputto acirapakkanto hoti imasmā dhammavinayā. So vesāliyaṃ parisati [parisatiṃ (sī. pī.)] evaṃ [etaṃ (pī. ka.)] vācam bhāsati – “natthi samaṇassa gotamassa uttari [uttariṃ (pī.)] manussadhammā alamariyaññadassanaviseso. Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayamṇapaṭibhānaṃ. Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā” ti.

Atha kho āyasmā sārīputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesālīṃ piṇḍāya pāvīsi. Assosi kho āyasmā sārīputto sunakkhattassa licchaviputtassa vesāliyaṃ parisati evaṃ vācam bhāsamānassa – “natthi samaṇassa gotamassa uttarimanussadhammā alamariyaññadassanaviseso. Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayamṇapaṭibhānaṃ. Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā” ti.

Atha kho āyasmā sārīputto vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā

ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca – “sunakkhatto, bhante, licchaviputto acirapakkanto imasmā dhammavinayā. So vesāliyaṃ parisati evaṃ vācaṃ bhāsati – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyaññadassanaviseso. Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ. Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā’”ti.

**147.** “Kodhano heso, sārīputta, sunakkhatto moghapuriso. Kodhā ca panassa esā vācā bhāsītā. ‘Avaṇṇaṃ bhāsissāmī’ti kho, sārīputta, sunakkhatto moghapuriso vaṇṇaṃyeva tathāgatassa bhāsati. Vaṇṇo heso, sārīputta, tathāgatassa yo evaṃ vadeyya – ‘yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā’ti.

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

“Ayampi hi nāma, sārīputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati – ‘itipi so bhagavā anekavihiṭṭaṃ iddhiṭṭhaṃ paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoti, seyyathāpi udaye; udaye pi abhijjamāno gacchati, seyyathāpi pathaviyaṃ; ākāse pi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; ime pi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇiṇa parimasati parimajjati; yāva brahmalokāpi kāyena vasaṃ vatteti’ti.

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

“Ayampi hi nāma, sārīputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati – ‘itipi so bhagavā parasattānaṃ parapuggalānaṃ cetasa ceto paricca pajānāti – sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajānāti; sadosaṃ vā cittaṃ sadosaṃ cittanti pajānāti, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajānāti; samohaṃ vā cittaṃ samohaṃ cittanti pajānāti, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajānāti; saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittanti pajānāti, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajānāti; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajānāti, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajānāti; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajānāti, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajānāti; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajānāti, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajānāti; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānāti, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti’ti.

**148.** “Dasa kho panimāni, sārīputta, tathāgatassa tathāgatabalāni yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Katamāni dasa?

“Idha, sārīputta, tathāgato ṭhānaṃca ṭhānato atṭhānaṃca atṭhānato yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato ṭhānaṃca ṭhānato atṭhānaṃca atṭhānato yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato atītānāgatapaccuppannānaṃ kammaṃsamādānānaṃ ṭhānaṃso hetuso vipākaṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato atītānāgatapaccuppannānaṃ kammaṃsamādānānaṃ ṭhānaṃso hetuso vipākaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato sabbatthagāminīṃ paṭipadaṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato sabbatthagāminīṃ paṭipadaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yampi, sārīputta, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tisso pi jātiyo catasso pi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhappaṭisaṃvedī evaṃāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati. Yampi, sārīputta, tathāgato anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaṃ micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaṃ sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Yampi, sārīputta, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe

sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantaṃ ānusaṅgaṃ satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ tṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Puna caparaṃ, sārīputta, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Yampi, sārīputta, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ tṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

“Imāni kho, sārīputta, dasa tathāgatassa tathāgatabalāni yehi balehi samannāgato tathāgato āsabhaṃ tṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

**149.** “Yo kho maṃ, sārīputta, evaṃ jānantaṃ evaṃ passantāṃ evaṃ vadeyya – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyāñānadassanaviseso; takkapiyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayāṃpaṭibhāna’nti, taṃ, sārīputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye. Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi. Taṃ vācaṃ appahāya, taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

**150.** “Cattārimāni, sārīputta, tathāgatassa vesārajjāni yehi vesārajjehi samannāgato tathāgato āsabhaṃ tṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Katamāni cattārī?

“Sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, sārīputta, na samanupassāmi. Etamahaṃ [etampahaṃ (sī. pī.)], sārīputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, sārīputta, na samanupassāmi. Etamahaṃ, sārīputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Ye kho pana te antarāyikā dhammā vuttā, te paṭisevato nālaṃ antarāyāyā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, sārīputta, na samanupassāmi. Etamahaṃ, sārīputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

“Yassa kho pana te atthāya dhammo desito, so na niyyāti takkarassa sammā dukkhakkhayāyā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, sārīputta, na

samanupassāmi. Etamaham, sārīputta, nimittam asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi.

“Imāni kho, sārīputta, cattāri tathāgatassa vesārajjāni yehi vesārajjehi samannāgato tathāgato āsabham ṭhānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakkam pavatteti.

“Yo kho maṃ, sārīputta, evaṃ jānantam evaṃ passantam evaṃ vadeyya – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyañāṇadassanaviseso, takkapariyāhatam samaṇo gotamo dhammam deseti vīmaṃsānucaritam sayampaṭibhāna’nti, tam, sārīputta, vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye. Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādeyya, evaṃ sampadamidaṃ, sārīputta, vadāmi. Tam vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye.

**151.** “Aṭṭha kho imā, sārīputta, parisā. Katamā aṭṭha? Khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā [cātummahārājikā (sī. syā. pī.)], tāvatimsaparisā, mārāparisā, brahmaparisā – imā kho, sārīputta, aṭṭha parisā. Imehi kho, sārīputta, catūhi vesārajjehi samannāgato tathāgato imā aṭṭha parisā upasaṅkamati ajjhogāhati. Abhijānāmi kho panāham, sārīputta, anekasatam khattiyaparisam upasaṅkamitā. Tatrapi mayā sannisinnapubbañceva, sallapitapubbañca, sākacchā ca samāpajjitapubbā. Tatra vata maṃ bhayaṃ vā sārājjam vā okkamissatīti nimittametam, sārīputta, na samanupassāmi. Etamaham, sārīputta, nimittam asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi.

“Abhijānāmi kho panāham, sārīputta, anekasatam brāhmaṇaparisam...pe... gahapatiparisam... samaṇaparisam... cātumahārājikaparisam... tāvatimsaparisam... mārāparisam... brahmaparisam upasaṅkamitā. Tatrapi mayā sannisinnapubbañceva, sallapitapubbañca, sākacchā ca samāpajjitapubbā. Tatra vata maṃ bhayaṃ vā sārājjam vā okkamissatīti nimittametam, sārīputta, na samanupassāmi. Etamaham, sārīputta, nimittam asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi.

“Yo kho maṃ, sārīputta, evaṃ jānantam evaṃ passantam evaṃ vadeyya – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyañāṇadassanaviseso, takkapariyāhatam samaṇo gotamo dhammam deseti vīmaṃsānucaritam sayampaṭibhāna’nti, tam, sārīputta, vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye. Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādeyya, evaṃ sampadamidaṃ, sārīputta, vadāmi. Tam vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye.

**152.** “Catasso kho imā, sārīputta, yoniyo. Katamā catasso? Aṇḍajā yoni, jalābujā yoni, saṃsedajā yoni, opapātikā yoni. Katamā ca, sārīputta, aṇḍajā yoni? Ye kho te, sārīputta, sattā aṇḍakosam abhinibbhijja jāyanti – ayaṃ vuccati, sārīputta, aṇḍajā yoni. Katamā ca, sārīputta, jalābujā yoni? Ye kho te, sārīputta, sattā vatthikosam abhinibbhijja jāyanti – ayaṃ vuccati, sārīputta, jalābujā yoni. Katamā ca, sārīputta, saṃsedajā yoni? Ye kho te, sārīputta, sattā pūtimacche vā jāyanti pūtikunape vā pūtikummāse vā candanikāye vā oḷigalle vā jāyanti – ayaṃ vuccati, sārīputta, saṃsedajā yoni. Katamā ca, sārīputta, opapātikā yoni? Devā, nerayikā, ekacce ca manussā, ekacce ca vinipātikā – ayaṃ vuccati, sārīputta, opapātikā yoni. Imā kho, sārīputta, catasso yoniyo.

“Yo kho maṃ, sārīputta, evaṃ jānantam evaṃ passantam evaṃ vadeyya – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyañāṇadassanaviseso, takkapariyāhatam samaṇo gotamo dhammam deseti vīmaṃsānucaritam sayampaṭibhāna’nti, tam, sārīputta,

vācam appahāya taṃ cittam appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye. Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ āradheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi. Taṃ vācam appahāya taṃ cittam appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye.

**153.** “Pañca kho imā, sārīputta, gatiyo. Katamā pañca? Nirayo, tiracchānayoni, pettivisayo, manussā, devā. Nirayañcāham, sārīputta, pajānāmi, nirayagāmiñca maggaṃ, nirayagāminiñca paṭipadam; yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi. Tiracchānayoniñcāham, sārīputta, pajānāmi, tiracchānayoniñcāham, maggaṃ, tiracchānayoniñcāham, paṭipadam; yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇā tiracchānayoniṃ upapajjati tañca pajānāmi. Pettivisayaṃ cāham, sārīputta, pajānāmi, pettivisayañcāham, maggaṃ, pettivisayañcāham, paṭipadam; yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇā pettivisayaṃ upapajjati tañca pajānāmi. Manusse cāham, sārīputta, pajānāmi, manussalokagāmiñca maggaṃ, manussalokagāminiñca paṭipadam; yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇā manussesu upapajjati tañca pajānāmi. Deve cāham, sārīputta, pajānāmi, devaḥ lokagāmiñca maggaṃ, devaḥ lokagāminiñca paṭipadam; yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati tañca pajānāmi. Nibbānañcāham, sārīputta, pajānāmi, nibbānagāmiñca maggaṃ, nibbānagāminiñca paṭipadam; yathā paṭipanno ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati tañca pajānāmi.

**154.** “Idhāham, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasaṃ ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti. Tameṇaṃ passāmi apareṇa samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ, ekantadukkhā tippā kaṭukā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, āṅgārakāsu sādhipāpāsi pūrā āṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva āṅgārakāsu pañidhāya. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā imaṃyeva āṅgārakāsu āgamiṣsatī’ti. Tameṇaṃ passeyya apareṇa samayena tassā āṅgārakāsuyā patitaṃ, ekantadukkhā tippā kaṭukā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasaṃ ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti. Tameṇaṃ passāmi apareṇa samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ, ekantadukkhā tippā kaṭukā vedanā vedayamānaṃ.

“Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasaṃ ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ maraṇā tiracchānayoniṃ upapajjissatīti. Tameṇaṃ passāmi apareṇa samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā tiracchānayoniṃ upapannaṃ, dukkhā tippā kaṭukā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, gūthakūpo sādhipāpāsi, pūro gūthassa. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva gūthakūpaṃ pañidhāya. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā imaṃyeva gūthakūpaṃ āgamiṣsatī’ti. Tameṇaṃ passeyya apareṇa samayena tasmiṃ gūthakūpe patitaṃ, dukkhā tippā kaṭukā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasaṃ

ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ maraṇā tiracchānayoṇiṃ upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā tiracchānayoṇiṃ upapannaṃ, dukkhā tibbā kaṭukā vedanā vedayamānaṃ.

“Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ maraṇā pettivisayaṃ upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā pettivisayaṃ upapannaṃ, dukkhabahulā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, rukkho visame bhūmibhāge jāto tanupattapalāso kabaracchāyo. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva rukkhaṃ paṇidhāya. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā imaṃyeva rukkhaṃ āgamissatī’ti. Tameṇaṃ passeyya, aparena samayena tassa rukkhassa chāyāya nisinnaṃ vā nipannaṃ vā dukkhabahulā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ maraṇā pettivisayaṃ upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā pettivisayaṃ upapannaṃ, dukkhabahulā vedanā vedayamānaṃ.

“Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ maraṇā manussesu upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā manussesu upapannaṃ, sukhabahulā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo [saṇḍacchāyo (syā.), santacchāyo (ka.)]. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva rukkhaṃ paṇidhāya. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā imeva rukkhaṃ āgamissatī’ti. Tameṇaṃ passeyya aparena samayena tassa rukkhassa chāyāya nisinnaṃ vā nipannaṃ vā sukhabahulā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ maraṇā manussesu upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā manussesu upapannaṃ, sukhabahulā vedanā vedayamānaṃ.

“Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissatī’ti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannaṃ, ekantasukhā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, pāsādo, tatrāssa kūṭāgāraṃ ullittāvalittaṃ nivātaṃ phusitaggaḷaṃ pihitavātapānaṃ. Tatrāssa pallaṅko gonakathato paṭikatthato paṭalikathato kadalimigapavarapaccattharaṇo sauttaracchado ubhatolohitakūpadhāno. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva pāsādaṃ paṇidhāya. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā imaṃyeva pāsādaṃ āgamissatī’ti. Tameṇaṃ passeyya aparena samayena tasmīṃ pāsāde tasmīṃ kūṭāgāre tasmīṃ pallaṅke nisinnaṃ vā nipannaṃ vā ekantasukhā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ

puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissatīti. Tameṇaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannaṃ, ekantasukhā vedanā vedayamānaṃ.

“Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissatīti. Tameṇaṃ passāmi aparena samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantaṃ, ekantasukhā vedanā vedayamānaṃ. Seyyathāpi, sārīputta, pokkharaṇī acchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā. Avidūre cassā tibbo vanasaṇḍo. Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva pokkharaṇiṃ paṇidhāya. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘tathā bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā imaṃyeva pokkharaṇiṃ āgamiṃsatī’ti. Tameṇaṃ passeyya aparena samayena taṃ pokkharaṇiṃ ogāhetvā nhāyitvā ca pivitvā ca sabbadarathakilamathapariḷāhaṃ paṭippassambhetvā paccuttaritvā tasmīṃ vanasaṇḍe nisinnaṃ vā nipannaṃ vā, ekantasukhā vedanā vedayamānaṃ. Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi – tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissatī’ti. Tameṇaṃ passāmi aparena samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantaṃ, ekantasukhā vedanā vedayamānaṃ. Imā kho, sārīputta, pañca gatiyo.

“Yo kho maṃ, sārīputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya – ‘natthi samaṇassa gotamassa uttarimanussadhammā alamariyaññāḍassanaviseso; takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhāna’nti taṃ, sārīputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhaṭaṃ nikkhitto evaṃ niraye. Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi ‘taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhaṭaṃ nikkhitto evaṃ niraye’.

**155.** “Abhijānāmi kho panāhaṃ, sārīputta, caturaṅgasamannāgataṃ brahmacariyaṃ caritā [caritvā (ka.)] – tapassī sudaṃ homi paramatapassī, lūkho sudaṃ [lūkhassudaṃ (sī. pī.)] homi paramalūkho, jegucchī sudaṃ homi paramajegucchī, pavivitto sudaṃ [pavivittassudaṃ (sī. pī.)] homi paramapavivitto. Tatrāssu me idaṃ, sārīputta, tapassitāya hoti – acelako homi muttācāro hatthāpalekhano [hatthāvalekhano (syā.)], na ehibhaddantiko na tiṭṭhabhaddantiko; nābhihaṭaṃ na uddissakataṃ na nimantanaṃ sādiyāmi. So na kumbhimukhā paṭiggaṇhāmi, na kaḷopimukhā paṭiggaṇhāmi, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā, na pāyamānāya [pāyantiyā (ka.)], na purisantaragatāya, na saṅkittīsu, na yattha sā upatṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārīnī; na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivāmi; so ekāgāriko vā homi ekālopiko, dvāgāriko vā homi dvālopiko...pe... sattāgāriko vā homi sattālopiko; ekissāpi dattiyā yāpemi, dvīhipi dattīhi yāpemi...pe... sattāhipi dattīhi yāpemi; ekāhikampi āhāraṃ āhāremi, dvīhikampi āhāraṃ āhāremi...pe... sattāhikampi āhāraṃ āhāremi; iti evarūpaṃ addhamāsikampi pariyaṃyabhattabhojanānuyogamanuyutto viharāmi.

“So sākabhakkho vā homi, sāmābhakkho vā homi, nīvābhakkho vā homi, daddulabhakkho vā homi, haṭabhakkho vā homi, kaṇabhakkho vā homi, ācābhakkho vā homi, piñṇābhakkho vā homi, tiṇabhakkho vā homi, gomayabhakkho vā homi, vanamūlaphalāhāro yāpemi pavattaphalabhojī.

“So sāṇānipi dhāremi, masāṇānipi dhāremi, chavadussānipi dhāremi, paṃsukūlānipi dhāremi, tirīṭānipi dhāremi, ajinampi dhāremi, ajinakkhipampi dhāremi, kusacīrampi dhāremi, vākacīrampi dhāremi, phalakacīrampi dhāremi, kesakambalampi dhāremi, vāḷakambalampi dhāremi, ulūkapakkhampi dhāremi; kesamassulocakopi homi kesamassulocanānuyogamanuyutto; ubbhaṭṭhakopi homi āsanapaṭikkhitto; ukkuṭikopi homi ukkuṭikappadhānamanuyutto; kaṇṭakāpassayikopi homi kaṇṭakāpassaye seyyaṃ kappemi [imassānantare aññopi koci pāṭhapadeso aññesu ājīvavatatadīpakasuttesu dissati]; sāyatatiyakampi udakorohanānuyogamanuyutto viharāmi – iti evarūpaṃ anekavihitam kāyassa ātāpanaparitāpanānuyogamanuyutto viharāmi. Idāṃsu me, sārīputta, tapassitāya hoti.

**156.** “Tatrāssu me idāṃ, sārīputta, lūkhasmim hoti – nekavassagaṇikaṃ rajojallam kāye sannicitaṃ hoti papaṭikajātam. Seyyathāpi, sārīputta, tindukakhāṇu nekavassagaṇiko sannicito hoti papaṭikajāto, evamevāssu me, sārīputta, nekavassagaṇikaṃ rajojallam kāye sannicitaṃ hoti papaṭikajātam. Tassa mayhaṃ, sārīputta, na evaṃ hoti – ‘aho vatāhaṃ imaṃ rajojallam pāṇinā parimajjeyyaṃ, aññe vā pana me imaṃ rajojallam pāṇinā parimajjeyyu’nti. Evampi me, sārīputta, na hoti. Idāṃsu me, sārīputta, lūkhasmim hoti.

“Tatrāssu me idāṃ, sārīputta, jegucchismim hoti – so kho ahaṃ, sārīputta, satova abhikkamāmi, satova paṭikkamāmi, yāva udakabindumhipi me dayā paccupaṭṭhitā hoti – ‘māhaṃ khuddake pāṇe visamagate saṅghātam āpādesi’nti. Idāṃsu me, sārīputta, jegucchismim hoti.

“Tatrāssu me idāṃ, sārīputta, pavivittasmim hoti – so kho ahaṃ, sārīputta, aññataram araṇṇāyatanaṃ ajjhogāhetvā viharāmi. Yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahāraṃ vā kaṭṭhahāraṃ vā vanakammikaṃ vā, vanena vanam gahanena gahanam ninnena ninnam thalena thalam sampatāmi [papatāmi (sī. syā. pī.)]. Tam kissa hetu? Mā maṃ te addasaṃsu ahaṃca mā te addasanti. Seyyathāpi, sārīputta, āraṇṇako mago manusse disvā vanena vanam gahanena gahanam ninnena ninnam thalena thalam sampatati, evameva kho ahaṃ, sārīputta, yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahāraṃ vā kaṭṭhahāraṃ vā vanakammikaṃ vā vanena vanam gahanena gahanam ninnena ninnam thalena thalam sampatāmi. Tam kissa hetu? Mā maṃ te addasaṃsu ahaṃca mā te addasanti. Idāṃsu me, sārīputta, pavivittasmim hoti.

“So kho ahaṃ, sārīputta, ye te gotṭhā paṭṭhitagāvo apagatagopālakā, tattha catukkuṇḍiko upasaṅkamitvā yāni tāni vacchakānaṃ taruṇakānaṃ dhenupakānaṃ gomayāni tāni sudaṃ āhāremi. Yāvākīvaṃca me, sārīputta, sakaṃ muttakarīsaṃ apariyādinnaṃ hoti, sakaṃyeva sudaṃ muttakarīsaṃ āhāremi. Idāṃsu me, sārīputta, mahāvikaṭabhojanasmim hoti.

**157.** “So kho ahaṃ, sārīputta, aññataram bhīmsanakaṃ vanasaṇḍam ajjhogāhetvā viharāmi. Tatrāssudaṃ, sārīputta, bhīmsanakassa vanasaṇḍassa bhīmsanakatasmim hoti – yo koci avītarāgo tam vanasaṇḍam pavisati, yebhuyyena lomāni haṃsanti. So kho ahaṃ, sārīputta, yā tā rattiyo sītā hemantikā antaraṭṭhakā himapātasamayā [antaraṭṭhake himapātasamaye (sī. pī.)] tathārūpāsu rattīsu rattim abbhokāse viharāmi, divā vanasaṇḍe; gimhānaṃ pacchime māse divā abbhokāse viharāmi, rattim vanasaṇḍe. Apissu maṃ, sārīputta, ayaṃ anacchariyagāthā paṭibhāsi pubbe assutapubbā –

“Sotatto sosinno [sosīno (sī. pī. ka.), sosino (syā.), sosindo (saddanīti)] ceva, eko bhīmsanake vane;

Naggo na caggimāsīno, esanāpasuto munī”ti.

“So kho ahaṃ, sārīputta, susāne seyyaṃ kappemi chavaṭṭhikāni upadhāya. Apissu maṃ, sārīputta, gāmaṇḍalā [gomaṇḍalā (bahūsu) cariyāpiṭakaaṭṭhakathā oloketabbā] upasaṅkamitvā oṭṭhubhantipi, omuttentipi, paṃsukenapi okiranti, kaṇṇasotesupi salākaṃ pavesenti. Na kho paṇāhaṃ, sārīputta, abhijjānāmi tesu pāpakāṃ cittaṃ uppādetā. Idaṃsu me, sārīputta, upekkhāvihārasmiṃ hoti.

**158.** “Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘āhārena suddhī’ti. Te evamaṇāhaṃsu – ‘kolehi yāpema’ti. Te kolampi khādanti, kolacūṇṇampi khādanti, kolodakampi pivanti – anekavihitampi kolavikatiṃ paribhuñjanti. Abhijjānāmi kho paṇāhaṃ, sārīputta, ekaṃyeva kolaṃ āhāraṃ āhāritā. Siyā kho pana te, sārīputta, evamassa – ‘mahā nūna tena samayena kolo ahosī’ti. Na kho panetaṃ, sārīputta, evaṃ datṭhabbaṃ. Tadāpi etaparamoyeva kolo ahosi seyyathāpi etarahi. Tassa mayhaṃ, sārīputta, ekaṃyeva kolaṃ āhāraṃ āhārayato adhimattakasimānaṃ patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvaḷī, evamevassu me piṭṭhikaṇṭako unnatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsulīyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābuāmakacchinno vātātapena saṃphuṭito [samphusito (syā.), saṃphuṭito (pī. ka.) ettha saṃphuṭitoti saṅkucitoti attho] hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya. So kho ahaṃ, sārīputta, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, ‘piṭṭhikaṇṭakaṃ parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi, yāvassu me, sārīputta, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ, sārīputta, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṃ, sārīputta, tameva kāyaṃ assāsento pāṇinā gattāni anomajjāmi. Tassa mayhaṃ, sārīputta, pāṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmaṃ patanti tāyevappāhāratāya.

**159.** “Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘āhārena suddhī’ti. Te evamaṇāhaṃsu – ‘muggehi yāpema...pe... tilehi yāpema...pe... taṇḍulehi yāpema’ti. Te taṇḍulampi khādanti, taṇḍulacūṇṇampi khādanti, taṇḍulodakampi pivanti – anekavihitampi taṇḍulavikatiṃ paribhuñjanti. Abhijjānāmi kho paṇāhaṃ, sārīputta, ekaṃyeva taṇḍulaṃ āhāraṃ āhāritā. Siyā kho pana te, sārīputta, evamassa – ‘mahā nūna tena samayena taṇḍulo ahosī’ti. Na kho panetaṃ, sārīputta, evaṃ datṭhabbaṃ. Tadāpi etaparamoyeva taṇḍulo ahosi, seyyathāpi etarahi. Tassa mayhaṃ, sārīputta, ekaṃyeva taṇḍulaṃ āhāraṃ āhārayato adhimattakasimānaṃ patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvaḷī, evamevassu me piṭṭhikaṇṭako unnatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsulīyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya. So kho ahaṃ, sārīputta, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, ‘piṭṭhikaṇṭakaṃ parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi. Yāvassu me, sārīputta, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ, sārīputta, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṃ, sārīputta, tameva

kāyaṃ assāsento pāṇinā gattāni anomajjāmi. Tassa mayhaṃ, sārīputta, pāṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā patanti tāyevappāhāratāya.

“Tāyapi kho ahaṃ, sārīputta, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamāṃ uttarīṃ manussadhammā alamariyaññadassanavisesaṃ. Taṃ kissa hetu? Imissāyeva ariyāya paññāya anadhigamā, yāyaṃ ariyā paññā adhigatā ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya.

**160.** “Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino – ‘saṃsārena suddhī’ti. Na kho pana so [na kho paneso (sī. syā.)], sārīputta, saṃsāro sulabharūpo yo mayā asaṃsaritapubbo iminā dīghena addhunā, aññatra suddhāvāsehi devehi. Suddhāvāse cāhaṃ, sārīputta, deve saṃsareyyaṃ, nayimaṃ lokaṃ punarāgaccheyyaṃ.

“Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino – ‘upapattiyā suddhī’ti. Na kho pana sā, sārīputta, upapatti sulabharūpā yā mayā anupapannapubbā iminā dīghena addhunā, aññatra suddhāvāsehi devehi. Suddhāvāse cāhaṃ, sārīputta, deve upapajjeyyaṃ, nayimaṃ lokaṃ punarāgaccheyyaṃ.

“Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino – ‘āvāsena suddhī’ti. Na kho pana so, sārīputta, āvāso sulabharūpo yo mayā anāvutṭhapubbo [anāvutṭhapubbo (sī. pī.)] iminā dīghena addhunā, aññatra suddhāvāsehi devehi. Suddhāvāse cāhaṃ, sārīputta, deve āvaseyyaṃ, nayimaṃ lokaṃ punarāgaccheyyaṃ.

“Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino – ‘yaññena suddhī’ti. Na kho pana so, sārīputta, yañño sulabharūpo yo mayā ayitṭhapubbo iminā dīghena addhunā, tañca kho rañña vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

“Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino – ‘aggiparicariyāya suddhī’ti. Na kho pana so, sārīputta, aggi sulabharūpo yo mayā aparicinnapubbo iminā dīghena addhunā, tañca kho rañña vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

**161.** “Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino – ‘yāvadevāyaṃ bhavaṃ puriso daharo hoti yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā tāvadeva paramena paññāveyyattiyena samannāgato hoti. Yato ca kho ayaṃ bhavaṃ puriso jinno hoti vuddho mahallako addhagato vayoanuppatto, āsītiko vā nāvutiko vā vassasatiko vā jātiyā, atha tamhā paññāveyyattiyā, parihāyati’ti. Na kho panetaṃ, sārīputta, evaṃ datṭhabbaṃ. Ahaṃ kho pana, sārīputta, etarahi jinno vuddho mahallako addhagato vayoanuppatto, āsītiko me vayo vattati. Idha me assu, sārīputta, cattāro sāvakā vassasatāyukā vassasatajīvino, paramāya satiyā ca gatiyā ca dhitiyā ca samannāgatā paramena ca paññāveyyattiyena. Seyyathāpi, sārīputta, dalhadhammā [dalhadhammo (bahūsu) ṭikā ca moggallānabyākaraṇaṃ ca oloketabbam] dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasireneva tiriyaṃ tālacchāyaṃ atipāteyya, evaṃ adhimattasatimanto evaṃ adhimattagatimanto evaṃ adhimattadhitimanto evaṃ paramena paññāveyyattiyena samannāgatā. Te maṃ catunnaṃ satipaṭṭhānānaṃ upādāyupādāya pañhaṃ puccheyyuṃ, puttṭho puttṭho cāhaṃ tesāṃ byākareyyaṃ, byākatañca me byākatato dhāreyyuṃ, na ca maṃ dutiyakaṃ uttari paṭipuccheyyuṃ. Aññatra asitapītakhāyitasāyitā aññatra uccārapassāvakammā, aññatra niddākilamathapaṭivinodanā apariyādinnaṃyevassa, sārīputta, tathāgatassa dhammadesanā, apariyādinnaṃyevassa tathāgatassa dhammapadabyañjanaṃ, apariyādinnaṃyevassa tathāgatassa pañhapaṭibhānaṃ. Atha me te cattāro sāvakā vassasatāyukā vassasatajīvino vassasatassa accayena kālaṃ kareyyuṃ. Mañcakena cepi maṃ, sārīputta, pariharissatha, nevatti tathāgatassa paññāveyyattiyassa aññathattaṃ. Yaṃ kho taṃ [yaṃ kho panetaṃ (sī.)], sārīputta, sammā vadamāno vadeyya – ‘asammohadhammo satto loka uppanno bahujaṇahitāya bahujaṇasukhāya lokānukampāya

atthāya hitāya sukhāya devamanussāna’nti, mameva taṃ sammā vadamāno vadeyya  
‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya  
atthāya hitāya sukhāya devamanussāna’nti.

**162.** Tena kho pana samayena āyasmā nāgasamālo bhagavato piṭṭhito ṭhito hoti  
bhagavantam bījayamāno. Atha kho āyasmā nāgasamālo bhagavantam etadavoca –  
“acchariyaṃ, bhante, abbhutaṃ, bhante! Api hi me, bhante, imaṃ dhammapariyāyaṃ sutvā  
lomāni haṭṭhāni. Konāmo ayaṃ, bhante, dhammapariyāyo”ti? “Tasmātiha tvam, nāgasamāla,  
imaṃ dhammapariyāyaṃ lomahaṃsanapariyāyo tveva naṃ dhārehi”ti.

Idamavoca bhagavā. Attamano āyasmā nāgasamālo bhagavato bhāsitaṃ abhinandīti.

Mahāsīhanādasuttaṃ niṭṭhitaṃ dutiyaṃ.

### 3. Mahādukkhakkhandhasuttaṃ

**163.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane  
anāthapiṇḍikassa ārāme. Atha kho sambahulā bhikkhū pubbaṇhasamayam nivāsetvā  
pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisimsu. Atha kho tesam bhikkhūnam etadahosi –  
“atippago kho tāva sāvatthiyaṃ piṇḍāya caritum, yaṃ nūna mayaṃ yena aññatitthiyānam  
paribbājakānam ārāmo tenupasaṅkameyyāmā”ti. Atha kho te bhikkhū yena aññatitthiyānam  
paribbājakānam ārāmo tenupasaṅkamimsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi  
saddhiṃ sammodimsu; sammodanīyaṃ katham saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu.  
Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etadavocum – “samaṇo,  
āvuso, gotamo kāmānam pariññaṃ paññapeti, mayampi kāmānam pariññaṃ paññapema;  
samaṇo, āvuso, gotamo rūpānam pariññaṃ paññapeti, mayampi rūpānam pariññaṃ  
paññapema; samaṇo, āvuso, gotamo vedanānam pariññaṃ paññapeti, mayampi vedanānam  
pariññaṃ paññapema; idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇam  
samaṇassa vā gotamassa amhākaṃ vā – yadidaṃ dhammadesanāya vā dhammadesanaṃ,  
anusāsaniyā vā anusāsani’nti? Atha kho te bhikkhū tesam aññatitthiyānam paribbājakānam  
bhāsitaṃ neva abhinandimsu, nappaṭikkosimsu; anabhinanditvā appaṭikkositvā utthāyāsanaṃ  
pakkamimsu – “bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā”ti.

**164.** Atha kho te bhikkhū sāvatthiyaṃ piṇḍāya caritvā pacchābhattam  
piṇḍapāṭapaṭikkantā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam  
abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam  
etadavocum – “idha mayaṃ, bhante, pubbaṇhasamayam nivāsetvā pattacīvaramādāya  
sāvatthiṃ piṇḍāya pāvisimha. Tesam no, bhante, amhākaṃ etadahosi – ‘atippago kho tāva  
sāvatthiyaṃ piṇḍāya caritum, yaṃ nūna mayaṃ yena aññatitthiyānam paribbājakānam ārāmo  
tenupasaṅkameyyāmā’ti. Atha kho mayaṃ, bhante, yena aññatitthiyānam paribbājakānam  
ārāmo tenupasaṅkamimha; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ  
sammodimha; sammodanīyaṃ katham saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimha.  
Ekamantaṃ nisinne kho amhe, bhante, te aññatitthiyā paribbājakā etadavocum – ‘samaṇo,  
āvuso, gotamo kāmānam pariññaṃ paññapeti, mayampi kāmānam pariññaṃ paññapema.  
Samaṇo, āvuso, gotamo rūpānam pariññaṃ paññapeti, mayampi rūpānam pariññaṃ  
paññapema. Samaṇo, āvuso, gotamo vedanānam pariññaṃ paññapeti, mayampi vedanānam  
pariññaṃ paññapema. Idha no, āvuso, ko viseso, ko adhippayāso, kiṃ  
nānākaraṇam samaṇassa vā gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā  
dhammadesanaṃ anusāsaniyā vā anusāsani’nti. Atha kho mayaṃ, bhante, tesam  
aññatitthiyānam paribbājakānam bhāsitaṃ neva abhinandimha, nappaṭikkosimha;  
anabhinanditvā appaṭikkositvā utthāyāsanaṃ pakkamimha – ‘bhagavato santike etassa  
bhāsitassa atthaṃ ājānissāmā’”ti.

**165.** “Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā – ‘ko panāvuso, kāmānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko rūpānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ? Ko vedanānaṃ assādo, ko ādīnavo, kiṃ nissaraṇa’nti? Evaṃ puttā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariṇca vighātaṃ āpajjissanti. Taṃ kissa hetu? Yathā taṃ, bhikkhave, avisayasmim. Nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā, ito vā pana sutvā.

**166.** “Ko ca, bhikkhave, kāmānaṃ assādo? Pañcime, bhikkhave, kāmagaṇā. Katame pañca? Cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā ... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, bhikkhave, pañca kāmagaṇā. Yaṃ kho, bhikkhave, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ kāmānaṃ assādo.

**167.** “Ko ca, bhikkhave, kāmānaṃ ādīnavo? Idha, bhikkhave, kulaputto yena sippatthānena jīvikāṃ kappeti – yadi muddāya yadi gaṇanāya yadi saṅkhānena [saṅkhāya (ka.)] yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena – sītassa purakkhato uñhassa purakkhato ḍaṃsamakasavātātapasārimsapapasamphassehi rissamāno [īrayamāno (ka.), samphassamāno (cūḷani. khaggavisāṇasutta 136)] khuppipāsāya mīyamāno; ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Tassa ce, bhikkhave, kulaputtassa evaṃ utthahato ghaṭato vāyamato te bhogā nābhiniṭṭhanti. So socati kilamati paridevati urattāḷiṃ kandati, sammohaṃ āpajjati – ‘moghaṃ vata me utthānaṃ, aphalo vata me vāyāmo’ti. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Tassa ce, bhikkhave, kulaputtassa evaṃ utthahato ghaṭato vāyamato te bhogā abhinipphajjanti. So tesāṃ bhogānaṃ ārakkhādhikaraṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti – ‘kinti me bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi daheyya, na udakaṃ vaheyya [vāheyya (ka.)], na appiyā dāyādā hareyyu’nti. Tassa evaṃ ārakkhato gopayato te bhoge rājāno vā haranti, corā vā haranti, aggi vā dahati, udakaṃ vā vahati, appiyā vā dāyādā haranti. So socati kilamati paridevati urattāḷiṃ kandati, sammohaṃ āpajjati – ‘yampi me ahosi tampi no natthi’ti. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

**168.** “Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttana vivadati, puttapi mātārā vivadati, pitāpi puttana vivadati, puttapi pitarā vivadati, bhātāpi bhātārā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātārā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādāpannā aññamaññaṃ pañhihi upakkamanti, leḍḍhihi upakkamanti, daṇḍehi upakkamanti, satthehi upakkamanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, ubhatobyūḷhaṃ saṅgāmaṃ pakkhandanti usūsupi khippamānesu, sattīsipi khippamānāsu, asīsipi vijjotalantesu. Te tattha

usūhipi vijjhanti, sattiyāpi vijjhanti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, addāvalepanā [aṭṭāvalepanā (syā. ka.)] upakāriyo pakkhandanti usūsupi khippamānesu, sattīsupi khippamānāsu, asīsupi vijjotalantesu. Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, chakaṇakāyapi [pakatthiyāpi (sī.)] osiñcanti, abhivaggenapi omaddanti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

**169.** “Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu sandhimpī chindanti, nillopampi haranti, ekāgārikampi karonti, paripanthepi tiṭṭhanti, paradāraṃpi gacchanti. Tameṇaṃ rājāno gahetvā vividhā kammakāraṇā karenti – kasāhipi tālenti, vetthehipi tālenti, aḍḍhadāṇḍakehipi tālenti; hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti; bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baḷisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpentī, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu kāyena duccaritaṃ caranti, vācāya duccaritaṃ caranti, manasā duccaritaṃ caranti. Te kāyena duccaritaṃ caritvā, vācāya duccaritaṃ caritvā, manasā duccaritaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Ayampi, bhikkhave, kāmānaṃ ādīnavo samparāyiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

**170.** “Kiñca, bhikkhave, kāmānaṃ nissaraṇaṃ? Yo kho, bhikkhave, kāmesu chandarāgavinayo chandarāgappahānaṃ – idaṃ kāmānaṃ nissaraṇaṃ.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ nappajānanti te vata sāmaṃ vā kāme parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme parijānissatīti – netamā ṭhānaṃ vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessantntti yathā paṭipanno kāme parijānissatīti – ṭhānametaṃ vijjati.

**171.** “Ko ca, bhikkhave, rūpānaṃ assādo? Seyyathāpi, bhikkhave, khattiyakaññā vā brāhmaṇakaññā vā gahapatikaññā vā pannarasavassuddesikā vā soḷasavassuddesikā vā, nātidīghā nātirassā nātikisā nātiṭhulā nātikālī nāccodātā paramā sā, bhikkhave, tasmim samaye subhā vaṇṇanibhātī? ‘Evaṃ, bhante’. Yaṃ kho, bhikkhave, subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ rūpānaṃ assādo.

“Ko ca, bhikkhave, rūpānaṃ ādīnavo? Idha, bhikkhave, tameva bhaginiṃ passeyya aparena samayena āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jiṇṇaṃ gopānasivaṇkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantiṃ āturaṃ gatayobbanamā khaṇḍadantaṃ [khaṇḍadantiṃ (sī. pī.)] palitakesaṃ [palitakesiṃ], vilūnaṃ

khalitasiraṃ valinaṃ tilakāhatagattaṃ [tilakāhatagattim (bahūsu) aṭṭhakathā tīkā oloketabbā]. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavao pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnavao.

“Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya ābādhikaṃ dukkhiṭaṃ bālāhagilānaṃ, sake muttakarīse palipannaṃ semānaṃ [seyyamānaṃ (ka.)], aññehi vuṭṭhāpiyamānaṃ, aññehi saṃvesiyamānaṃ. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavao pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnavao.

**172.** “Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ – ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātaṃ vinīlakaṃ vipubbakajātaṃ. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavao pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnavao.

“Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ – kākehi vā khajjamānaṃ, kulalehi vā khajjamānaṃ, gijjhehi vā khajjamānaṃ, kaṅkehi vā khajjamānaṃ, sunakhehi vā khajjamānaṃ, byagghehi vā khajjamānaṃ, dīpīhi vā khajjamānaṃ, siṅgālehi vā khajjamānaṃ, vividhehi vā pāṇakajātehi khajjamānaṃ. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavao pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnavao.

“Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ – aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ, aṭṭhikasaṅkhalikaṃ nimāṃsalohitamakkhiṭaṃ nhārusambandhaṃ, aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ, aṭṭhikāni apagatasambandhāni disāvidisāvikkhittāni – aññena hatthaṭṭhikaṃ, aññena pādaṭṭhikaṃ, aññena goppakaṭṭhikaṃ, aññena jaṅghaṭṭhikaṃ, aññena ūruṭṭhikaṃ, aññena kaṭṭhikaṃ, aññena phāsukaṭṭhikaṃ, aññena pitṭhiṭṭhikaṃ, aññena khandhaṭṭhikaṃ, aññena gīvāṭṭhikaṃ, aññena hanukaṭṭhikaṃ, aññena dantaṭṭhikaṃ, aññena sīsakaṭṭhikaṃ. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavao pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnavao.

“Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ – aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni, aṭṭhikāni puñjakitāni terovassikāni, aṭṭhikāni pūtīni cuṇṇakajātāni. Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavao pātubhūtoti? ‘Evaṃ, bhante’. Ayampi, bhikkhave, rūpānaṃ ādīnavao.

“Kiñca, bhikkhave, rūpānaṃ nissaraṇaṃ? Yo, bhikkhave, rūpesu chandarāgavinayo chandarāgappahānaṃ – idaṃ rūpānaṃ nissaraṇaṃ.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ nappajānanti te vata sāmā vā rūpe pari jānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe pari jānissatīti – netam ṭhānaṃ vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ pajānanti te vata sāmā vā rūpe pari jānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe pari jānissatīti – ṭhānametaṃ vijjati.

**173.** “Ko ca, bhikkhave, vedanānaṃ assādo? Idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Yasmiṃ samaye, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati, neva tasmīṃ samaye attabyābādhāyapi ceteti, na parabyābādhāyapi

ceteti, na ubhayabyābādhāyapi ceteti; abyābajjhaṃyeva tasmim samaye vedanaṃ vedeti. Abyābajjhapaṃamāhaṃ, bhikkhave, vedanānaṃ assādaṃ vadāmi.

“Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati...pe... yasmim samaye, bhikkhave, bhikkhu pītiyā ca virāgā, upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati...pe... yasmim samaye, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, neva tasmim samaye attabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti; abyābajjhaṃyeva tasmim samaye vedanaṃ vedeti. Abyābajjhapaṃamāhaṃ, bhikkhave, vedanānaṃ assādaṃ vadāmi.

**174.** “Ko ca, bhikkhave, vedanānaṃ ādīnava? Yaṃ, bhikkhave, vedanā aniccā dukkhā vipariṇāmadhammā – ayaṃ vedanānaṃ ādīnava.

“Kiñca, bhikkhave, vedanānaṃ nissaraṇaṃ? Yo, bhikkhave, vedanāsu chandarāgavinayo, chandarāgappahānaṃ – idaṃ vedanānaṃ nissaraṇaṃ.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ nappajānanti, te vata sāmaṃ vā vedanaṃ parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanaṃ parijānissatīti – netam tñānaṃ vijjati. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ pajānanti te vata sāmaṃ vā vedanaṃ parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanaṃ parijānissatīti – tñānametaṃ vijjati”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahādukkhakkhandhasuttaṃ niṭṭhitaṃ tatiyaṃ.

#### 4. Cūḷadukkhakkhandhasuttaṃ

**175.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmim nigrodhārāme. Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ etadavoca – “dīgharattāhaṃ, bhante, bhagavatā evaṃ dhammaṃ desitaṃ ājānāmi – ‘lobho cittassa upakkilesa, doso cittassa upakkilesa, moho cittassa upakkilesa’ti. Evañcāhaṃ [evampāhaṃ (ka.)], bhante, bhagavatā dhammaṃ desitaṃ ājānāmi – ‘lobho cittassa upakkilesa, doso cittassa upakkilesa, moho cittassa upakkilesa’ti. Atha ca pana me ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhanti. Tassa mayhaṃ, bhante, evaṃ hoti – ‘kosu nāma me dhammo ajjhataṃ appahīno yena me ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhanti’”ti.

**176.** “So eva kho te, mahānāma, dhammo ajjhataṃ appahīno yena te ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhanti. So ca hi te, mahānāma, dhammo ajjhataṃ pahīno abhaviṣsa, na tvaṃ agāraṃ ajjhāvasēyyāsi, na kāme paribhuñjēyyāsi. Yasmā ca kho te, mahānāma, so eva dhammo ajjhataṃ appahīno tasmā tvaṃ agāraṃ ajjhāvasasi, kāme paribhuñjasi.

177. “Appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo [bahupāyāsā (sī. syā. pī.)] ettha bhiyyo’ti – iti cepi, mahānāma, ariyasāvakassa yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca [sova (ka.)] aññatreva kāmehi aññatra akusalehi dhammehi pītisukhaṃ nādhigacchati, aññaṃ vā tato santataraṃ; atha kho so neva tāva anāvaṭṭi kāmesu hoti. Yato ca kho, mahānāma, ariyasāvakassa ‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti – evametam yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ; atha kho so anāvaṭṭi kāmesu hoti.

“Mayhampi kho, mahānāma, pubbeva sambodhā, anabhisambuddhassa bodhisattasseva sato, ‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti – evametam yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukhaṃ nājjhagamaṃ, aññaṃ vā tato santataraṃ; atha khvāhaṃ neva tāva anāvaṭṭi kāmesu paccaññāsim. Yato ca kho me, mahānāma, ‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti – evametam yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ahosi, so ca [sova (ka.)] aññatreva kāmehi aññatra akusalehi dhammehi pītisukhaṃ ajjhagamaṃ, aññaṃ vā tato santataraṃ; athāhaṃ anāvaṭṭi kāmesu paccaññāsim.

178. “Ko ca, mahānāma, kāmānaṃ assādo? Pañcime, mahānāma, kāmagaṇā. Katame pañca? Cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā; sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, mahānāma, pañca kāmagaṇā. Yaṃ kho, mahānāma, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ – ayaṃ kāmānaṃ assādo.

“Ko ca, mahānāma, kāmānaṃ ādīnavo? Idha, mahānāma, kulaputto yena sippatthānena jīvikaṃ kappeti – yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena, sītassa purakkhato uṇhassa purakkhato ḍaṃsamakasavātātapasarīmsapasamphassehi rissamāno khuppiṇāyā mīyamāno; ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Tassa ce mahānāma kulaputtassa evaṃ utthahato ghaṭato vāyamato te bhogā nābhiniṭṭhanti, so socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati ‘moghaṃ vata me utthānaṃ, aphalo vata me vāyāmo’ti. Ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Tassa ce, mahānāma, kulaputtassa evaṃ utthahato ghaṭato vāyamato te bhogā abhinipphajjanti. So tesam bhogānaṃ ārakkhādhikaraṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti – ‘kinti me bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi daheyya, na udakaṃ vaheyya, na appiyā vā dāyādā hareyyu’nti. Tassa evaṃ ārakkhato gopayato te bhoge rājāno vā haranti, corā vā haranti, aggi vā dahati, udakaṃ vā vahati, appiyā vā dāyādā haranti. So socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati – ‘yampi me ahosi tampi no natthi’ti. Ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, mahānāma, kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttana vivadati, puttapi mātārā vivadati, pitāpi puttana vivadati, puttapi pitarā vivadati, bhātāpi bhātārā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātārā vivadati, sahāyopi sahāyena vivadati. Te tattha kalahaviggahavivādāpannā aññamaññaṃ pāṇīhi upakkamanti, leḍḍūhi upakkamanti,

daṇḍehi upakkamanti, satthehi upakkamanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, ubhatobyūḷhaṃ saṅgāmaṃ pakkhandanti usūsupi khippamānesu, sattīsupi khippamānāsu, asīsupi vijjotalantesu. Te tattha usūhi vijjhanti, sattiyāpi vijjhanti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, addāvalepanā upakāriyo pakkhandanti usūsupi khippamānesu, sattīsupi khippamānāsu, asīsupi vijjotalantesu. Te tattha usūhi vijjhanti, sattiyāpi vijjhanti, chakaṇakāyapi osiṇcanti, abhivaggenapi omaddanti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu sandhimpī chindanti, nillopampi haranti, ekāgārikampi karonti, paripanthepi tiṭṭhanti, paradāraṃpi gacchanti. Tameṇaṃ rājāno gahetvā vividhā kammakāraṇā karenti – kasāhi pi tāḷenti, vetthehi tāḷenti, aḍḍhadāṇḍakehi tāḷenti; hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti; bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baḷisaṃsaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiṇcanti, sunakhehi khādāpentī, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti. Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ. Ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

“Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti. Te kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā, apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Ayampi, mahānāma, kāmānaṃ ādīnava samparāyiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

**179.** “Ekamidāhaṃ, mahānāma, samayaṃ rājagahe viharāmi gijjhakūṭe pabbate. Tena kho pana samayena sambahulā nigaṇṭhā [nigaṇṭhā (syā. ka.)] isigilipasse kālāsīlāyaṃ ubbhaṭṭhakā honti āsanapaṭikkhittā, opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti. Atha khvāhaṃ, mahānāma, sāyanhasamayaṃ paṭisallānā vuṭṭhito yena isigilipasse kālāsīlā yena te nigaṇṭhā tenupasaṅkamim; upasaṅkamitvā te nigaṇṭhe etadavocaṃ – ‘kinnu tumhe, āvuso, nigaṇṭhā ubbhaṭṭhakā āsanapaṭikkhittā, opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayathā’? Evaṃ vutte, mahānāma, te nigaṇṭhā maṃ etadavocaṃ – ‘nigaṇṭho, āvuso, nāṭaputto [nāṭaputto (sī. pī.)] sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti – “carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupatṭhita”nti. So evamāha – “atthi kho vo [atthi kho bho (syā. ka.)], nigaṇṭhā, pubbe pāpakammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjiretha [nijjaretha (sī. syā. pī.)]; yaṃ panettha [mayam panettha (ka.)] etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatiṃ pāpassa kammaṃsa akaraṇaṃ; iti

purāṇānaṃ kammānaṃ tapasā byantibhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo; āyatim anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbam dukkham nijjinnaṃ bhavissatī”ti. Tañca panamhākaṃ ruccati ceva khamati ca, tena camha attamanā”ti.

**180.** “Evaṃ vutte, ahaṃ, mahānāma, te nigaṇṭhe etadavocaṃ – ‘kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – ahuvamheva mayaṃ pubbe na nāhuvamhā’ti? ‘No hidaṃ, āvuso’. ‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – akaramheva mayaṃ pubbe pāpakammaṃ na nākaramhā’ti? ‘No hidaṃ, āvuso’. ‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhā’ti? ‘No hidaṃ, āvuso’. ‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – ettakaṃ vā dukkhaṃ nijjinnaṃ, ettakaṃ vā dukkhaṃ nijjiretabbam, ettakamhi vā dukkhe nijjinne sabbam dukkhaṃ nijjinnaṃ bhavissatī’ti? ‘No hidaṃ, āvuso’. ‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampada’nti? ‘No hidaṃ, āvuso’.

“Iti kira tumhe, āvuso nigaṇṭhā, na jānātha – ahuvamheva mayaṃ pubbe na nāhuvamhāti, na jānātha – akaramheva mayaṃ pubbe pāpakammaṃ na nākaramhāti, na jānātha – evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha – ettakaṃ vā dukkhaṃ nijjinnaṃ, ettakaṃ vā dukkhaṃ nijjiretabbam, ettakamhi vā dukkhe nijjinne sabbam dukkhaṃ nijjinnaṃ bhavissatīti. Na jānātha – diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ. Evaṃ sante, āvuso nigaṇṭhā, ye loke luddā lohitapāṇino kurūrakammantā manussesu paccājātā te nigaṇṭhesu pabbajantī”ti? ‘Na kho, āvuso gotama, sukhena sukhaṃ adhigantabbam, dukkhena kho sukhaṃ adhigantabbam; sukhena cāvuso gotama, sukhaṃ adhigantabbam abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmatā gotamenā”ti.

“Addhāyasmantehi nigaṇṭhehi sahasā appaṭisaṅkhā vācā bhāsītā – na kho, āvuso gotama, sukhena sukhaṃ adhigantabbam, dukkhena kho sukhaṃ adhigantabbam; sukhena cāvuso gotama, sukhaṃ adhigantabbam abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmatā gotamenā”ti. Api ca ahaveva tattha paṭipucchitabbo – ko nu kho āyasmantānaṃ sukhavihāritaro rājā vā māgadho seniyo bimbisāro āyasmā vā gotamo”ti? Addhāvuso gotama, amhehi sahasā appaṭisaṅkhā vācā bhāsītā, na kho, āvuso gotama, sukhena sukhaṃ adhigantabbam, dukkhena kho sukhaṃ adhigantabbam; sukhena cāvuso gotama, sukhaṃ adhigantabbam abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmatā gotamenāti. Api ca tiṭṭhatetaṃ, idānipi mayaṃ āyasmantaṃ gotamaṃ pucchāma – ko nu kho āyasmantānaṃ sukhavihāritaro rājā vā māgadho seniyo bimbisāro āyasmā vā gotamo”ti?

“Tena hāvuso nigaṇṭhā, tumheva tattha paṭipucchissāmi, yathā vo kameyya tathā naṃ byākareyyātha. Taṃ kiṃ maññathāvuso nigaṇṭhā, pahoti rājā māgadho seniyo bimbisāro, aniñjamāno kāyena, abhāsamāno vācam, satta rattindivāni ekantasukhaṃ paṭisaṃvedī viharitu”nti? ‘No hidaṃ, āvuso’.

“Taṃ kiṃ maññathāvuso nigaṇṭhā, pahoti rājā māgadho seniyo bimbisāro, aniñjamāno kāyena, abhāsamāno vācam, cha rattindivāni...pe... pañca rattindivāni... cattāri rattindivāni... tīṇi rattindivāni... dve rattindivāni... ekaṃ rattindivaṃ ekantasukhaṃ paṭisaṃvedī viharitu”nti? ‘No hidaṃ, āvuso’.

“Ahaṃ kho, āvuso nigaṇṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācam, ekaṃ rattindivaṃ ekantasukhaṃ paṭisaṃvedī viharitum. Ahaṃ kho, āvuso nigaṇṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācam, dve rattindivāni... tīṇi rattindivāni... cattāri

rattindivāni... pañca rattindivāni... cha rattindivāni... satta rattindivāni ekantasukhaṃ paṭisaṃvedī viharituṃ. Taṃ kiṃ maññathāvuso nigaṇṭhā, evaṃ sante ko sukhavihāritaro rājā vā māgadho seniyo bimbisāro ahaṃ vā’ti? ‘Evaṃ sante āyasmāva gotamo sukhavihāritaro rañña māgadhenā seniyeṇa bimbisārenā’”ti.

Idamavoca bhagavā. Attamano mahānāmo sakko bhagavato bhāsitaṃ abhinandīti.

Cūḷadukkhakkhandhasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Anumānasuttaṃ

**181.** Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā mahāmoggallāno bhaggesu viharati susumāragire [sumsumāragire (sī. syā. pī.)] bhesakaḷāvane migadāye. Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi – “āvuso, bhikkhavo”ti. “Āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosum. Āyasmā mahāmoggallāno etadavoca –

“Pavāreti cepi, āvuso, bhikkhu – ‘vadantu maṃ āyasmanto, vacanīyomhi āyasmantehī’ti, so ca hoti dubbaco, dovacassakaraṇehi dhammehi samannāgato, akkhamo appadakkhiṇaggāhī anusāsaṇiṃ, atha kho naṃ sabrahmacārī na ceva vattabbaṃ maññanti, na ca anusāsitaṃ maññanti, na ca tasmīṃ puggale vissāsaṃ āpajjitabbaṃ maññanti.

“Katame cāvuso, dovacassakaraṇā dhammā? Idhāvuso, bhikkhu pāpiccho hoti, pāpikānaṃ icchānaṃ vasaṃ gato. Yampāvuso, bhikkhu pāpiccho hoti, pāpikānaṃ icchānaṃ vasaṃ gato – ayampi dhammo dovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu attukkaṃsako hoti paravambhī. Yampāvuso, bhikkhu attukkaṃsako hoti paravambhī – ayampi dhammo dovacassakaraṇo.

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

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

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

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

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

“Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ apasādeti. Yampāvuso, bhikkhu codito codakena codakaṃ apasādeti – ayampi dhammo dovacassakaraṇo.

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

“Puna caparaṃ, āvuso, bhikkhu codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti. Yampāvuso, bhikkhu codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti – ayampi dhammo dovacassakaraṇo.

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

“Puna caparaṃ, āvuso, bhikkhu makkhī hoti paḷāsī. Yampāvuso, bhikkhu makkhī hoti paḷāsī – ayampi dhammo dovacassakaraṇo.

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

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

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

“Puna caparaṃ, āvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī. Yampāvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī – ayampi dhammo dovacassakaraṇo. Ime vuccantāvuso, dovacassakaraṇā dhammā.

**182.** “No cepi, āvuso, bhikkhu pavāreti – ‘vadantu maṃ āyasmanto, vacanīyomhi āyasmantehī’ti, so ca hoti suvaco, sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsanī, atha kho maṃ sabrahmacārī vattabbañceva maññanti, anusāsitaḥṭṭhañca maññanti, tasmiṇca puggale vissāsaṃ āpajjitabbaṃ maññanti.

“Katame cāvuso, sovacassakaraṇā dhammā? Idhāvuso, bhikkhu na pāpiccho hoti, na pāpikānaṃ icchānaṃ vasaṃ gato. Yampāvuso, bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃ gato – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu anattukkamsako hoti aparavambhī. Yampāvuso, bhikkhu anattukkamsako hoti aparavambhī – ayampi dhammo sovacassakaraṇo.

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

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

“Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhahetu abhisāṅgī. Yampāvuso, bhikkhu na kodhano hoti na kodhahetu abhisāṅgī – ayampi dhammo sovacassakaraṇo.

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

“Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ nappaṭippharati. Yampāvuso, bhikkhu codito codakena codakaṃ nappaṭippharati – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ na apasādeti. Yampāvuso, bhikkhu codito codakena codakaṃ na apasādeti – ayampi dhammo sovacassakaraṇo.

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

“Puna caparaṃ, āvuso, bhikkhu codito codakena na aññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti. Yampāvuso, bhikkhu codito codakena na aññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti – ayampi dhammo sovacassakaraṇo.

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

“Puna caparaṃ, āvuso, bhikkhu amakkhī hoti apaḷāsī. Yampāvuso, bhikkhu amakkhī hoti apaḷāsī – ayampi dhammo sovacassakaraṇo.

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

“Puna caparaṃ, āvuso, bhikkhu asaṭṭho hoti amāyāvī. Yampāvuso, bhikkhu asaṭṭho hoti amāyāvī – ayampi dhammo sovacassakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu atthaddho hoti anatimānī. Yampāvuso, bhikkhu atthaddho hoti anatimānī – ayampi dhammo sovacassakaraṇo.

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

**183.** “Tatrāvuso, bhikkhunā attanāva attānaṃ evaṃ anuminitabbaṃ [[anumānitabbaṃ \(sī.\)](#)] – ‘yo khvāyaṃ puggalo pāpiccho, pāpikānaṃ icchānaṃ vasaṃ gato, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ pāpiccho pāpikānaṃ icchānaṃ vasaṃ gato, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘na pāpiccho bhavissāmi, na pāpikānaṃ icchānaṃ vasaṃ gato’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo attukkamsako paravambhī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ attukkamsako paravambhī, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘anattukkamsako bhavissāmi aparavambhī’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo kodhano kodhābhibhūto, ayaṃ me puggalo appiyo amanāpo. Ahañceva kho panassaṃ kodhano kodhābhibhūto, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhābhibhūto’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo kodhano kodhahetu upanāhī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ kodhano kodhahetu upanāhī, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhahetu upanāhī’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo kodhano kodhahetu abhisāṅgī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ kodhano kodhahetu abhisāṅgī, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhahetu abhisāṅgī’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo kodhano kodhasāmantā vācaṃ nicchāretā, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ kodhano kodhasāmantā vācaṃ nicchāretā, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhasāmantā vācaṃ nicchāressāmi’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo codito codakena codakaṃ paṭippharati, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena codakaṃ paṭipphareyyaṃ, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena codakaṃ nappaṭippharissāmi’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo codito codakena codakaṃ apasādeti, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena codakaṃ apasādeyyaṃ, ahaṃpāssaṃ paresaṃ appiyo amanāpo’ti. Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena codakaṃ na apasādessāmi’ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo codito codakena codakassa paccāropeti, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena codakassa paccāropeyyaṃ,

ahaṃpāssaṃ paresaṃ appiyo amanāpo'ti. Evaṃ jānantenāvuso, bhikkhunā 'codito codakena codakassa na paccāropessāmī'ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena aññenaññaṃ paṭicareyyaṃ, bahiddhā kathaṃ apanāmeyyaṃ, kopaṇca dosaṇca appaccayaṇca pātukareyyaṃ, ahaṃpāssaṃ paresaṃ appiyo amanāpo'ti. Evaṃ jānantenāvuso, bhikkhunā 'codito codakena na aññenaññaṃ paṭicarissāmī, na bahiddhā kathaṃ apanāmessāmī, na kopaṇca dosaṇca appaccayaṇca pātukarissāmī'ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo codito codakena apadāne na sampāyati, ayaṃ me puggalo appiyo amanāpo; ahañceva kho pana codito codakena apadāne na sampāyeyyaṃ, ahaṃpāssaṃ paresaṃ appiyo amanāpo'ti. Evaṃ jānantenāvuso, bhikkhunā 'codito codakena apadāne sampāyissāmī'ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo makkhī palāsī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ makkhī palāsī, ahaṃpāssaṃ paresaṃ appiyo amanāpo'ti. Evaṃ jānantenāvuso, bhikkhunā 'amakkhī bhavissāmī apaḷāsī'ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo issukī maccharī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ issukī maccharī, ahaṃpāssaṃ paresaṃ appiyo amanāpo'ti. Evaṃ jānantenāvuso, bhikkhunā 'anissukī bhavissāmī amaccharī'ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo saṭho māyāvī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ saṭho māyāvī, ahaṃpāssaṃ paresaṃ appiyo amanāpo'ti. Evaṃ jānantenāvuso, bhikkhunā 'asaṭho bhavissāmī amāyāvī'ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo thaddho atimānī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ thaddho atimānī, ahaṃpāssaṃ paresaṃ appiyo amanāpo'ti. Evaṃ jānantenāvuso, bhikkhunā 'atthaddho bhavissāmī anatimānī'ti cittaṃ uppādetabbaṃ.

“Yo khvāyaṃ puggalo sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī, ayaṃ me puggalo appiyo amanāpo; ahañceva kho panassaṃ sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī, ahaṃpāssaṃ paresaṃ appiyo amanāpo'ti. Evaṃ jānantenāvuso, bhikkhunā 'asandiṭṭhiparāmāsī bhavissāmī anādhānaggāhī suppaṭinissaggī'ti cittaṃ uppādetabbaṃ.

**184.** “Tatrāvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kim nu khomhi pāpiccho, pāpikānaṃ icchānaṃ vasaṃ gato'ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘pāpiccho khomhi, pāpikānaṃ icchānaṃ vasaṃ gato'ti, tenāvuso, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘na khomhi pāpiccho, na pāpikānaṃ icchānaṃ vasaṃ gato'ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kim nu khomhi attukkaṃsako paravambhī'ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘attukkaṃsako khomhi paravambhī'ti, tenāvuso, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘anattukkaṃsako khomhi aparavambhī'ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kim nu khomhi kodhano kodhābhībhūto'ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘kodhano khomhi kodhābhībhūto'ti, tenāvuso, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ

jānāti – ‘na khomhi kodhano kodhābhībhūto’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi kodhano kodhahetu upanāhi’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘kodhano khomhi kodhahetu upanāhi’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘na khomhi kodhano kodhahetu upanāhi’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi kodhano kodhahetu abhisāṅgi’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘kodhano khomhi kodhahetu abhisāṅgi’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘na khomhi kodhano kodhahetu abhisāṅgi’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi kodhano kodhasāmantā vācaṃ nicchāretā’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘kodhano khomhi kodhasāmantā vācaṃ nicchāretā’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘na khomhi kodhano kodhasāmantā vācaṃ nicchāretā’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi codito codakena codakaṃ paṭippharāmi’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘codito khomhi codakena codakaṃ paṭippharāmi’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena codakaṃ nappatippharāmi’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi codito codakena codakaṃ apasādemī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘codito khomhi codakena codakaṃ apasādemī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena codakaṃ na apasādemī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi codito codakena codakassa paccāropemī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena codakassa paccāropemī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena codakassa na paccāropemī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ – ‘kiṃ nu khomhi codito codakena aññenāññaṃ paṭicarāmi, bahiddhā kathaṃ apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena aññenāññaṃ paṭicarāmi, bahiddhā kathaṃ apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ

akusalānaṃ dhammānaṃ pahānāya vāyāmitabbhaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena na aññenaññaṃ paṭicarāmi, na bahiddhā kathaṃ apanāmemi, na kopaṇa dosaṇa appaccayaṇa pātukaromī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbhaṃ – ‘kim nu khomhi codito codakena apadāne na sampāyāmī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena apadāne na sampāyāmī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbhaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘codito khomhi codakena apadāne sampāyāmī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbhaṃ – ‘kim nu khomhi makkhī paḷāsī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘makkhī khomhi paḷāsī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbhaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘amakkhī khomhi apaḷāsī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbhaṃ – ‘kim nu khomhi issukī maccharī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘issukī khomhi maccharī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbhaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘anissukī khomhi amaccharī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbhaṃ – ‘kim nu khomhi saṭho māyāvī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘saṭho khomhi māyāvī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbhaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘asaṭho khomhi amāyāvī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbhaṃ – ‘kim nu khomhi thaddho atimānī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘thaddho khomhi atimānī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbhaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘atthaddho khomhi anatimānī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbhaṃ – ‘kim nu khomhi sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī’ti? Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘sandiṭṭhiparāmāsī khomhi ādhānaggāhī duppaṭinissaggī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbhaṃ. Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti – ‘asandiṭṭhiparāmāsī khomhi anādhānaggāhī suppaṭinissaggī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

“Sace, āvuso, bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme appahīne attani samanupassati, tenāvuso, bhikkhunā sabbesaṃmyeva imesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbhaṃ. Sace panāvuso, bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme pahīne attani samanupassati, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ, ahorattānusikkhinā kusalesu dhammesu.

“Seyyathāpi, āvuso, itthī vā puriso vā, daharo yuvā maṇḍanajātiko, ādāse vā parisuddhe pariyodāte, acche vā udakapatte, sakaṃ mukhanimittaṃ paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamaṭi; no ce tattha passati rajaṃ vā aṅgaṇaṃ vā, teneva attamano hoti – ‘lābhā vata me, parisuddhaṃ vata me’ti. Evameva kho, āvuso, sace bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme appahīne attani samanupassati, tenāvuso, bhikkhunā sabbesaṃyeva imesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ. Sace panāvuso, bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme pahīne attani samanupassati, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ, ahorattānusikkhinā kusalesu dhammesū”ti.

Idamavocāysmā mahāmoggallāno. Attamanā te bhikkhū āyasmato mahāmoggallānassa bhāsitaṃ abhinandunti.

Anumānasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Cetokhilasuttaṃ

**185.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosun. Bhagavā etadavoca –

“Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā appahīnā, pañca cetasovinibandhā [cetasovinibaddhā (sī.), cetovinibaddhā (sāratthadīpanīṭikā)] asamucchinnā, so vatimasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatīti – netam ṭhānaṃ vijjati.

“Katamāssa pañca cetokhilā appahīnā honti? Idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo appahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu dhamme kaṅkhati vicikicchati nādhimuccati na sampasīdati...pe... evamassāyaṃ dutiyo cetokhilo appahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu saṅghe kaṅkhati vicikicchati nādhimuccati na sampasīdati...pe... evamassāyaṃ tatiyo cetokhilo appahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, bhikkhave, bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetokhilo appahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto. Yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamaṃ cetokhilo appahīno hoti. Imāssa pañca cetokhilā appahīnā honti.

**186.** “Katamāssa pañca cetasovinibandhā asamucchinnā honti? Idha, bhikkhave, bhikkhu kāme avītarāgo [avigatarāgo (katthaci)] hoti avigatacchando avigatapemo avigatapipāso avigataparīlāho avigatataṇho. Yo so, bhikkhave, bhikkhu kāme avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparīlāho avigatataṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya

anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho asamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu kāye avītarāgo hoti...pe... evamassāyaṃ dutiyo cetasovinibandho asamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu rūpe avītarāgo hoti...pe... evamassāyaṃ tatiyo cetasovinibandho asamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Yo so, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetasovinibandho asamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Yo so, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetasovinibandho asamucchinno hoti. Imāssa pañca cetasovinibandhā asamucchinnā honti.

“Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā appahīnā, ime pañca cetasovinibandhā asamucchinnā, so vatimasmim dhammavinaye vuddhim virūḷhim vepullaṃ āpajjissatīti – netam ṭhānaṃ vijjati.

**187.** “Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā pahīnā, pañca cetasovinibandhā susamucchinnā, so vatimasmim dhammavinaye vuddhim virūḷhim vepullaṃ āpajjissatīti – ṭhānametaṃ vijjati.

“Katamāssa pañca cetokhilā pahīnā honti? Idha, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati. Yo so, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo pahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu dhamme na kaṅkhati na vicikicchati adhimuccati sampasīdati...pe... evamassāyaṃ dutiyo cetokhilo pahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu saṅghe na kaṅkhati na vicikicchati adhimuccati sampasīdati...pe... evamassāyaṃ tatiyo cetokhilo pahīno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu sikkhāya na kaṅkhati na vicikicchati adhimuccati sampasīdati...pe... evamassāyaṃ catuttho cetokhilo pahīno hoti.

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

**188.** “Katamāssa pañca cetasovinibandhā susamucchinnā honti? Idha, bhikkhave, bhikkhu kāme vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho

vigatataṇho. Yo so, bhikkhave, bhikkhu kāme vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho susamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu kāye vītarāgo hoti...pe... rūpe vītarāgo hoti...pe... na yāvadatthaṃ udarāvadehakaṃ bhuñjītvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Yo so, bhikkhave, bhikkhu na yāvadatthaṃ udarāvadehakaṃ bhuñjītvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetasovinibandho susamucchinno hoti.

“Puna caparaṃ, bhikkhave, bhikkhu na aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti. Yo so, bhikkhave, bhikkhu na aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetasovinibandho susamucchinno hoti. Imāssa pañca cetasovinibandhā susamucchinā honti.

“Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā pahīnā, ime pañca cetasovinibandhā susamucchinā, so vatimasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissatīti – thānametaṃ vijjati.

**189.** “So chandasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cittasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, ussoḷhīyeva pañcamī. Sa kho so, bhikkhave, evaṃ ussoḷhīpannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni atṭha vā dasa vā dvādasa vā. Tānassu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni. Kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya – ‘aho vatime kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyu’nti. Atha kho bhābāva te kukkuṭapotaḥ pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Evameva kho, bhikkhave, evaṃ ussoḷhīpannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāyā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cetokhilasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Vanapatthasuttaṃ

**190.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “vanapatthapariyāyaṃ vo, bhikkhave, desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

**191.** “Idha, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitaṇca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattaṇca anuttaraṃ yogakkhemam nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā –

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi, tassa me imaṃ vanapatthaṃ upanissāya viharato anupatthitā ceva sati na upatthāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchantī’ti. Tena, bhikkhave, bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā tamhā vanapatthā pakkamitabbaṃ, na vatthabbaṃ.

**192.** “Idha pana, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupatthitā ceva sati na upatthāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi. Tassa me imaṃ vanapatthaṃ upanissāya viharato anupatthitā ceva sati na upatthāti asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito na piṇḍapātahetu...pe... na senāsanahetu...pe... na gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito. Atha ca pana me imaṃ vanapatthaṃ upanissāya viharato anupatthitā ceva sati na upatthāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi’ti. Tena, bhikkhave, bhikkhunā saṅkhāpi tamhā vanapatthā pakkamitabbaṃ, na vatthabbaṃ.

**193.** “Idha pana, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupatthitā ceva sati upatthāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi. Tassa me imaṃ vanapatthaṃ upanissāya viharato anupatthitā ceva sati upatthāti asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātahetu...pe... na senāsanahetu...pe... na gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito. Atha ca pana me imaṃ vanapatthaṃ upanissāya viharato anupatthitā ceva sati upatthāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi’ti. Tena, bhikkhave, bhikkhunā saṅkhāpi tasmim vanapatthe vatthabbaṃ, na pakkamitabbaṃ.

**194.** “Idha pana, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati. Tassa taṃ vanapatthaṃ upanissāya viharato anupatthitā ceva sati upatthāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi. Tassa me imaṃ vanapatthaṃ upanissāya viharato

anupaṭṭhitā ceva sati upaṭṭhāti asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchantī’ti. Tena, bhikkhave, bhikkhunā yāvajīvampi tasmim vanapatthe vatthabbaṃ, na pakkamitabbaṃ.

**195.** “Idha, bhikkhave, bhikkhu aññataram gāmaṃ upanissāya viharati ...pe... aññataram nigamaṃ upanissāya viharati...pe... aññataram nagaram upanissāya viharati...pe... aññataram janapadaṃ upanissāya viharati...pe... aññataram puggalaṃ upanissāya viharati. Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchantī’ti. Tena, bhikkhave, bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā so puggalo anāpucchā pakkamitabbaṃ, nānubandhitabbo.

**196.** “Idha pana, bhikkhave, bhikkhu aññataram puggalaṃ upanissāya viharati. Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Na kho panāhaṃ cīvarahetu agāasmā anagāriyam pabbajito, na piṇḍapātaheṭu...pe... na senāsanahetu...pe... na gilānappaccayabhesajjaparikkhāraheṭu agāasmā anagāriyam pabbajito. Atha ca pana me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi’ti. Tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo āpucchā pakkamitabbaṃ, nānubandhitabbo.

**197.** “Idha pana, bhikkhave, bhikkhu aññataram puggalaṃ upanissāya viharati. Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ – ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā

– te kasirena samudāgacchanti. Na kho panāhaṃ cīvarahetu agāasmā anagāriyaṃ pabbajito, na piṇḍapātahetu...pe... na senāsanahetu...pe... na gilānappaccayabhesajjaparikkhārahetu agāasmā anagāriyaṃ pabbajito. Atha ca pana me imaṃ puggalaṃ upanissāya viharato anupatthitā ceva sati upatthāti, asamāhitaṇca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṇca anuttaraṃ yogakkhemaṃ anupāpuṇāmi’ti. Tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo anubandhitabbo, na pakkamitabbam.

**198.** “Idha pana, bhikkhave, bhikkhu aññataraṃ puggalaṃ upanissāya viharati. Tassa taṃ puggalaṃ upanissāya viharato anupatthitā ceva sati upatthāti, asamāhitaṇca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṇca anuttaraṃ yogakkhemaṃ anupāpuṇāti. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam – ‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupatthitā ceva sati upatthāti, asamāhitaṇca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṇca anuttaraṃ yogakkhemaṃ anupāpuṇāmi. Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā – cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā – te appakasirena samudāgacchanti’ti. Tena, bhikkhave, bhikkhunā yāvajīvampi so puggalo anubandhitabbo, na pakkamitabbam, api panujjamānenapī’ti [api paṇujjamānenāti (?)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Vanapatthasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Madhupiṇḍikasuttaṃ

**199.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthum piṇḍāya pāvisi. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapatikkanto yena mahāvanaṃ tenupasaṅkami divāvihārāya. Mahāvanaṃ ajjhogāhetvā beluvalatthikāya mūle divāvihāraṃ nisīdi. Daṇḍapāṇipi kho sakko jaṅghāvihāraṃ [jaṅghāvihāraṃ (ka.)] anucaṅkamamāno anuvicaramāno yena mahāvanaṃ tenupasaṅkami. Mahāvanaṃ ajjhogāhetvā yena beluvalatthikā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ atthāsi. Ekamantaṃ tthito kho daṇḍapāṇi sakko bhagavantaṃ etadavoca – “kiṃvādī samaṇo kimakkhāyī’ti? “Yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyaṃ pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathiṃ chinna-kukkuccaṃ bhavābhava vītataṇhaṃ saññā nānuseṇti – evaṃvādī kho ahaṃ, āvuso, evamakkhāyī’ti.

“Evaṃ vutte daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāletvā, tivisākhāṃ nalāṭikaṃ nalāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmi.

**200.** Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena nigrodhārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “idhāhaṃ, bhikkhave, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthum piṇḍāya pāvisiṃ. Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapatikkanto yena mahāvanaṃ tenupasaṅkamiṃ divāvihārāya. Mahāvanaṃ ajjhogāhetvā beluvalatthikāya mūle divāvihāraṃ nisīdiṃ. Daṇḍapāṇipi kho, bhikkhave, sakko jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanaṃ tenupasaṅkami. Mahāvanaṃ ajjhogāhetvā yena beluvalatthikā yena ahaṃ tenupasaṅkami; upasaṅkamitvā mayā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ atthāsi.

Ekamantaṃ t̥ito kho, bhikkhave, daṇḍapāṇi sakko maṃ etadavoca – ‘kiṃvādī samaṇo kimakkhāyī’ti?

“Evaṃ vutte ahaṃ, bhikkhave, daṇḍapāṇiṃ sakkaṃ etadavocaṃ – yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathiṃ chinna-kukkuccaṃ bhavābhavā vītataṇhaṃ saññā nānuseṇti – evaṃvādī kho ahaṃ, āvuso, evamakkhāyī’ti. “Evaṃ vutte bhikkhave, daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāletvā, tivisaṃkhaṃ nalāṭikaṃ nalāṭe vutṭhāpetvā daṇḍamolubbha pakkāmi’ti.

**201.** Evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca – “kiṃvādī pana, bhante, bhagavā sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati? Kathaṃca pana, bhante, bhagavantaṃ kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathiṃ chinna-kukkuccaṃ bhavābhavā vītataṇhaṃ saññā nānuseṇti’ti? “Yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ, esevanto paṭighānusayānaṃ, esevanto diṭṭhānusayānaṃ, esevanto vicikicchānusayānaṃ, esevanto mānānusayānaṃ, esevanto bhavarāgānusayānaṃ, esevanto avijjānusayānaṃ, esevanto daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuvatvaṃ-pesuñña-musāvādānaṃ. Etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti. Idamavoca bhagavā. Idaṃ vatvāna sugato utṭhāyāsanaṃ vihāraṃ pāvisi.

**202.** Atha kho tesāṃ bhikkhūnaṃ acirapakkantassa bhagavato etadahosi – “idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisīvā, vitthārena atthaṃ avibhajivā, utṭhāyāsanaṃ vihāraṃ pavitt̥ho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthit̥thi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti? Atha kho tesāṃ bhikkhūnaṃ etadahosi – “ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitūṃ. Yaṃnūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ti.

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamim̥su; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodim̥su. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdim̥su. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocaṃ – “idaṃ kho no, āvuso kaccāna, bhagavā saṃkhittena uddesaṃ uddisīvā vitthārena atthaṃ avibhajivā utṭhāyāsanaṃ vihāraṃ pavitt̥ho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti. Tesāṃ no, āvuso kaccāna, amhākaṃ acirapakkantassa bhagavato etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisīvā vitthārena atthaṃ avibhajivā utṭhāyāsanaṃ vihāraṃ pavitt̥ho – “yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti? Tesāṃ no, āvuso kaccāna, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā

saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yaṃnūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ti. Vibhajatāyasmā mahākaccāno’ti.

**203.** “Seyyathāpi, āvuso, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ, atikkamma khandhaṃ, sākāpalāse sāraṃ pariyesitabbaṃ maññeyya; evaṃsāmpadamidaṃ āyasmantānaṃ satthari sammukhābhūte, taṃ bhagavantaṃ atisitvā, amhe etamatthaṃ paṭipucchitabbaṃ maññatha. So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī tathāgato. So ceva panetassa kālo ahosi, yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyātha. Yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā’ti. “Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī tathāgato. So ceva panetassa kālo ahosi, yaṃ bhagavantaṃyeva etamatthaṃ paṭipuccheyyāma. Yathā no bhagavā byākareyya tathā naṃ dhāreyyāma. Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Vibhajatāyasmā mahākaccāno agaruṃ katvā’ti [agarukatvā (sī.), agaruṃkatvā (syā. pī.)]. “Tena hāvuso, suṇātha, sādhuṃ manasikarotha, bhāsissāmī’ti. “Evamāvuso’ti kho te bhikkhū āyasmato mahākaccānassa paccassosum. Āyasmā mahākaccāno etadavoca –

**204.** “Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utṭhāyāsanaṃ vihāraṃ pavatṭho – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ, esevanto rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti, imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi –

“Cakkhuñcāvuso, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuviññeyyesu rūpesu. Sotañcāvuso, paṭicca sadde ca uppajjati sotaviññāṇaṃ...pe... ghāṇañcāvuso, paṭicca gandhe ca uppajjati ghāṇaviññāṇaṃ...pe... jivhañcāvuso, paṭicca rase ca uppajjati jivhaviññāṇaṃ...pe... kāyañcāvuso, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ...pe... manañcāvuso, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu manoviññeyyesu dhammesu.

“So vatāvuso, cakkhusmiṃ sati rūpe sati cakkhuviññāṇe sati phassapaññattiṃ paññāpessatīti – ñāṇametam vijjati. Phassapaññattiyā sati vedanāpaññattiṃ paññāpessatīti – ñāṇametam vijjati. Vedanāpaññattiyā sati saññāpaññattiṃ paññāpessatīti – ñāṇametam vijjati. Saññāpaññattiyā sati vitakkapaññattiṃ paññāpessatīti – ñāṇametam vijjati. Vitakkapaññattiyā sati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīti – ñāṇametam vijjati. So vatāvuso, sotasmim sati sadde sati...pe... ghāṇasmim sati gandhe sati...pe... jivhāya sati rase sati...pe... kāyasmim sati phoṭṭhabbe sati...pe... manasmim sati dhamme sati manoviññāṇe sati phassapaññattiṃ paññāpessatīti – ñāṇametam vijjati. Phassapaññattiyā sati vedanāpaññattiṃ paññāpessatīti – ñāṇametam vijjati. Vedanāpaññattiyā sati saññāpaññattiṃ paññāpessatīti – ñāṇametam vijjati. Saññāpaññattiyā

sati vitakkapaññattiṃ paññāpessatīti – ðhānametaṃ vijjati. Vitakkapaññattiyā sati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīti – ðhānametaṃ vijjati.

“So vatāvuso, cakkhusmiṃ asati rūpe asati cakkhuviññāṇe asati phassapaññattiṃ paññāpessatīti – netam ðhānam vijjati. Phassapaññattiyā asati vedanāpaññattiṃ paññāpessatīti – netam ðhānam vijjati. Vedanāpaññattiyā asati saññāpaññattiṃ paññāpessatīti – netam ðhānam vijjati. Saññāpaññattiyā asati vitakkapaññattiṃ paññāpessatīti – netam ðhānam vijjati. Vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīti – netam ðhānam vijjati. So vatāvuso, sotasmim asati sadde asati...pe... ghānasmim asati gandhe asati...pe... jivhāya asati rase asati...pe... kāyasmim asati phoṭṭhabbe asati...pe... manasmim asati dhamme asati manoviññāṇe asati phassapaññattiṃ paññāpessatīti – netam ðhānam vijjati. Phassapaññattiyā asati vedanāpaññattiṃ paññāpessatīti – netam ðhānam vijjati. Vedanāpaññattiyā asati saññāpaññattiṃ paññāpessatīti – netam ðhānam vijjati. Saññāpaññattiyā asati vitakkapaññattiṃ paññāpessatīti – netam ðhānam vijjati. Vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīti – netam ðhānam vijjati.

“Yam kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittḥo – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ esevanto rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti, imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamyeva upasaṅkamitvā etamatthaṃ paṭipuccheyyātha. Yathā no bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

**205.** Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – “yam kho no, bhante, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittḥo – ‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ...pe... etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti. Tesam no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi – ‘idaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanaṃ vihāraṃ pavittḥo – “yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti. Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ. Esevanto rāgānusayānaṃ, esevanto paṭighānusayānaṃ, esevanto diṭṭhānusayānaṃ, esevanto vicikicchānusayānaṃ, esevanto mānānusayānaṃ, esevanto bhavarāgānusayānaṃ, esevanto avijjānusayānaṃ, esevanto daṇḍādāna-satthādāna-kalaha-viggaha-vivādatuvamtuvaṃ-pesuñña-musāvādānaṃ. Etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti. Ko nu kho imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti? Tesam no, bhante, amhākaṃ etadahosi – ‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum, yaṃnūna mayam yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā’ti. Atha kho mayam, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha. Tesam no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto”ti. “Paṇḍito, bhikkhave, mahākaccāno; mahāpaṇṇo, bhikkhave, mahākaccāno. Maṃ cepi tumhe,

bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākatam. Eso cevetassa attho. Evañca [evameva ca (ka.)] naṃ dhārethā”ti.

Evaṃ vutte āyasmā ānando bhagavantam etadavoca – “seyyathāpi, bhante, puriso jighacchādubbalyapareto madhupiṇḍikaṃ adhigaccheyya, so yato yato sāyeyya, labhetheva sādurasam asecanakam. Evameva kho, bhante, cetaso bhikkhu dabbajātiko, yato yato imassa dhammapariyāyassa paññāya attham upaparikkheyya, labhetheva attamanatam, labhetheva cetaso pasādam. Ko nāmo ayaṃ [ko nāmāyaṃ (syā.)], bhante, dhammapariyāyo”ti?  
“Tasmātiha tvam, ānanda, imaṃ dhammapariyāyaṃ madhupiṇḍikapariyāyo tveva naṃ dhārehi”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Madhupiṇḍikasuttaṃ niṭṭhitam aṭṭhamam.

## 9. Dvedhāvitakkasuttaṃ

**206.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosam. Bhagavā etadavoca –

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘yaṃnūnāhaṃ dvidhā katvā dvidhā katvā vitakke vihareyya’nti. So kho ahaṃ, bhikkhave, yo cāyaṃ kāmavitakko yo ca byāpādavitaṃ yo ca vihiṃsāvitakko – imaṃ ekaṃ bhāgamakāsiṃ; yo cāyaṃ nekkhammavitakko yo ca abyāpādavitaṃ yo ca avihiṃsāvitakko – imaṃ dutiyaṃ bhāgamakāsiṃ.

**207.** “Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati kāmavitakko. So evaṃ pajānāmi – ‘uppanno kho me ayaṃ kāmavitakko. So ca kho attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko’ [anibbānasamvattaniko”ti (?)].  
‘Attabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati; ‘parabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati; ‘ubhayabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati; ‘paññānirodhiko vighātapakkhiko anibbānasamvattaniko’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati. So kho ahaṃ, bhikkhave, uppannuppannaṃ kāmavitakkaṃ pajahameva [atītakālikakiriyāpadāniyeva] vinodameva [atītakālikakiriyāpadāniyeva] byantam eva [byanteva (sī. syā. pī.)] naṃ akāsiṃ.

**208.** “Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati byāpādavitaṃ...pe... uppajjati vihiṃsāvitakko. So evaṃ pajānāmi – ‘uppanno kho me ayaṃ vihiṃsāvitakko. So ca kho attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko’. ‘Attabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati; ‘parabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati; ‘ubhayabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati; ‘paññānirodhiko vighātapakkhiko anibbānasamvattaniko’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati. So kho ahaṃ, bhikkhave, uppannuppannaṃ vihiṃsāvitakkaṃ pajahameva vinodameva byantameva naṃ akāsiṃ.

“Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, tathā tathā nati hoti cetaso. Kāmavitakkaṃ ce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi nekkhammavitakkaṃ, kāmavitakkaṃ bahulamakāsi, tassa taṃ kāmavitakkāya cittaṃ namati.

Byāpādavittakkaṃ ce, bhikkhave...pe... vihiṃsāvitakkaṃ ce, bhikkhave, bhikkhu bahulamanuvittakketi anuvicāreti, pahāsi avihimsāvitakkaṃ, vihiṃsāvitakkaṃ bahulamakāsi, tassa taṃ vihiṃsāvitakkāya cittaṃ namati. Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye kiṭṭhasambādhe gopālako gāvo rakkheyya. So tā gāvo tato tato daṇḍena ākoṭeyya paṭikoṭeyya sannirundheyya sannivāreyya. Taṃ kissa hetu? Passati hi so, bhikkhave, gopālako tatonidānaṃ vadhaṃ vā bandhanaṃ vā jāniṃ vā garahaṃ vā. Evameva kho ahaṃ, bhikkhave, addasaṃ akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

**209.** “Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati nekkhammavitakko. So evaṃ pajānāmi – ‘uppanno kho me ayaṃ nekkhammavitakko. So ca kho nevattabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasaṃvattaniko’. Rattiṃ cepi naṃ, bhikkhave, anuvittakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Divasaṃ cepi naṃ, bhikkhave, anuvittakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Rattindivaṃ cepi naṃ, bhikkhave, anuvittakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Api ca kho me aticiraṃ anuvittakkayato anuvicārayato kāyo kilameyya. Kāye kilante [kilamante (ka.)] cittaṃ ūhaññeyya. Ūhate citte ārā cittaṃ samādhimhāti. So kho ahaṃ, bhikkhave, ajjhataṃ eva cittaṃ saṅṭhapemi sannisādemī ekodiṃ karomi [ekodi karomi (pī.)] samādahāmi. Taṃ kissa hetu? ‘Mā me cittaṃ ūhaññī’ti [ugghāṭīti (syā. ka.), ūhanīti (pī.)].

**210.** “Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati abyāpādavittakko...pe... uppajjati avihimsāvitakko. So evaṃ pajānāmi – ‘uppanno kho me ayaṃ avihimsāvitakko. So ca kho nevattabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasaṃvattaniko’. Rattiṃ cepi naṃ, bhikkhave, anuvittakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Divasaṃ cepi naṃ, bhikkhave, anuvittakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Rattindivaṃ cepi naṃ, bhikkhave, anuvittakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi. Api ca kho me aticiraṃ anuvittakkayato anuvicārayato kāyo kilameyya. Kāye kilante cittaṃ ūhaññeyya. Ūhate citte ārā cittaṃ samādhimhāti. So kho ahaṃ, bhikkhave, ajjhataṃ eva cittaṃ saṅṭhapemi, sannisādemī, ekodiṃ karomi samādahāmi. Taṃ kissa hetu? ‘Mā me cittaṃ ūhaññī’ti.

“Yaññadeva, bhikkhave, bhikkhu bahulamanuvittakketi anuvicāreti, tathā tathā nati hoti cetaso. Nekkhammavitakkañce, bhikkhave, bhikkhu bahulamanuvittakketi anuvicāreti, pahāsi kāmavitakkaṃ, nekkhammavitakkaṃ bahulamakāsi, tassa taṃ nekkhammavitakkāya cittaṃ namati. Abyāpādavittakkañce, bhikkhave...pe... avihimsāvitakkañce, bhikkhave, bhikkhu bahulamanuvittakketi anuvicāreti, pahāsi vihiṃsāvitakkaṃ, vihiṃsāvitakkaṃ bahulamakāsi, tassa taṃ vihiṃsāvitakkāya cittaṃ namati. Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse sabbasassesu gāmantasambhatesu gopālako gāvo rakkheyya, tassa rukkhamaṇḍalatassa vā abbhokāsagatassa vā satikaraṇīyameva hoti – ‘ete [ete (ka.)] gāvo’ti. Evameva kho, bhikkhave, satikaraṇīyameva ahosi – ‘ete dhammā’ti.

**211.** “Āraddhaṃ kho pana me, bhikkhave, vīriyaṃ ahosi asallīnaṃ, upatthitā sati asammuttā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. So kho ahaṃ, bhikkhave, vivicca kāmehi vivicca akusalehi dhammehi savittakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsim. Vittakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avittakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsim. Pītiyā ca virāgā upekkhako ca vihāsim sato ca sampajāno,

sukhañca kāyena paṭisaṃvedesiṃ, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti, tatiyaṃ jhānaṃ upasampajja vihāsiṃ. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati paṭisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.

**212.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tṛṭṭhe āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim. So anekavihiṭaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ, ekampi jātim...pe... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me, bhikkhave, rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

**213.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tṛṭṭhe āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne...pe... ime vata bhonto sattā kāyaduccaritena samannāgatā...pe... iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇṭe suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāmi. Ayaṃ kho me, bhikkhave, rattiyaṃ majjhime yāme dutiyaṃ vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

**214.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tṛṭṭhe āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim. So ‘idaṃ dukkha’nti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsiṃ. ‘Ime āsavā’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavaṃsamudayo’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsiṃ. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha, vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti abbhaññāsiṃ. Ayaṃ kho me, bhikkhave, rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā; avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

**215.** “Seyyathāpi, bhikkhave, araṇṇe pavane mahantaṃ ninnāṃ pallalaṃ. Tameṇa mahāmigaṣaṅgho upanissāya vihareyya. Tassa kocideva puriso uppajjeyya anattakāmo ahitakāmo ayogakkhemakāmo. So yvāssa maggo khemo sovattiko pītigamanīyo taṃ maggaṃ pidaheyya, vivareyya kummaggaṃ, odaheyya okacaraṃ, tṛṭṭheyya okacārikaṃ. Evañhi so, bhikkhave, mahāmigaṣaṅgho apareṇa samayena anayabyasaṇaṃ [\[anayabyasaṇaṃ tanuttaṃ \(sī. syā. pī.\)\]](#) āpajjeyya. Tasseva kho pana, bhikkhave, mahato migasaṅghassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo. So yvāssa maggo khemo sovattiko pītigamanīyo taṃ maggaṃ vivareyya, pidaheyya kummaggaṃ, ūhaneyya okacaraṃ, nāseyya okacārikaṃ. Evañhi so, bhikkhave, mahāmigaṣaṅgho apareṇa samayena vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

“Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya. Ayaṃ cevettha attho – mahantaṃ ninnāṃ pallalanti kho, bhikkhave, kāmānametaṃ adhivacanaṃ. Mahāmigaṣaṅghoti kho, bhikkhave, sattānametaṃ adhivacanaṃ. Puriso anattakāmo ahitakāmo ayogakkhemakāmoti kho, bhikkhave, mārassetāṃ pāpimato adhivacanaṃ. Kummaggoti kho, bhikkhave, atṭṭhaṅgikassetāṃ micchāmaggaṃ adhivacanaṃ, seyyathidaṃ – micchādittṭhiyā micchāsaṅkappassa micchāvācāya micchākammantassa micchājīvaṃsa

micchāvāyāmassa micchāsatiyā micchāsamādhissa. Okacaroti kho, bhikkhave, nandīrāgassetam adhivacanam. Okacārikāti kho, bhikkhave, avijjāyetam adhivacanam. Puriso atthakāmo hitakāmo yogakkhemakāmoti kho, bhikkhave, tathāgatassetam adhivacanam arahato sammāsambuddhassa. Khemo maggo sovathhiko pītigamanīyoti kho, bhikkhave, ariyassetam atthaṅgikassa maggassa adhivacanam, seyyathidaṃ – sammāditthiyā sammāsaṅkappassa sammāvācāya sammākammantassa sammāājīvassa sammāvāyāmassa sammāsatiyā sammāsamādhissa.

“Iti kho, bhikkhave, vivaṭo mayā khemo maggo sovathhiko pītigamanīyo, pihito kummaggo, ūhato okacaro, nāsitā okacārikā. Yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakanāṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. Etāni, bhikkhave, rukkhamaṇi, etāni suññāgārāni; jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsanti”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Dvedhāvitakkasuttaṃ niṭṭhitaṃ navamaṃ.

### 10. Vitakkasaṅṭhānasuttaṃ

**216.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Adhicittamanuyuttena, bhikkhave, bhikkhunā pañca nimittāni kālena kālaṃ manasi kātabbāni. Katamāni pañca? Idha, bhikkhave, bhikkhuno yaṃ nimittam āgamma yaṃ nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittam manasi kātappaṃ kusālūpasamhitam. Tassa tamhā nimittā aññaṃ nimittam manasikaroto kusālūpasamhitam ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhataṃ cittaṃ santiṭṭhati sannisīdati ekodi hoti [\[ekodibhoti \(syā. ka.\)\]](#) samādhīyati. Seyyathāpi, bhikkhave, dakkho palagaṇḍo vā palagaṇḍantevāsī vā sukhumāya āṇiyā olārikaṃ āṇiṃ abhinīhaneyya abhinīhareyya abhinivatteyya [\[abhinivajjeyya \(sī. pī.\)\]](#); evameva kho, bhikkhave, bhikkhuno yaṃ nimittam āgamma yaṃ nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittam manasi kātappaṃ kusālūpasamhitam. Tassa tamhā nimittā aññaṃ nimittam manasikaroto kusālūpasamhitam ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhataṃ cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

**217.** “Tassa ce, bhikkhave, bhikkhuno tamhā nimittā aññaṃ nimittam manasikaroto kusālūpasamhitam uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānaṃ ādīnavo upaparikkhitabbo – ‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti. Tassa tesam vitakkānaṃ ādīnavam upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhataṃ cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Seyyathāpi, bhikkhave, itthi vā puriso vā daharo yuvā maṇḍanakajātiko ahikūnapena vā kukkurakūnapena vā manussakūnapena vā kaṇṭhe āsattena aṭṭiyeyya harāyeyya jiguccheyya; evameva kho, bhikkhave, tassa ce bhikkhuno tamhāpi nimittā aññaṃ nimittam manasikaroto kusālūpasamhitam uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānaṃ ādīnavo upaparikkhitabbo – ‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti. Tassa

tesaṃ vitakkānaṃ ādīnavam upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

**218.** “Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ ādīnavam upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesaṃ vitakkānaṃ asatiāmanasikāro āpajjitabbo. Tassa tesaṃ vitakkānaṃ asatiāmanasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Seyyathāpi, bhikkhave, cakkhumā puriso āpāthagatānaṃ rūpānaṃ adassanakāmo assa; so nimīleyya vā aññena vā apalokeyya. Evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ ādīnavam upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahīyanti te abbattham gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

**219.** “Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ asatiāmanasikāraṃ āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesaṃ vitakkānaṃ vitakkasaṅkhārāsantthānaṃ manasikātabbamaṃ. Tassa tesaṃ vitakkānaṃ vitakkasaṅkhārāsantthānaṃ manasikaroto ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Seyyathāpi, bhikkhave, puriso sīghaṃ gaccheyya. Tassa evamassa – ‘kiṃ nu kho ahaṃ sīghaṃ gacchāmi? Yaṃnūnāhaṃ saṇikaṃ gaccheyya’nti. So saṇikaṃ gaccheyya. Tassa evamassa – ‘kiṃ nu kho ahaṃ saṇikaṃ gacchāmi? Yaṃnūnāhaṃ tiṭṭheyya’nti. So tiṭṭheyya. Tassa evamassa – ‘kiṃ nu kho ahaṃ ṭhito? Yaṃnūnāhaṃ nisīdeyya’nti. So nisīdeyya. Tassa evamassa – ‘kiṃ nu kho ahaṃ nisinno? Yaṃnūnāhaṃ nipajjeyya’nti. So nipajjeyya. Evañhi so, bhikkhave, puriso oḷārikaṃ oḷārikaṃ iriyāpathaṃ abhinivajjetvā [abhinissajjetvā (syā.)] sukhumaṃ sukhumaṃ iriyāpathaṃ kappeyya. Evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ asatiāmanasikāraṃ āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

**220.** “Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārāsantthānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena, bhikkhave, bhikkhunā dantebhidantamādhāya [dante + abhidantaṃ + ādhāyāti ṭikāyaṃ padacchedo, dantebhīti panettha karaṇattho yutto viya dissati] jivhāya tāluṃ āhacca cetasaṃ cittaṃ abhiniggaṇhitabbam abhinippīletabbam abhisantāpetabbam. Tassa dantebhidantamādhāya jivhāya tāluṃ āhacca cetasaṃ cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Seyyathāpi, bhikkhave, balavā puriso dubbalataraṃ purisaṃ sīse vā gale vā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya; evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārāsantthānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena, bhikkhave, bhikkhunā dantebhidantamādhāya jivhāya tāluṃ āhacca cetasaṃ cittaṃ abhiniggaṇhitabbam abhinippīletabbam abhisantāpetabbam. Tassa dantebhidantamādhāya jivhāya tāluṃ āhacca cetasaṃ cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

221. “Yato kho [yato ca kho (syā. ka.)], bhikkhave, bhikkhuno yaṃ nimittaṃ āgamaṃ yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpasamhitāpi ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Tesampi vitakkānaṃ ādinavaṃ upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Tesampi vitakkānaṃ asatiāmanasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Tesampi vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikaroto ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Dantebhidantamādhāya jivhāya tāluṃ āhacca cetasaṃ cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti. Tesam pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. Ayaṃ vuccati, bhikkhave, bhikkhu vasī vitakkapariyāyapathesu. Yaṃ vitakkaṃ ākaṅkhissati taṃ vitakkaṃ vitakkessati, yaṃ vitakkaṃ nākaṅkhissati na taṃ vitakkaṃ vitakkessati. Acchecchi taṇhaṃ, vivattaṃ [vāvattayī (sī. pī.)] saṃyojanaṃ, sammā mānābhisaṃmayā antamakāsi dukkhassā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Vitakkasaṅghānasuttaṃ niṭṭhitaṃ dasamaṃ.

Sīhanādavaggo niṭṭhito dutiyo.

Tassuddānaṃ –

Cūḷasīhanādalomahaṃsavaro, mahācūḷadukkhakkhandhaanumānikasuttaṃ;

Khilapatthamadhupiṇḍikadvidhāvitakka, pañcanimittakathā puna vaggo.

### 3. Opammavaggo

#### 1. Kakacūpamasuttaṃ

222. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā molīyaphagguno bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho viharati. Evaṃ saṃsaṭṭho āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati – sace koci bhikkhu āyasmato molīyaphaggunassa sammukhā tāsāṃ bhikkhunīnaṃ avaṇṇaṃ bhāsati, tenāyasmā molīyaphagguno kupito anattamano adhikaraṇampi karoti. Sace pana koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā āyasmato molīyaphaggunassa avaṇṇaṃ bhāsati, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti. Evaṃ saṃsaṭṭho āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca – “āyasmā, bhante, molīyaphagguno bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho viharati. Evaṃ saṃsaṭṭho, bhante, āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati – sace koci bhikkhu āyasmato molīyaphaggunassa sammukhā tāsāṃ bhikkhunīnaṃ avaṇṇaṃ bhāsati, tenāyasmā molīyaphagguno kupito anattamano adhikaraṇampi karoti. Sace pana koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā āyasmato molīyaphaggunassa avaṇṇaṃ bhāsati, tena tā

bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti. Evaṃ saṃsaṭṭho, bhante, āyasmā moliyaphagguno bhikkhunīhi saddhiṃ viharatī”ti.

**223.** Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – “ehi tvam, bhikkhu, mama vacanena moliyaphaggunam bhikkhuṃ āmantehi – ‘satthā taṃ, āvuso phagguna, āmantetī”ti. “Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā moliyaphagguno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ moliyaphaggunam etadavoca – “satthā taṃ, āvuso phagguna, āmantetī”ti. “Evaṃāvuso”ti kho āyasmā moliyaphagguno tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ moliyaphaggunam bhagavā etadavoca –

“Saccam kira tvam, phagguna, bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho viharasi? Evaṃ saṃsaṭṭho kira tvam, phagguna, bhikkhunīhi saddhiṃ viharasi – sace koci bhikkhu tuyhaṃ sammukhā tāsam bhikkhunīnaṃ avaṇṇaṃ bhāsati, tena tvam kupito anattamano adhikaraṇampi karosi. Sace pana koci bhikkhu tāsam bhikkhunīnaṃ sammukhā tuyhaṃ avaṇṇaṃ bhāsati, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti. Evaṃ saṃsaṭṭho kira tvam, phagguna, bhikkhunīhi saddhiṃ viharasī”ti? “Evaṃ, bhante”ti. “Nanu tvam, phagguna, kulaputto saddhā agārasmā anagāriyaṃ pabbajito”ti? “Evaṃ, bhante”ti.

**224.** “Na kho te etaṃ, phagguna, patirūpaṃ kulaputtassa saddhā agārasmā anagāriyaṃ pabbajitassa, yaṃ tvam bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho vihareyyāsi. Tasmātiha, phagguna, tava cepi koci sammukhā tāsam bhikkhunīnaṃ avaṇṇaṃ bhāseyya, tatrāpi tvam, phagguna, ye gehasitā [\[gehassitā \(?\)\]](#) chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ – ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguna, sikkhitabbaṃ.

“Tasmātiha, phagguna, tava cepi koci sammukhā tāsam bhikkhunīnaṃ pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya, daṇḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya. Tatrāpi tvam, phagguna, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguna, sikkhitabbaṃ.

“Tasmātiha, phagguna, tava cepi koci sammukhā avaṇṇaṃ bhāseyya, tatrāpi tvam, phagguna, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguna, sikkhitabbaṃ.

“Tasmātiha, phagguna, tava cepi koci pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya, daṇḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya, tatrāpi tvam, phagguna, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi. Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti. Evañhi te, phagguna, sikkhitabba”nti.

**225.** Atha kho bhagavā bhikkhū āmantesi – “ārādhayaṃsu vata me, bhikkhave, bhikkhū ekaṃ samayaṃ cittaṃ. Idhāhaṃ, bhikkhave, bhikkhū āmantesiṃ – ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi. Ekāsanabhojanaṃ kho ahaṃ, bhikkhave, bhuñjamāno appābādhataṇca sañjānāmi appātaṇkataṇca lahuṭṭhānaṇca balaṇca phāsuvihāraṇca. Etha tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha. Ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā appābādhataṇca sañjānissatha appātaṇkataṇca lahuṭṭhānaṇca balaṇca

phāsuvihārañcāti. Na me, bhikkhave, tesu bhikkhūsu anusāsani karaṇīyā ahoṣi; satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahoṣi.

“Seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa t̥hito odhastapatodo. Tamenam dakkho yoggācariyo assadammasārathi abhiruhitvā, vāmena hatthena rasmiyo gahetvā, dakkhiṇena hatthena patodaṃ gahetvā, yenicchakaṃ yadicchakaṃ sāreyyapi paccāsāreyyapi. Evameva kho, bhikkhave, na me tesu bhikkhūsu anusāsani karaṇīyā ahoṣi, satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahoṣi. Tasmātiha, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha. Evañhi tumhepi imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatha.

“Seyyathāpi, bhikkhave, gāmassa vā nigamassa vā avidūre mahantaṃ sālavanaṃ. Tañcassa eḷaṇdehi sañchannaṃ. Tassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo. So yā tā sālalaṭṭhiyo kuṭilā oṇāpaharaṇiyo [ojaharaṇiyo (ka.)] tā chetvā [tacchetvā (sī. syā. pī.)] bahiddhā nīhareyya, antovanaṃ suvisodhitaṃ visodheyya. Yā pana tā sālalaṭṭhiyo ujukā sujātā tā sammā parihareyya. Evañhetam, bhikkhave, sālavanaṃ aparena samayena vuddhiṃ virūhiṃ vepullaṃ āpajjeyya. Evameva kho, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha. Evañhi tumhepi imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatha.

**226.** “Bhūtapubbaṃ, bhikkhave, imissāyeva sāvattiya vedehikā nāma gahapatāni ahoṣi. Vedehikāya, bhikkhave, gahapatāniya evaṃ kalyāṇo kittisaddo abbhuggato – ‘soratā vedehikā gahapatāni, nivātā vedehikā gahapatāni, upasanta vedehikā gahapatāni’ ti. Vedehikāya kho pana, bhikkhave, gahapatāniya kālī nāma dāsī ahoṣi dakkhā analasā susaṃvihitakammantā.

“Atha kho, bhikkhave, kāliya dāsīya etadahosi – ‘mayhaṃ kho ayyāya evaṃ kalyāṇo kittisaddo abbhuggato – ‘soratā vedehikā gahapatāni, nivātā vedehikā gahapatāni, upasanta vedehikā gahapatāni’ ti. Kim nu kho me ayyā santaṃyeva nu kho ajjhataṃ kopam na pātukaroti udāhu asantaṃ udāhu mayhamevete [mayhevete (sī. pī.)] kammantā susaṃvihitā yena me ayyā santaṃyeva ajjhataṃ kopam na pātukaroti, no asantaṃ? Yaṃnūnāhaṃ ayyaṃ vīmaṃseyya’ nti. Atha kho, bhikkhave, kālī dāsī divā utthāsi. Atha kho, bhikkhave, vedehikā gahapatāni kāliṃ dāsiṃ etadavoca – ‘he je kālī’ ti. ‘Kim, ayye’ ti? ‘Kim, je, divā utthāsi’ ti? ‘Na khvayye [na kho ayye (sī. pī.)], kiñci’ ti. ‘No vata re kiñci, pāpi dāsī [pāpadāsī (syā. ka.)], divā utthāsi’ ti kupitā anattamanā bhākuṭiṃ [bhūkuṭiṃ (sī. pī.), bhakuṭiṃ (syā.)] akāsi. Atha kho, bhikkhave, kāliya dāsīya etadahosi – ‘santaṃyeva kho me ayyā ajjhataṃ kopam na pātukaroti, no asantaṃ; mayhamevete kammantā susaṃvihitā, yena me ayyā santaṃyeva ajjhataṃ kopam na pātukaroti, no asantaṃ. Yaṃnūnāhaṃ bhiyyosomattāya ayyaṃ vīmaṃseyya’ nti.

“Atha kho, bhikkhave, kālī dāsī divātaraṃyeva utthāsi. Atha kho, bhikkhave, vedehikā gahapatāni kāliṃ dāsiṃ etadavoca – ‘he je, kālī’ ti. ‘Kim, ayye’ ti? ‘Kim, je, divātaraṃ utthāsi’ ti? ‘Na khvayye, kiñci’ ti. ‘No vata re kiñci, pāpi dāsī, divātaraṃ utthāsi’ ti kupitā anattamanā anattamanavācam nicchāresi. Atha kho, bhikkhave, kāliya dāsīya etadahosi – ‘santaṃyeva kho me ayyā ajjhataṃ kopam na pātukaroti, no asantaṃ. Mayhamevete kammantā susaṃvihitā, yena me ayyā santaṃyeva ajjhataṃ kopam na pātukaroti, no asantaṃ. Yaṃnūnāhaṃ bhiyyosomattāya ayyaṃ vīmaṃseyya’ nti.

“Atha kho, bhikkhave, kālī dāsī divātaraṃyeva utthāsi. Atha kho, bhikkhave, vedehikā gahapatāni kāliṃ dāsiṃ etadavoca – ‘he je, kālī’ ti. ‘Kim, ayye’ ti? ‘Kim, je, divā utthāsi’ ti? ‘Na khvayye, kiñci’ ti. ‘No vata re kiñci, pāpi dāsī, divā utthāsi’ ti kupitā anattamanā aggalaśūciṃ gahetvā sīse pahāraṃ adāsī, sīsaṃ vobhindi [vi + ava + bhindi = vobhindi]. Atha kho, bhikkhave, kālī dāsī bhinnena sīsenā lohiteṇa galanteṇa paṭivissakānaṃ ujjhāpesi –

‘passathayye, soratāya kammaṃ; passathayye, nivātāya kammaṃ, passathayye, upasantāya kammaṃ! Kathañhi nāma ekadāsikāya divā utthāsīti kupitā anattamanā aggaḷasūciṃ gahetvā sīse pahāraṃ dassati, sīsaṃ vobhindissati’ti.

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

“Evameva kho, bhikkhave, idhekacco bhikkhu tāvadeva soratasorato hoti nivātanivāto hoti upasantūpasanto hoti yāva na amanāpā vacanapathā phusanti. Yato ca, bhikkhave, bhikkhuṃ amanāpā vacanapathā phusanti, atha bhikkhu ‘sorato’ti veditabbo, ‘nivāto’ti veditabbo, ‘upasanto’ti veditabbo. Nāhaṃ taṃ, bhikkhave, bhikkhuṃ ‘suvaco’ti vadāmi yo cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārahetu suvaco hoti, sovacassataṃ āpajjati. Taṃ kissa hetu? Tañhi so, bhikkhave, bhikkhu cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ alabhamāno na suvaco hoti, na sovacassataṃ āpajjati. Yo ca kho, bhikkhave, bhikkhu dhammaṃyeva sakkaronto, dhammaṃ garuṃ karonto, dhammaṃ mānento, dhammaṃ pūjento, dhammaṃ apacāyamāno [dhammaṃ yeva sakkaronto dhammaṃ garukaronto dhammaṃ apacāyamāno (sī. syā. pī.)] suvaco hoti, sovacassataṃ āpajjati, tamahaṃ ‘suvaco’ti vadāmi. Tasmātiha, bhikkhave, ‘dhammaṃyeva sakkarontā, dhammaṃ garuṃ karontā, dhammaṃ mānentā, dhammaṃ pūjentā, dhammaṃ apacāyamānā suvacā bhavissāma, sovacassataṃ āpajjissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**227.** “Pañcime, bhikkhave, vacanapathā yehi vo pare vadamānā vadeyyuṃ – kālena vā akālena vā; bhūtena vā abhūtena vā; saṇhena vā pharusena vā; atthasaṃhitena vā anattasaṃhitena vā; mettacittā vā dosantarā vā. Kālena vā, bhikkhave, pare vadamānā vadeyyuṃ akālena vā; bhūtena vā, bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā; saṇhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā; atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anattasaṃhitena vā; mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā. Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā, na dosantarā. Tañca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṇca sabbāvaṇṇaṃ lokaṃ mettāsahagatena cittaṃ vipulena mahaggatena appamāṇena averena abyābajjhena [abyāpajjhena (sī. syā. pī.), abyāpajjena (ka.) aṅguttaratikanipāṭaṭṭikā oloketabbā] pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**228.** “Seyyathāpi, bhikkhave, puriso āgaccheyya kudālapitakaṃ [kuddālapitakaṃ (sī. syā. pī.)] ādāya. So evaṃ vadeyya – ‘ahaṃ imaṃ mahāpathaviṃ apathaviṃ karissāmi’ti. So tatra tatra vikkhaṇeyya [khaṇeyya (sī. syā. pī.)], tatra tatra vikkireyya, tatra tatra oṭṭhubheyya, tatra tatra omutteyya – ‘apathavī bhavasi, apathavī bhavasi’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso imaṃ mahāpathaviṃ apathaviṃ kareyyā’ti? “No hetuṃ, bhante”. “Taṃ kissa hetu”? “Ayañhi, bhante, mahāpathavī gambhīrā appameyyā. Sā na sukarā apathavī kātuṃ; yāvadeva ca pana so puriso kilamathassa viḥātassa bhāgī assā”ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ – kālena vā akālena vā; bhūtena vā abhūtena vā; saṇhena vā pharusena vā; atthasaṃhitena vā anattasaṃhitena vā; mettacittā vā dosantarā vā. Kālena vā, bhikkhave, pare vadamānā vadeyyuṃ akālena vā; bhūtena vā bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā; saṇhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā; atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anattasaṃhitena vā; mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā. Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā. Tañca

puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṇca sabbāvantam lokam pathavisamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā'ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**229.** “Seyyathāpi, bhikkhave, puriso āgaccheyya lākhamaṃ vā haliddim vā nīlam vā maññiṭṭham vā ādāya. So evaṃ vadeyya – ‘aham imasmim ākāse rūpaṃ likhissāmi, rūpapātubhāvaṃ karissāmī’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso imasmim ākāse rūpaṃ likheyya, rūpapātubhāvaṃ kareyyā’ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Ayañhi, bhante, ākāso arūpī anidassano. Tattha na sukaram rūpaṃ likhitum, rūpapātubhāvaṃ katum; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum kālena vā akālena vā ...pe... ‘na ceva... tadārammaṇaṇca sabbāvantam lokam ākāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

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

**231.** “Seyyathāpi, bhikkhave, biḷārabhastā madditā sumadditā suparimadditā, mudukā tūlinī chinnaśassarā chinnabhabbhārā. Atha puriso āgaccheyya kaṭṭham vā kathalam [kaṭṭhalam (sī. syā. pī.)] vā ādāya. So evaṃ vadeyya – ‘aham imaṃ biḷārabhastam madditam sumadditam suparimadditam, mudukam tūlinim, chinnaśassaram chinnabhabbharam kaṭṭhena vā kathalena vā sarasaram karissāmi bharabharam karissāmī’ti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso amum biḷārabhastam madditam sumadditam suparimadditam, mudukam tūlinim, chinnaśassaram chinnabhabbharam kaṭṭhena vā kathalena vā sarasaram kareyya, bharabharam kareyyā’ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Amu hi, bhante, biḷārabhastā madditā sumadditā suparimadditā, mudukā tūlinī, chinnaśassarā chinnabhabbhārā. Sā na sukarā kaṭṭhena vā kathalena vā sarasaram katum bharabharam katum; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti. “Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum kālena vā akālena vā; bhūtena vā abhūtena vā; saṇhena vā pharusena vā; atthasaṃhitena vā anattasaṃhitena vā; mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum akālena vā; bhūtena vā, bhikkhave, pare vadamānā vadeyyum abhūtena vā; saṇhena vā, bhikkhave, pare vadamānā vadeyyum pharusena vā; atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyum anattasaṃhitena vā; mettacittā vā, bhikkhave, pare vadamānā vadeyyum dosantarā vā. Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ – ‘na ceva no cittam vipariṇatam bhavissati, na ca pāpikam vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā. Taṇca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṇca sabbāvantam lokam biḷārabhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**232.** “Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyum, tatrāpi yo mano padūseyya, na me so tena sāsanakaro. Tatrāpi vo, bhikkhave,

evaṃ sikkhitabbam – ‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācam nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma tadārammaṇaṃ sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti. Evañhi vo, bhikkhave, sikkhitabbam.

**233.** “Imañca [imañce (?)] tumhe, bhikkhave, kakacūpamaṃ ovādam abhikkhaṇaṃ manasi kareyyātha. Passatha no tumhe, bhikkhave, tam vacanapatham, aṇuṃ vā thūlaṃ vā, yaṃ tumhe nādhivāseyyāthā”ti? “No hetam, bhante”. “Tasmātiha, bhikkhave, imaṃ kakacūpamaṃ ovādam abhikkhaṇaṃ manasikarotha. Tam vo bhavissati dīgharattam hitāya sukhāyā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kakacūpamasuttaṃ niṭṭhitaṃ paṭhamam.

## 2. Alagaddūpamasuttaṃ

**234.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena ariṭṭhassa nāma bhikkhuno gaddhabādhīpubbassa [gandhabādhīpubbassa (ka.)] evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ hoti – “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti. Assosam kho sambahulā bhikkhū – “ariṭṭhassa kira nāma bhikkhuno gaddhabādhīpubbassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti. Atha kho te bhikkhū yena ariṭṭho bhikkhu gaddhabādhīpubbo tenupasaṅkamimsu; upasaṅkamitvā ariṭṭhaṃ bhikkhum gaddhabādhīpubbam etadavocum – “saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti. “Evaṃbyākho [evam kho (?)] bhagavato sammukhāyevassa “evambyākho”ti] ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

Atha kho tepi bhikkhū ariṭṭhaṃ bhikkhum gaddhabādhīpubbam etasmā pāpakā dīṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti [samanuggāhanti (syā.)] samanubhāsanti – “mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantam abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ [abbhācikkhānaṃ (ka.)], na hi bhagavā evaṃ vadeyya. Anekapariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atṭhikaṅkalūpamā kāmā vuttā bhagavatā...pe... maṃsapesūpamā kāmā vuttā bhagavatā... tiṇukkūpamā kāmā vuttā bhagavatā... aṅgārakāsūpamā kāmā vuttā bhagavatā... supinakūpamā kāmā vuttā bhagavatā... yācitakūpamā kāmā vuttā bhagavatā... rukkhaphalūpamā kāmā vuttā bhagavatā... asisūnūpamā kāmā vuttā bhagavatā... sattisūlūpamā kāmā vuttā bhagavatā... sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”ti. Evampi kho ariṭṭho bhikkhu gaddhabādhīpubbo tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno [samanuggāhiyamāno (syā. vinayepi)] samanubhāsiyamāno tadeva [tatheva tam (vinaye)] pāpakaṃ dīṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – “evaṃbyākho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā”ti.

**235.** Yato kho te bhikkhū nāsakkhimsu ariṭṭhaṃ bhikkhum gaddhabādhīpubbam etasmā pāpakā dīṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te

bhikkhū bhagavantam etadavocum – “ariṭṭhassa nāma, bhante, bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannam – ‘tathāham bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’ti. Assumha kho mayaṃ, bhante – ‘ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannam – tathāham bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’ti. Atha kho mayaṃ, bhante, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamimha; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocumha – ‘saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannam – tathāham bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’ti?”

“Evam vutte, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhe etadavoca – ‘evambyākho aham, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’ti. Atha kho mayaṃ, bhante, ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha – ‘mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantam abbhācikkhi; na hi sādhu bhagavato abbhakkhānam, na hi bhagavā evaṃ vadeyya. Anekaariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāyā. Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atṭhikaṅkalūpamā kāmā vuttā bhagavatā...pe... sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti. Evampi kho, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – ‘evambyākho aham, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’ti. Yato kho mayaṃ, bhante, nāsakkhimha ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha mayaṃ etamatthaṃ bhagavato ārocema’ti.”

**236.** Atha kho bhagavā aññataram bhikkhuṃ āmantesi – “ehi tvam, bhikkhu, mama vacanena ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ āmantehi – ‘satthā taṃ, āvuso ariṭṭha, āmanteti’ti. “Evam, bhante”ti kho so bhikkhu bhagavato paṭissutvā, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkami; upasaṅkamitvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavoca – “satthā taṃ, āvuso ariṭṭha, āmanteti’ti. “Evamāvuso”ti kho ariṭṭho bhikkhu gaddhabādhipubbo tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ bhagavā etadavoca – “saccaṃ kira te, ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannam – ‘tathāham bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’ti?”

“Evambyākho aham, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi – ‘yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyā’ti. “Kassa kho nāma tvam, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi? Nanu mayā, moghapurisa, anekapariyāyena antarāyikā dhammā antarāyikā vuttā? Alaṅca pana te paṭisevato antarāyāyā. Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atṭhikaṅkalūpamā kāmā vuttā mayā... maṃsapesūpamā kāmā vuttā mayā... tiṇukkūpamā kāmā vuttā mayā... aṅgārakāsūpamā kāmā vuttā mayā... supinakūpamā kāmā vuttā mayā... yācitakūpamā kāmā vuttā mayā... rukkhaphalūpamā kāmā vuttā mayā... asisūnūpamā kāmā vuttā mayā... sattisūlūpamā kāmā vuttā mayā... sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo. Atha ca pana tvam, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānaṅca khanasi, bahuṅca apuññaṃ pasavasi. Tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā’ti.”

Atha kho bhagavā bhikkhū āmantesi – “taṃ kiṃ maññatha, bhikkhave, api nāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo usmīkatopi imasmiṃ dhammavinaye”ti? “Kiñhi [kimti (ka.)] siyā, bhante; no hetam, bhante”ti. Evaṃ vutte, ariṭṭho bhikkhu gaddhabādhipubbo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho bhagavā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavoca – “paññāyissasi kho tvam, moghapurisa, etena sakena pāpakena diṭṭhigatena. Idhāhaṃ bhikkhū paṭipucchissāmī”ti.

**237.** Atha kho bhagavā bhikkhū āmantesi – “tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññaṃ pasavati”ti? “No hetam, bhante. Anekapariyāyena hi no, bhante, antarāyikā dhammā antarāyikā vuttā bhagavatā; alañca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo. Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā...pe... sappasirūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo”ti. “Sādhu sādhu, bhikkhave, sādhu, kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi kho, bhikkhave, antarāyikā dhammā vuttā mayā, alañca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo. Aṭṭhikaṅkalūpamā kāmā vuttā mayā...pe... sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo. Atha ca panāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññaṃ pasavati. Tañhi tassa moghapurissassa bhavissati dīgharattaṃ ahitāya dukkhāya. So vata, bhikkhave, aññatreva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti – netam ṭhānaṃ vijjati”.

**238.** “Idha, bhikkhave, ekacce moghapurissā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakam, abbhutadhammaṃ, vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti. Tesam te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti. Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti. Tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Duggahitattā, bhikkhave, dhammānaṃ.

“Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno. So passeyya mahantaṃ alagaddaṃ. Tamenam bhoge vā naṅgutṭhe vā gaṇheyya. Tassa so alagaddo paṭiparivattitvā [paṭinivattitvā (syā. ka.)] hatthe vā bāhāya vā aññatarasmiṃ vā aṅgapaccaṅge daṃseyya [daseyya (sī. pī.)]. So tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Duggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce moghapurissā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakam, abbhutadhammaṃ, vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti. Tesam te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti. Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti. Tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Duggahitattā bhikkhave dhammānaṃ.

**239.** “Idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakam, abbhutadhammaṃ, vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ upaparikkhanti. Tesam te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti. Te

na ceva upārambhānisaṃsā dhammaṃ pariyāpuṇanti na itivādappamokkhānisaṃsā ca [na ca itivādappamokkhānisaṃsā (?)]. Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ anubhonti. Tesam te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā bhikkhave dhammānaṃ.

“Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno. So passeyya mahantaṃ alagaddaṃ. Tamenam ajapadena daṇḍena suniggahitaṃ nigganheyya. Ajapadena daṇḍena suniggahitaṃ niggahitvā, gīvāya suggahitaṃ ganheyya. Kiñcāpi so, bhikkhave, alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi paliveṭheyya, atha kho so neva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Suggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce kulaputtā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ upaparikkhanti. Tesam te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti. Te na ceva upārambhānisaṃsā dhammaṃ pariyāpuṇanti, na itivādappamokkhānisaṃsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ anubhonti. Tesam te dhammā suggahitā dīgharattaṃ atthāya hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā, bhikkhave, dhammānaṃ. Tasmātiha, bhikkhave, yassa me bhāsitaṃ atthaṃ ājāneyyātha, tathā naṃ dhāreyyātha. Yassa ca pana me bhāsitaṃ atthaṃ na ājāneyyātha, ahaṃ vo tattha paṭipucchitabbo, ye vā panāssu viyattā bhikkhū.

**240.** “Kullūpamaṃ vo, bhikkhave, dhammaṃ desessāmi nittharaṇatthāya, no gahaṇatthāya. Taṃ suṇātha, sādhuṃ manasikarotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “seyyathāpi, bhikkhave, puriso addhānamaggappaṭipanno. So passeyya mahantaṃ udakaṇṇavaṃ, orimaṃ tīraṃ sāsāṅkaṃ sappatibhayaṃ, pārimaṃ tīraṃ khemaṃ appatibhayaṃ; na cassa nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya. Tassa evamassa – ‘ayaṃ kho mahāudakaṇṇavo, orimaṃ tīraṃ sāsāṅkaṃ sappatibhayaṃ, pārimaṃ tīraṃ khemaṃ appatibhayaṃ; natthi ca nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya. Yaṃnūnāhaṃ tiṇakatthasākhāpalāsaṃ saṃkaḍḍhitvā, kullaṃ bandhitvā, taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyya’nti. Atha kho so, bhikkhave, puriso tiṇakatthasākhāpalāsaṃ saṃkaḍḍhitvā, kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyya. Tassa purisassa uttiṇṇassa [tiṇṇassa (pī. ka.)] pāraṅgataṃ evamassa – ‘bahukāro kho me ayaṃ kullo; imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo. Yaṃnūnāhaṃ imaṃ kullaṃ sīse vā āropetvā khandhe vā uccāretvā [uccopetvā (ka.)] yena kāmaṃ pakkameyya’nti. Taṃ kiṃ maññatha, bhikkhave, api nu so puriso evaṃkāri tasmim kulle kiccakārī assā”ti? “No hetam, bhante”. “Kathamkāri ca so, bhikkhave, puriso tasmim kulle kiccakārī assa? Idha, bhikkhave, tassa purisassa uttiṇṇassa pāraṅgataṃ evamassa – ‘bahukāro kho me ayaṃ kullo; imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttiṇṇo. Yaṃnūnāhaṃ imaṃ kullaṃ thale vā ussādetvā [ussāretvā (ka.)] udae vā opilāpetvā yena kāmaṃ pakkameyya’nti. Evaṃkāri kho so, bhikkhave, puriso tasmim kulle kiccakārī assa. Evameva kho, bhikkhave, kullūpamo mayā dhammo desito nittharaṇatthāya, no gahaṇatthāya. Kullūpamaṃ vo, bhikkhave, dhammaṃ desitaṃ, ājānantehi dhammāpi vo pahātabbā pageva adhammā.

**241.** “Chayimāni, bhikkhave, diṭṭhiṭṭhānāni. Katamāni cha? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto, rūpaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; saññaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; saṅkhāre ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; yampi taṃ diṭṭhaṃ suttaṃ mutaṃ

viññātāṃ pattāṃ pariyesiṭāṃ, anuvicaritāṃ manasā tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; yampi taṃ diṭṭhiṭṭhānaṃ – so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti – tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati. Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto, rūpaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassati; vedanaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassati; saññāṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassati; saṅkhāre ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassati; yampi taṃ diṭṭhaṃ sutāṃ mutaṃ viññātāṃ pattāṃ pariyesiṭāṃ, anuvicaritāṃ manasā, tampi ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassati; yampi taṃ diṭṭhiṭṭhānaṃ – so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti – tampi ‘netāṃ mama, nesohamasmi, na meso attā’ti samanupassati. So evaṃ samanupassanto asati na paritassatī”ti.

**242.** Evaṃ vutte, aññataro bhikkhu bhagavantāṃ etadavoca – “siyā nu kho, bhante, bahiddhā asati paritassanā”ti? “Siyā, bhikkhū”ti – bhagavā avoca. “Idha bhikkhu ekaccassa evaṃ hoti – ‘ahu vata me, taṃ vata me natthi; siyā vata me, taṃ vatāhaṃ na labhāmī’ti. So socati kilamati paridevati urattālīṃ kandati sammohaṃ āpajjati. Evaṃ kho, bhikkhu, bahiddhā asati paritassanā hoti”ti.

“Siyā pana, bhante, bahiddhā asati aparitassanā”ti? “Siyā, bhikkhū”ti – bhagavā avoca. “Idha bhikkhu ekaccassa na evaṃ hoti – ‘ahu vata me, taṃ vata me natthi; siyā vata me, taṃ vatāhaṃ na labhāmī’ti. So na socati na kilamati na paridevati na urattālīṃ kandati na sammohaṃ āpajjati. Evaṃ kho, bhikkhu, bahiddhā asati aparitassanā hoti”ti.

“Siyā nu kho, bhante, ajjhataṃ asati paritassanā”ti? “Siyā, bhikkhū”ti – bhagavā avoca. “Idha, bhikkhu, ekaccassa evaṃ diṭṭhi hoti – ‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti. So suṇāti tathāgatassa vā tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādhīṭṭhānapariyutṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa evaṃ hoti – ‘ucchiṇṇissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmīti. So socati kilamati paridevati urattālīṃ kandati sammohaṃ āpajjati. Evaṃ kho, bhikkhu, ajjhataṃ asati paritassanā hoti”ti.

“Siyā pana, bhante, ajjhataṃ asati aparitassanā”ti? “Siyā, bhikkhū”ti bhagavā avoca. “Idha, bhikkhu, ekaccassa na evaṃ diṭṭhi hoti – ‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti. So suṇāti tathāgatassa vā tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādhīṭṭhānapariyutṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa na evaṃ hoti – ‘ucchiṇṇissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmīti. So na socati na kilamati na paridevati na urattālīṃ kandati na sammohaṃ āpajjati. Evaṃ kho, bhikkhu, ajjhataṃ asati aparitassanā hoti”ti.

**243.** “Taṃ [tañca (ka.)], bhikkhave, pariggahaṃ pariggaṇheyyātha, yvāssa [yvāssu (ka.)] pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyya. Passatha no tumhe, bhikkhave, taṃ pariggahaṃ yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyyā”ti? “No hetāṃ, bhante”. “Sādhū, bhikkhave. Ahampi kho taṃ, bhikkhave, pariggahaṃ na samanupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva tiṭṭheyya.

“Taṃ, bhikkhave, attavādupādānaṃ upādiyetha, yaṃsa [yassa (syā. ka.)] attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe, bhikkhave, taṃ attavādupādānaṃ yaṃsa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti? “No hetam, bhante”. “Sādhū, bhikkhave. Ahampi kho taṃ, bhikkhave, attavādupādānaṃ na samanupassāmi yaṃsa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”.

“Taṃ, bhikkhave, diṭṭhinissayaṃ nissayetha yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe, bhikkhave, taṃ diṭṭhinissayaṃ yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”ti? “No hetam, bhante”. “Sādhū, bhikkhave. Ahampi kho taṃ, bhikkhave, diṭṭhinissayaṃ na samanupassāmi yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā”.

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

“Evaṃ, bhante”.

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

“Attani ca, bhikkhave, attaniye ca saccato thetato anupalabbhamāne, yampi taṃ diṭṭhiṭṭhānaṃ – ‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmī’ti – nanāyaṃ [na ca khoyaṃ (ka.)], bhikkhave, kevalo paripūro bāladhammo”ti?

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

“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum – etaṃ mama, esohamasmi, eso me attā”ti?

“No hetam, bhante”.

“Taṃ kiṃ maññatha, bhikkhave, vedanā...pe... saññā... saṅkhārā... viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum – etaṃ mama, esohamasmi, eso me attā”ti?

“No hetam, bhante”.

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ. Yā kāci vedanā...pe... yā kāci saññā... ye keci saṅkhārā... yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā

sukhumam vā, hīnam vā paṇītam vā, yaṃ dūre santike vā, sabbam viññānam ‘netam mama, nesohamasmi, na meso attā’ti – evametam yathābhūtam sammappaññāya daṭṭhabbam”.

**245.** “Evaṃ passam, bhikkhave, sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññānasmim nibbindati, nibbidā virajjati [nibbindam virajjati (sī. syā. pī.)], virāgā vimuccati, vimuttasmim vimuttamiti ñānam hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparam itthattāyā’ti pajānāti. Ayaṃ vuccati, bhikkhave, bhikkhu ukkhittapaligho itipi, saṃkiṇṇaparikkho itipi, abbūlhesiko itipi, niraggaḷo itipi, ariyo pannaddhajo pannabhāro visaṃyutto itipi.

“Kathaṇca, bhikkhave, bhikkhu ukkhittapaligho hoti? Idha, bhikkhave, bhikkhuno avijjā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṃkatā, āyatim anuppādadhammā. Evaṃ kho, bhikkhave, bhikkhu ukkhittapaligho hoti.

“Kathaṇca, bhikkhave, bhikkhu saṃkiṇṇaparikkho hoti? Idha, bhikkhave, bhikkhuno ponobbhaviko jātisaṃsāro pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṃkato, āyatim anuppādadhammo. Evaṃ kho, bhikkhave, bhikkhu saṃkiṇṇaparikkho hoti.

“Kathaṇca, bhikkhave, bhikkhu abbūlhesiko hoti? Idha, bhikkhave, bhikkhuno taṇhā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṃkatā, āyatim anuppādadhammā. Evaṃ kho, bhikkhave, bhikkhu abbūlhesiko hoti.

“Kathaṇca, bhikkhave, bhikkhu niraggaḷo hoti? Idha, bhikkhave, bhikkhuno pañca orambhāgiyāni saṃyojanāni pahīnāni honti, ucchinnamūlāni tālāvatthukatāni anabhāvaṃkatāni, āyatim anuppādadhammāni. Evaṃ kho, bhikkhave, bhikkhu niraggaḷo hoti.

“Kathaṇca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṃyutto hoti? Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṃkato, āyatim anuppādadhammo. Evaṃ kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṃyutto hoti.

**246.** “Evaṃ vimuttacittam kho, bhikkhave, bhikkhum saindā devā sabrahmakā sapajāpatikā anvesam nādhigacchanti – ‘idaṃ nissitam tathāgatassa viññāna’nti. Tam kissa hetu? Diṭṭhevāhaṃ, bhikkhave, dhamme tathāgataṃ ananuvijjoti vadāmi. Evaṃvādiṃ kho maṃ, bhikkhave, evamakkhāyim eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti – ‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpeti’ti. Yathā cāhaṃ na, bhikkhave [bhikkhave na (sī. syā. pī.)], yathā cāhaṃ na vadāmi, tathā maṃ te bhonto samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti – ‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpeti’ti. Pubbe cāhaṃ bhikkhave, etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodhaṃ. Tatra ce, bhikkhave, pare tathāgataṃ akkosanti paribhāsanti rosentī vihesenti, tatra, bhikkhave, tathāgatassa na hoti āghāto na appaccayo na cetaso anabhiraddhi.

“Tatra ce, bhikkhave, pare tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa na hoti ānando na somanassaṃ na cetaso uppilāvitattam. Tatra ce, bhikkhave, pare vā tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa evaṃ hoti – ‘yaṃ kho idaṃ pubbe pariññātam tattha me evarūpā kārā [sakkārā (ka.)] karīyanti’ti. Tasmātiha, bhikkhave, tumhe cepi pare akkoseyyuṃ paribhāseyyuṃ roseyyuṃ viheseyyū, tatra tumhe hi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyū pūjeyyū, tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitattam karaṇīyaṃ. Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyū pūjeyyū, tatra tumhākaṃ evamassa – ‘yaṃ kho idaṃ pubbe pariññātam, tattha me [tattha no (ka.) tattha + imeti padacchedo] evarūpā kārā karīyanti’ti.

**247.** “Tasmātiha, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākaṃ? Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā, bhikkhave, na tumhākaṃ, taṃ pajahatha; sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati. Saññā, bhikkhave, na tumhākaṃ, taṃ pajahatha; sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati. Saṅkhārā, bhikkhave, na tumhākaṃ, te pajahatha; te vo pahīnā dīgharattaṃ hitāya sukhāya bhavissanti. Viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Taṃ kiṃ maññatha, bhikkhave, yaṃ imasmim̐ jetavane tiṇakaṭṭhasākhāpalāsaṃ, taṃ jano hareyya vā daheyya vā yathāpaccayaṃ vā kareyya. Api nu tumhākaṃ evamassa – ‘amhe jano harati vā dahati vā yathāpaccayaṃ vā karoti’ti? “No hetam, bhante”. “Taṃ kissa hetu”? “Na hi no etam, bhante, attā vā attaniyaṃ vā”ti. “Evameva kho, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiñca, bhikkhave, na tumhākaṃ? Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā, bhikkhave...pe... saññā, bhikkhave... saṅkhārā, bhikkhave...pe... viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha; taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

**248.** “Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike ye te bhikkhū arahanto khīṇāsavaṃ vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā, vaṭṭaṃ tesam natthi paññāpanāya. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesam bhikkhūnaṃ pañcorambhāgiyāni samyojanāni pahīnāni, sabbe te opapātikā, tattha parinibbāyino, anāvattidhammā tasmā lokā. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesam bhikkhūnaṃ tīṇi samyojanāni pahīnāni, rāgadosamohā tanubhūtā, sabbe te sakadāgāmino, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesam bhikkhūnaṃ tīṇi samyojanāni pahīnāni, sabbe te sotāpannā, avinipātadhammā, niyatā sambodhiparāyanā. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā. Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesam mayi saddhāmatam̐ pemamattam̐ sabbe te saggaparāyanā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Alagaddūpamasuttaṃ niṭṭhitaṃ dutiyaṃ.

### 3. Vammikasuttaṃ

**249.** Evaṃ me sutam̐ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā kumārakassapo andhavane viharati. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ andhavanaṃ obhāsetvā yenāyasmā kumārakassapo tenupasaṅkami; upasaṅkamitvā ekamantaṃ atṭhāsī. Ekamantaṃ ʈhitā kho sā devatā āyasmantaṃ kumārakassapaṃ etadavoca

“Bhikkhu bhikkhu, ayaṃ vammiko [vammiko (katthaci) sakkatānurūpaṃ] rattiṃ dhūmāyati, divā pajjalati. Brāhmaṇo evamāha – ‘abhikkhaṇa, sumedha, satthaṃ ādāyā’ ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa laṅgiṃ ‘laṅgī, bhadante’ ti. Brāhmaṇo evamāha – ‘ukkipa laṅgiṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa uddhumāyikaṃ. ‘Uddhumāyikā, bhadante’ ti. Brāhmaṇo evamāha – ‘ukkipa uddhumāyikaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa dvidhāpathaṃ. ‘Dvidhāpatho, bhadante’ ti. Brāhmaṇo evamāha – ‘ukkipa dvidhāpathaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa caṅgavāraṃ [paṅkavāraṃ (syā.), caṅkavāraṃ (ka.)]. ‘Caṅgavāro, bhadante’ ti. Brāhmaṇo evamāha – ‘ukkipa caṅgavāraṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa kummaṃ. ‘Kummo, bhadante’ ti. Brāhmaṇo evamāha – ‘ukkipa kummaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa asisūnaṃ. ‘Asisūnā, bhadante’ ti. Brāhmaṇo evamāha – ‘ukkipa asisūnaṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa maṃsapesiṃ. ‘Maṃsapesi, bhadante’ ti. Brāhmaṇo evamāha – ‘ukkipa maṃsapesiṃ; abhikkhaṇa, sumedha, satthaṃ ādāyā’ ti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa nāgaṃ. ‘Nāgo, bhadante’ ti. Brāhmaṇo evamāha – ‘tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi; namo karohi nāgassā’ ti.”

“Ime kho tvam, bhikkhu, pañhe bhagavantaṃ upasaṅkamitvā puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsi. Nāhaṃ taṃ, bhikkhu, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyyā pajāya sadevamanussāya, yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra tathāgatena vā, tathāgatasāvakena vā, ito vā pana sutvā” ti – idamavoca sā devatā. Idam vatvā tatthevantaradhāyi.

**250.** Atha kho āyasmā kumārakassapo tassā rattiyaṃ accayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā kumārakassapo bhagavantaṃ etadavoca – “imaṃ, bhante, rattiṃ aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ andhavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ atṭhāsi. Ekamantaṃ tṭhitā kho, bhante, sā devatā maṃ etadavoca – ‘bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmāyati, divā pajjalati’. Brāhmaṇo evamāha – ‘abhikkhaṇa, sumedha, satthaṃ ādāyā’ ti. Abhikkhaṇanto sumedho satthaṃ ādāya...pe... ito vā pana sutvāti. Idamavoca, bhante, sā devatā. Idam vatvā tatthevantaradhāyi. ‘Ko nu kho, bhante, vammiko, kā rattiṃ dhūmāyanā, kā divā pajjalanā, ko brāhmaṇo, ko sumedho, kiṃ satthaṃ, kiṃ abhikkhaṇaṃ, kā laṅgī, kā uddhumāyikā, ko dvidhāpatho, kiṃ caṅgavāraṃ, ko kummo, kā asisūnā, kā maṃsapesi, ko nāgo’ ti?”

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

“Yaṃ kho, bhikkhu, divā kammante [kammantaṃ (ka.)] ārabha rattiṃ anuvitakketi anuvicāreti – ayaṃ rattiṃ dhūmāyanā. Yaṃ kho, bhikkhu, rattiṃ anuvitakketvā anuvicāretvā divā kammante payojeti kāyena vācāya ‘manasā’ [( ) natthi (sī. syā.)] – ayaṃ divā pajjalanā.

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

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

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

“Uddhumāyikā’ti kho, bhikkhu, kodhūpāyāsassetam adhivacanam. Ukkhipa uddhumāyikaṃ, pajaha kodhūpāyāsaṃ; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

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

“Caṅgavāra’nti kho, bhikkhu, pañcannetaṃ nīvaraṇānam adhivacanam, seyyathidaṃ – kāmaccchandaniṇvaraṇassa, byāpādanīvaraṇassa, thīnamiddhanīvaraṇassa, uddhaccakukkuccanīvaraṇassa, vicikicchānīvaraṇassa. Ukkhipa caṅgavāraṃ, pajaha pañca nīvaraṇe; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

“Kummo’ti kho, bhikkhu, pañcannetaṃ upādānakkhandhānam adhivacanam, seyyathidaṃ – rūpupādānakkhandhassa, vedanupādānakkhandhassa, saññupādānakkhandhassa, saṅkhārūpādānakkhandhassa, viññāṇupādānakkhandhassa. Ukkhipa kummaṃ, pajaha pañcupādānakkhandhe; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

“Asisūnā’ti kho, bhikkhu, pañcannetaṃ kāmaguṇānam adhivacanam – cakkhuviññeyyānam rūpānam itthānam kantānam manāpānam piyarūpānam kāmūpasamhitānam rajanīyānam, sotaviññeyyānam saddānam...pe... ghānaviññeyyānam gandhānam...pe... jivhāviññeyyānam rasānam...pe... kāyaviññeyyānam phoṭṭhabbānam itthānam kantānam manāpānam piyarūpānam kāmūpasamhitānam rajanīyānam. Ukkhipa asisūnaṃ, pajaha pañca kāmaguṇe; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

“Maṃsapesī’ti kho, bhikkhu, nandīrāgassetam adhivacanam. Ukkhipa maṃsapesiṃ, pajaha nandīrāgaṃ; abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho.

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

Idamavoca bhagavā. Attamano āyasmā kumārakassapo bhagavato bhāsitaṃ abhinandīti.

Vammikasuttaṃ niṭṭhitaṃ tatiyaṃ.

#### 4. Rathavinītasuttaṃ

252. Evaṃ me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho sambahulā jātibhūmakā bhikkhū jātibhūmiyaṃ vassaṃvutṭhā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca –

“Ko nu kho, bhikkhave, jātibhūmiyaṃ jātibhūmakānam bhikkhūnam sabrahmacārīnam evaṃ sambhāvito – ‘attanā ca appiccho appicchakathaṇa bhikkhūnam kattā, attanā ca santuṭṭho santuṭṭhikathaṇa bhikkhūnam kattā, attanā ca pavivitto pavivekakathaṇa bhikkhūnam kattā, attanā ca asaṃsattho asaṃsaggakathaṇa bhikkhūnam kattā, attanā ca āraddhavīriyo vīriyārambhakathaṇa bhikkhūnam kattā, attanā ca sīlasampanno sīlasampadākathaṇa bhikkhūnam kattā, attanā ca samādhisampanno samādhisampadākathaṇa bhikkhūnam kattā, attanā ca paññāsampanno paññāsampadākathaṇa bhikkhūnam kattā, attanā ca vimuttisampanno vimuttisampadākathaṇa bhikkhūnam kattā, attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadākathaṇa bhikkhūnam kattā, ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacārīna”nti? “Puṇṇo nāma, bhante, āyasmā mantāṇiputto jātibhūmiyaṃ jātibhūmakānam bhikkhūnam sabrahmacārīnam evaṃ

sambhāvito – ‘attanā ca appiccho appicchakathaṇṇa bhikkhūnaṃ kattā, attanā ca santuṭṭho...pe... ovādako viññāpako sandassako samādapako samuttejako sampahaṃsako sabrahmacārīna’”nti.

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

**254.** Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā yena sāvatthi tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatthi tadavasari. Tatra sudam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Assosi kho āyasmā puṇṇo mantāṇiputto – “bhagavā kira sāvatthiṃ anupatto; sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme”ti.

**255.** Atha kho āyasmā puṇṇo mantāṇiputto senāsanam samsāmetvā pattacīvaramādāya yena sāvatthi tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatthi jetavanam anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ puṇṇam mantāṇiputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho āyasmā puṇṇo mantāṇiputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā yena andhavanam tenupasaṅkami divāvihārāya.

**256.** Atha kho aññataro bhikkhu yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sāriputtaṃ etadavoca – “yassa kho tvaṃ, āvuso sāriputta, puṇṇassa nāma bhikkhuno mantāṇiputtassa abhiṇṇaṃ kittayamāno ahosi, so bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā yena andhavanam tena pakkanto divāvihārāya”ti.

Atha kho āyasmā sāriputto taramānarūpo nisīdanaṃ ādāya āyasmantaṃ puṇṇam mantāṇiputtaṃ piṭṭhito piṭṭhito anubandhi sīsānulokī. Atha kho āyasmā puṇṇo mantāṇiputto andhavanam ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi. Āyasmāpi kho sāriputto andhavanam ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisīdi.

Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā puṇṇo mantāṇiputto tenupasaṅkami; upasaṅkamitvā āyasmatā puṇṇena mantāṇiputtana saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ puṇṇam mantāṇiputtaṃ etadavoca –

**257.** “Bhagavati no, āvuso, brahmacariyaṃ vussatī”ti?

“Evamāvuso”ti.

“Kiṃ nu kho, āvuso, sīlavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, cittavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, diṭṭhivisuddhattham bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, kaṅkhāvitaraṇavisuddhattham bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, maggāmaggañāṇadassanavisuddhattham bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhattham bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, ñāṇadassanavisuddhattham bhagavati brahmacariyaṃ vussatī”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, sīlavisuddhattham bhagavati brahmacariyaṃ vussatī”ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ panāvuso, cittavisuddhattham bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. ‘Kiṃ nu kho, āvuso, diṭṭhivisuddhattham...pe... kaṅkhāvitaraṇavisuddhattham...pe... maggāmaggañāṇadassanavisuddhattham...pe... paṭipadāñāṇadassanavisuddhattham...pe... kiṃ nu kho, āvuso, ñāṇadassanavisuddhattham bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi. Kimattham carahāvuso, bhagavati brahmacariyaṃ vussatī”ti? “Anupādāparinibbānattham kho, āvuso, bhagavati brahmacariyaṃ vussatī”ti.

“Kiṃ nu kho, āvuso, sīlavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, cittavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso kaṅkhāvitaraṇavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, maggāmaggañāṇadassanavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, ñāṇadassanavisuddhi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, aññatra imehi dhammehi anupādāparinibbāna”nti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, sīlavisuddhi anupādāparinibbāna’nti iti puṭṭho samāno ‘no hidam, āvuso’ti vadesi. ‘Kiṃ panāvuso, cittavisuddhi anupādāparinibbāna’nti iti puṭṭho samāno ‘no hidam, āvuso’ti vadesi. ‘Kiṃ nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbāna’nti...pe... kaṅkhāvitaraṇavisuddhi... maggāmaggañānadassanavisuddhi... paṭipadāñānadassanavisuddhi... ‘kiṃ nu kho, āvuso, ñānadassanavisuddhi anupādāparinibbāna’nti iti puṭṭho samāno ‘no hidam, āvuso’ti vadesi. ‘Kiṃ panāvuso, aññatra imehi dhammehi anupādāparinibbāna’nti iti puṭṭho samāno ‘no hidam, āvuso’ti vadesi. Yathākatham panāvuso, imassa bhāsitaṣa attho daṭṭhabbo”ti?

**258.** “Sīlavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya [paññāpeṣsa (sī. syā.) evamaññatthapi]. Cittavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Diṭṭhivisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Kaṅkhāvitaraṇavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Maggāmaggañānadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Paṭipadāñānadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Ñānadassanavisuddhiṃ ce, āvuso, bhagavā anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ paññapeyya. Aññatra ce, āvuso, imehi dhammehi anupādāparinibbānaṃ abhaviṣsa, puthujjano parinibbāyeyya. Puthujjano hi, āvuso, aññatra imehi dhammehi. Tena hāvuso, upamaṃ te karissāmi; upamāyapidehacce viññū purisā bhāsitaṣa attham ājānanti.

**259.** “Seyyathāpi, āvuso, rājā pasenadissa kosalassa sāvatthiyaṃ paṭivasantassa sākete kiñcideva accāyikaṃ karaṇīyaṃ uppajjeyya. Tassa antarā ca sāvatthiṃ antarā ca sāketaṃ satta rathavinītāni upatṭhapesuṃ. Atha kho, āvuso, rājā pasenadi kosalo sāvatthiyā nikkhamitvā antepuradvārā paṭhamam rathavinītaṃ abhiruheyya, paṭhamena rathavinītena dutiyaṃ rathavinītaṃ pāpuṇeyya, paṭhamam rathavinītaṃ vissajjeyya dutiyaṃ rathavinītaṃ abhiruheyya. Dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇeyya, dutiyaṃ rathavinītaṃ vissajjeyya, tatiyaṃ rathavinītaṃ abhiruheyya. Tatiyena rathavinītena catuttham rathavinītaṃ pāpuṇeyya, tatiyaṃ rathavinītaṃ vissajjeyya, catuttham rathavinītaṃ abhiruheyya. Catutthena rathavinītena pañcamam rathavinītaṃ pāpuṇeyya, catuttham rathavinītaṃ vissajjeyya, pañcamam rathavinītaṃ abhiruheyya. Pañcamena rathavinītena chaṭṭham rathavinītaṃ pāpuṇeyya, pañcamam rathavinītaṃ vissajjeyya, chaṭṭham rathavinītaṃ abhiruheyya. Chaṭṭhena rathavinītena sattamam rathavinītaṃ pāpuṇeyya, chaṭṭham rathavinītaṃ vissajjeyya, sattamam rathavinītaṃ abhiruheyya. Sattamena rathavinītena sāketaṃ anupāpuṇeyya antepuradvāraṃ. Tamenam antepuradvāragataṃ samānaṃ mittāmaccā ñāṭisālohitā evaṃ puccheyyūṃ – ‘iminā tvam, mahārāja, rathavinītena sāvatthiyā sāketaṃ anupatto antepuradvāra’nti? Katham byākaramāno nu kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā”ti?

“Evaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyya – ‘idha me sāvatthiyaṃ paṭivasantassa sākete kiñcideva accāyikaṃ karaṇīyaṃ uppajji [uppajjati (ka.)]. Tassa me antarā ca sāvatthiṃ antarā ca sāketaṃ satta rathavinītāni upatṭhapesuṃ. Atha khvāham sāvatthiyā nikkhamitvā antepuradvārā paṭhamam rathavinītaṃ abhiruhiṃ. Paṭhamena rathavinītena dutiyaṃ rathavinītaṃ pāpuṇiṃ, paṭhamam rathavinītaṃ vissajjiṃ dutiyaṃ rathavinītaṃ abhiruhiṃ. Dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇiṃ, dutiyaṃ rathavinītaṃ vissajjiṃ, tatiyaṃ rathavinītaṃ abhiruhiṃ. Tatiyena rathavinītena catuttham rathavinītaṃ pāpuṇiṃ, tatiyaṃ rathavinītaṃ vissajjiṃ, catuttham

rathavinītaṃ abhiruhiṃ. Catutthena rathavinītena pañcamam rathavinītaṃ pāpuṇiṃ, catuttham rathavinītaṃ vissajjiṃ, pañcamam rathavinītaṃ abhiruhiṃ. Pañcamena rathavinītena chaṭṭham rathavinītaṃ pāpuṇiṃ, pañcamam rathavinītaṃ vissajjiṃ, chaṭṭham rathavinītaṃ abhiruhiṃ. Chaṭṭhena rathavinītena sattamam rathavinītaṃ pāpuṇiṃ, chaṭṭham rathavinītaṃ vissajjiṃ, sattamam rathavinītaṃ abhiruhiṃ. Sattamena rathavinītena saketam anuppatto antepuradvāra’nti. Evaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā byākaramāno byākareyyā”ti.

“Evameva kho, āvuso, sīlavisuddhi yāvadeva cittavisuddhatthā, cittavisuddhi yāvadeva dīṭṭhivissuddhatthā, dīṭṭhivissuddhi yāvadeva kaṅkhāvitaraṇavisuddhatthā, kaṅkhāvitaraṇavisuddhi yāvadeva maggāmaggañāṇadassanavisuddhatthā, maggāmaggañāṇadassanavisuddhi yāvadeva paṭipadāñāṇadassanavisuddhatthā, paṭipadāñāṇadassanavisuddhi yāvadeva ñāṇadassanavisuddhatthā, ñāṇadassanavisuddhi yāvadeva anupādāparinibbānatthā. Anupādāparinibbānattham kho, āvuso, bhagavati brahmacariyam vussatī”ti.

**260.** Evaṃ vutte, āyasmā sārīputto āyasmantaṃ puṇṇam mantāṇiputtaṃ etadavoca – “konāmo āyasmā, kathaṇca paṇāyasmantaṃ sabrahmacārī jānantī”ti? “Puṇṇoti kho me, āvuso, nāmaṃ; mantāṇiputtoti ca pana maṃ sabrahmacārī jānantī”ti. “Acchariyam, āvuso, abbhutaṃ, āvuso! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena, evameva āyasmatā puṇṇena mantāṇiputtana gambhīrā gambhīrapaṇhā anumassa anumassa byākatā. Lābhā sabrahmacārīnaṃ, suladdhalābhā sabrahmacārīnaṃ, ye āyasmantaṃ puṇṇam mantāṇiputtaṃ labhanti dassanāya, labhanti payirūpāsanaṃ. Cetaṇḍukena [cetaṇḍukena (ka.), cetaṇḍupekena (?)] cepi sabrahmacārī āyasmantaṃ puṇṇam mantāṇiputtaṃ muddhanā pariharantā labheyyuṃ dassanāya, labheyyuṃ payirūpāsanaṃ, tesampi lābhā tesampi suladdham, amhākampi lābhā amhākampi suladdham, ye mayam āyasmantaṃ puṇṇam mantāṇiputtaṃ labhāma dassanāya, labhāma payirūpāsanaṃ”ti.

Evaṃ vutte, āyasmā puṇṇo mantāṇiputto āyasmantaṃ sārīputtaṃ etadavoca – “ko nāmo āyasmā, kathaṇca paṇāyasmantaṃ sabrahmacārī jānantī”ti? “Upatissoṭi kho me, āvuso, nāmaṃ; sārīputtoti ca pana maṃ sabrahmacārī jānantī”ti. “Satthukappena vata kira, bho [kho (ka.)], sāvakena saddhiṃ mantayamānā na jānimha – ‘āyasmā sārīputto’ti. Sace hi mayam jāneyyāma ‘āyasmā sārīputto’ti, ettakampi no nappatibhāseyya [nappatibheyya (?)]. Acchariyam, āvuso, abbhutaṃ, āvuso! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena, evameva āyasmatā sārīputtana gambhīrā gambhīrapaṇhā anumassa anumassa pucchitā. Lābhā sabrahmacārīnaṃ suladdhalābhā sabrahmacārīnaṃ, ye āyasmantaṃ sārīputtaṃ labhanti dassanāya, labhanti payirūpāsanaṃ. Cetaṇḍukena cepi sabrahmacārī āyasmantaṃ sārīputtaṃ muddhanā pariharantā labheyyuṃ dassanāya, labheyyuṃ payirūpāsanaṃ, tesampi lābhā tesampi suladdham, amhākampi lābhā amhākampi suladdham, ye mayam āyasmantaṃ sārīputtaṃ labhāma dassanāya, labhāma payirūpāsanaṃ”ti.

Iti ha te ubhopi mahānāgā aññamaññassa subhāsitaṃ samanumodimsūti.

Rathavinītasuttaṃ niṭṭhitaṃ catuttham.

## 5. Nivāpasuttaṃ

**261.** Evaṃ me sutam – ekam samayaṃ bhagavā sāvatthiyam viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

“Na, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ – ‘imaṃ me nivāpaṃ nivuttaṃ migajātā paribhuñjantā dīghāyukā vaṇṇavanto ciraṃ dīghamaddhānaṃ yāpentū’ti.

Evañca kho, bhikkhave, nevāpiko nivāpaṃ nivapati migajātanāṃ – ‘imaṃ me nivāpaṃ nivuttaṃ migajātā anupakhajja mucchitā bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjissanti, mattā samānā pamādaṃ āpajjissanti, pamattā samānā yathākāmakaraṇīyā bhavissanti imasmim nivāpe’ti.

**262.** “Tatra, bhikkhave, paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmim nivāpe. Evañhi te, bhikkhave, paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā.

**263.** “Tatra, bhikkhave, dutiyā migajātā evaṃ samacintesuṃ – ‘ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjimsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmim nivāpe. Evañhi te paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivrameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā paṭiviramimsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharimsu. Tesāṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti. Tesāṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi. Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccāgamimsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmim nivāpe. Evañhi te, bhikkhave, dutiyāpi migajātā na parimuccimsu nevāpikassa iddhānubhāvā.

**264.** “Tatra, bhikkhave, tatiyā migajātā evaṃ samacintesuṃ – ‘ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa...pe... evañhi te paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evaṃ samacintesuṃ – ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa...pe... evañhi te paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivrameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmāti. Te sabbaso nivāpabhojanā paṭiviramimsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharimsu. Tesāṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti. Tesāṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi. Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccāgamimsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmim nivāpe. Evañhi te dutiyāpi migajātā na parimuccimsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayāṃ kappeyyāma. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmim nivāpe’ti. Te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayāṃ kappayimsu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu, amattā samānā na pamādaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmim nivāpe.

“Tatra, bhikkhave, nevāpikassa ca nevāpikaparissāya ca etadahosi – ‘saṭhāssunāmime tatiyā migajātā ketabino, iddhimantāssunāmime tatiyā migajātā parajanā; imañca nāma

nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesam jānāma āgatiṃ vā gatiṃ vā. Yaṃnūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi [daṇḍavāgurāhi (syā.)] samantā sappadesaṃ anuparivāreyyāma – appeva nāma tatiyānaṃ migajātānaṃ āsayāṃ passeyyāma, yattha te gāhaṃ gaccheyyu’nti. Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ. Addasaṃsu kho, bhikkhave, nevāpiko ca nevāpikaparisa ca tatiyānaṃ migajātānaṃ āsayāṃ, yattha te gāhaṃ agamaṃsu. Evañhi te, bhikkhave, tatiyāpi migajātā na parimuccīsu nevāpikassa iddhānubhāvā.

**265.** “Tatra, bhikkhave, catutthā migajātā evaṃ samacintesuṃ – ‘ye kho te paṭhamā migajātā...pe... evañhi te paṭhamā migajātā na parimuccīsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evaṃ samacintesuṃ ‘ye kho te paṭhamā migajātā...pe... evañhi te paṭhamā migajātā na parimuccīsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma’ti. Te sabbaso nivāpabhojanā paṭiviramīsu...pe... evañhi te dutiyāpi migajātā na parimuccīsu nevāpikassa iddhānubhāvā. Yepi te tatiyā migajātā evaṃ samacintesuṃ ‘ye kho te paṭhamā migajātā...pe... evañhi te paṭhamā migajātā na parimuccīsu nevāpikassa iddhānubhāvā. Yepi te dutiyā migajātā evaṃ samacintesuṃ ‘ye kho te paṭhamā migajātā na parimuccīsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma’ti. Te sabbaso nivāpabhojanā paṭiviramīsu...pe... evañhi te dutiyāpi migajātā na parimuccīsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayāṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe’ti. Te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayāṃ kappayīsu, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjīsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjīsu, amattā samānā na pamādaṃ āpajjīsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

“Tatra nevāpikassa ca nevāpikaparisa ca etadahosi – ‘saṭhāssunāmīme tatiyā migajātā ketabino, iddhimantāssunāmīme tatiyā migajātā parajanā, imaṃca nāma nivāpaṃ nivuttaṃ paribhuñjanti. Na ca nesam jānāma āgatiṃ vā gatiṃ vā. Yaṃnūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāreyyāma, appeva nāma tatiyānaṃ migajātānaṃ āsayāṃ passeyyāma, yattha te gāhaṃ gaccheyyu’nti. Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ. Addasaṃsu kho nevāpiko ca nevāpikaparisa ca tatiyānaṃ migajātānaṃ āsayāṃ, yattha te gāhaṃ agamaṃsu. Evañhi te tatiyāpi migajātā na parimuccīsu nevāpikassa iddhānubhāvā. Yaṃnūna mayaṃ yattha agati nevāpikassa ca nevāpikaparisa ca tatrāsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe’ti. Te yattha agati nevāpikassa ca nevāpikaparisa ca tatrāsayaṃ kappayīsu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjīsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjīsu, amattā samānā na pamādaṃ āpajjīsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

“Tatra, bhikkhave, nevāpikassa ca nevāpikaparisa ca etadahosi – ‘saṭhāssunāmīme catutthā migajātā ketabino, iddhimantāssunāmīme catutthā migajātā parajanā. Imaṃca nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesam jānāma āgatiṃ vā gatiṃ vā. Yaṃnūna mayaṃ

imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāreyyāma, appeva nāma catutthānaṃ migajātānaṃ āsayāṃ passeyyāma yattha te gāhaṃ gaccheyyu'nti. Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ. Neva kho, bhikkhave, addasaṃsu nevāpiko ca nevāpikaparisa ca catutthānaṃ migajātānaṃ āsayāṃ, yattha te gāhaṃ gaccheyyumu. Tatra, bhikkhave, nevāpikassa ca nevāpikaparisa ya ca etadahosi – ‘sace kho mayaṃ catutthe migajāte ghaṭṭessāma, te ghaṭṭitā aññe ghaṭṭissanti te ghaṭṭitā aññe ghaṭṭissanti. Evaṃ imaṃ nivāpaṃ nivuttaṃ sabbaso migajāta parimuñcissanti. Yaṃnūna mayaṃ catutthe migajāte ajjuhekkheyyāma'ti. Ajjuhekkhimsu kho, bhikkhave, nevāpiko ca nevāpikaparisa ca catutthe migajāte. Evañhi te, bhikkhave, catutthā migajāta parimuccimsu nevāpikassa iddhānubhāvā.

**266.** “Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya. Ayaṃ cevettha attho – nivāpoti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ. Nevāpikoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ. Nevāpikaparisa ti kho, bhikkhave, māraparisa yetamaṃ adhivacanaṃ. Migajātati kho, bhikkhave, samaṇabrāhmaṇāna metamaṃ adhivacanaṃ.

**267.** “Tatra, bhikkhave, paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārasa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjimsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madamaṃ āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārasa amusmiṃ nivāpe amusmiṃca lokāmise. Evañhi te, bhikkhave, paṭhamā samaṇabrāhmaṇā na parimuccimsu mārasa iddhānubhāvā. Seyyathāpi te, bhikkhave, paṭhamā migajāta tathūpame aham ime paṭhame samaṇabrāhmaṇe vadāmi.

**268.** “Tatra, bhikkhave, dutiyā samaṇabrāhmaṇā evamaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārasa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjimsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madamaṃ āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārasa amusmiṃ nivāpe amusmiṃca lokāmise. Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimsu mārasa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāma'ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramimsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmāti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramimsu, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharimsu. Te tattha sākabhakkhāpi ahesuṃ, sāmābhakkhāpi ahesuṃ, nīvābhakkhāpi ahesuṃ, daddulabhakkhāpi ahesuṃ, haṭabhakkhāpi ahesuṃ, kaṇabhakkhāpi ahesuṃ, ācābhakkhāpi ahesuṃ, piṇṇābhakkhāpi ahesuṃ, tiṇabhakkhāpi ahesuṃ, gomayabhakkhāpi ahesuṃ, vanamūlaphalāhārā yāpesuṃ pavattaphalabhojī.

“Tesaṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti. Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi. Balavīriye parihīne cetovimutti parihāyi. Cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ mārasa paccāgamiṃsu tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madamaṃ āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārasa amusmiṃ nivāpe amusmiṃca lokāmise. Evañhi te, bhikkhave, dutiyāpi samaṇabrāhmaṇā na parimuccimsu mārasa iddhānubhāvā. Seyyathāpi te, bhikkhave, dutiyā migajāta tathūpame aham ime dutiye samaṇabrāhmaṇe vadāmi.

**269.** “Tatra, bhikkhave, tatiyā samaṇabrāhmaṇā evamaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārasa amūni ca lokāmisāni...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimsu mārasa iddhānubhāvā. Yepi te dutiyā

samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramimṣu. Bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharimṣu. Te tattha sākabhakkhāpi ahesuṃ...pe.... pavattaphalabhojī. Tesāṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti. Tesāṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi, balavīriye parihīne cetovimutti parihāyi, cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ mārassa paccāgamimṣu tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjimṣu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā maḍaṃ āpajjimṣu, mattā samānā pamādaṃ āpajjimṣu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṇca lokāmise. Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmiṃ nivāpe amusmiṇca lokāmise”ti.

“Te amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappayimṣu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimṣu. Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimṣu, amattā samānā na pamādaṃ āpajjimṣu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṇca lokāmise. Api ca kho evaṃditṭhikā ahesuṃ – sassato loko itipi, asassato loko itipi; antavā loko itipi, anantavā loko itipi; taṃ jīvaṃ taṃ sarīraṃ itipi, aññaṃ jīvaṃ aññaṃ sarīraṃ itipi; hoti tathāgato paraṃ maraṇā itipi, na hoti tathāgato paraṃ maraṇā itipi, hoti ca na ca hoti tathāgato paraṃ maraṇā itipi, neva hoti na na hoti tathāgato paraṃ maraṇā itipi. Evañhi te, bhikkhave, tatiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, tatiyā migajāta tathūpame ahaṃ ime tatiye samaṇabrāhmaṇe vadāmi.

**270.** “Tatra, bhikkhave, catutthā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ – ‘ye kho te paṭhamā samaṇabrāhmaṇā...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramimṣu...pe.... Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yepi te tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā samaṇabrāhmaṇā ...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā samaṇabrāhmaṇā...pe.... Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yaṃnūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramimṣu...pe.... Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccimṣu mārassa iddhānubhāvā. Yaṃnūna mayaṃ amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappeyyāma. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni

bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmiṃ nivāpe amusmiṃca lokāmiseti.

“Te amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappayaṃsu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjiṃsu. Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma. Amattā samānā na pamādaṃ āpajjissāma. Appamattā samānā na yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise. Api ca kho evaṃditṭhikā ahesuṃ sassato loko itipi...pe... neva hoti na na hoti tathāgato paraṃ maraṇā itipi. Evañhi te tatiyāpi samaṇabrāhmaṇā na parimuccaṃsu mārassa iddhānubhāvā. Yaṃnūna mayaṃ yattha agati mārassa ca māraparisāya ca tatrāsayaṃ kappeyāma. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmiṃ nivāpe amusmiṃca lokāmiseti.

“Te yattha agati mārassa ca māraparisāya ca tatrāsayaṃ kappayaṃsu. Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjiṃsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na pamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiṃca lokāmise. Evañhi te, bhikkhave, catutthā samaṇabrāhmaṇā parimuccaṃsu mārassa iddhānubhāvā. Seyyathāpi te, bhikkhave, catutthā migajāta tathūpame ahaṃ ime catutthe samaṇabrāhmaṇe vadāmi.

**271.** “Kathaṇca, bhikkhave, agati mārassa ca māraparisāya ca? Idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhivā māraccakkuṃ adassanaṃ gato pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṇca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsaññācāyatanam upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsaññācāyatanam samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanam upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā mārakakkuṃ adassanaṃ gato pāpimato tiṇṇo loka visattika”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Nivāpasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Pāsārāsīsuttaṃ

**272.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamimsu; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavocaṃ – “cīrassutā no, āvuso ānanda, bhagavato sammukhā dhammī kathā. Sādhū mayaṃ, āvuso ānanda, labheyyāma bhagavato sammukhā dhammiṃ kathaṃ savanāyā”ti. “Tena hāyasmanto yena rammakassa brāhmaṇassa assamo tenupasaṅkamatha; appeva nāma labheyyātha bhagavato sammukhā dhammiṃ kathaṃ savanāyā”ti. “Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosun.

Atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi – “āyāmānanda, yena pubbakotṭhako tenupasaṅkamissāma gattāni parisiñcitu”nti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

**273.** Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbakotṭhako tenupasaṅkami gattāni parisiñcituṃ. Pubbakotṭhake gattāni parisiñcivā paccuttarivā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno. Atha kho āyasmā ānando bhagavantaṃ etadavoca – “ayaṃ, bhante, rammakassa brāhmaṇassa assamo avidūre. Ramaṇīyo, bhante, rammakassa brāhmaṇassa assamo; pāsādiko, bhante, rammakassa brāhmaṇassa assamo. Sādhū, bhante, bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkamatū anukampaṃ upādāyā”ti. Adhivāsesi bhagavā tuṇhībhāvena.

Atha kho bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkami. Tena kho pana samayena sambahulā bhikkhū rammakassa brāhmaṇassa assame dhammiyā kathāya sannisinā honti. Atha kho bhagavā bahidvārakotṭhake aṭṭhāsi kathāpariyosānaṃ āgamayamāno. Atha kho bhagavā kathāpariyosānaṃ veditvā ukkāsivā aggaḷaṃ ākoṭesi. Vivarimsu kho te bhikkhū bhagavato dvāraṃ. Atha kho bhagavā rammakassa brāhmaṇassa assamaṃ pavisitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – “kāyanuttha, bhikkhave, etarahi kathāya sannisinā? Kā ca pana vo antarākathā vipakatā”ti? “Bhagavantameva kho no, bhante, ārabha dhammī kathā vipakatā, atha bhagavā anuppatto”ti. “Sādhū, bhikkhave! Etaṃ kho, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe dhammiyā kathāya sannisīdeyyātha. Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ – dhammī vā kathā, ariyo vā tuṇhībhāvo”.

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

“Katamā ca, bhikkhave, anariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhammaṃyeva pariyesati, attanā jarādhammo samāno jarādhammaṃyeva pariyesati, attanā byādhidhammo samāno byādhidhammaṃyeva

pariyesati, attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati, attanā sokadhammo samāno sokadhammaṃyeva pariyesati, attanā saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesati.

“Kiñca, bhikkhave, jātīdhammaṃ vadetha? Puttabhāriyaṃ, bhikkhave, jātīdhammaṃ, dāsīdāsaṃ jātīdhammaṃ, ajeḷakaṃ jātīdhammaṃ, kukkuṭasūkaraṃ jātīdhammaṃ, hatthigavāssaṃ jātīdhammaṃ, jātārūparajataṃ jātīdhammaṃ. Jātīdhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito [gadhīto (syā. ka.)] mucchito ajjhāpanno attanā jātīdhammo samāno jātīdhammaṃyeva pariyesati.

“Kiñca, bhikkhave, jarādhammaṃ vadetha? Puttabhāriyaṃ, bhikkhave, jarādhammaṃ, dāsīdāsaṃ jarādhammaṃ, ajeḷakaṃ jarādhammaṃ, kukkuṭasūkaraṃ jarādhammaṃ, hatthigavāssaṃ jarādhammaṃ, jātārūparajataṃ jarādhammaṃ. Jarādhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā jarādhammo samāno jarādhammaṃyeva pariyesati.

“Kiñca, bhikkhave, byādhidhammaṃ vadetha? Puttabhāriyaṃ, bhikkhave, byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssaṃ byādhidhammaṃ. Byādhidhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati.

“Kiñca, bhikkhave, maraṇadhammaṃ vadetha? Puttabhāriyaṃ, bhikkhave, maraṇadhammaṃ, dāsīdāsaṃ maraṇadhammaṃ, ajeḷakaṃ maraṇadhammaṃ, kukkuṭasūkaraṃ maraṇadhammaṃ, hatthigavāssaṃ maraṇadhammaṃ. Maraṇadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati.

“Kiñca, bhikkhave, sokadhammaṃ vadetha? Puttabhāriyaṃ, bhikkhave, sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajeḷakaṃ sokadhammaṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssaṃ sokadhammaṃ. Sokadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno sokadhammaṃyeva pariyesati.

“Kiñca, bhikkhave, saṃkilesadhammaṃ vadetha? Puttabhāriyaṃ, bhikkhave, saṃkilesadhammaṃ, dāsīdāsaṃ saṃkilesadhammaṃ, ajeḷakaṃ saṃkilesadhammaṃ, kukkuṭasūkaraṃ saṃkilesadhammaṃ, hatthigavāssaṃ saṃkilesadhammaṃ, jātārūparajataṃ saṃkilesadhammaṃ. Saṃkilesadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesati. Ayaṃ, bhikkhave, anariyā pariyesanā.

**275.** “Katamā ca, bhikkhave, ariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātīdhammo samāno jātīdhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā saṃkilesadhammo samāno saṃkilesadhamme ādīnavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ, bhikkhave, ariyā pariyesanā.

**276.** “Ahampi sudaṃ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno attanā jātīdhammo samāno jātīdhammaṃyeva pariyesāmi, attanā jarādhammo samāno jarādhammaṃyeva pariyesāmi, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesāmi, attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesāmi, attanā

sokadhammo samāno sokadhammaṃyeva pariyesāmi, attanā saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesāmi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘kiṃ nu kho ahaṃ attanā jātīdhammo samāno jātīdhammaṃyeva pariyesāmi, attanā jarādhammo samāno...pe... byādhidhammo samāno... maraṇadhammo samāno... sokadhammo samāno... attanā saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesāmi? Yaṃnūnāhaṃ attanā jātīdhammo samāno jātīdhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā saṃkilesadhammo samāno saṃkilesadhamme ādīnavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyya’nti.

277. “So kho ahaṃ, bhikkhave, aparena samayena daharova samāno susukāḷakeso, bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kiṃ kusalagavesī [kimkusalamgavesī (ka.)] anuttaraṃ santivarapadaṃ pariyesamāno yena ālāro kālāmo tenupasaṅkamim. Upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ – ‘icchāmaṃ, āvuso kālāma, imasmim dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, bhikkhave, ālāro kālāmo maṃ etadavoca – ‘viharatāyasmā; tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyaṇumim. So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi ahañceva aññe ca. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho ālāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā ālāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

“Atha khvāhaṃ, bhikkhave, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ – ‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti [upasampajja pavedesīti (sī. syā. pī.)]? Evaṃ vutte, bhikkhave, ālāro kālāmo ākiñcaññāyatanam pavedesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho ālārasseva kālāmassa atthi saddhā, mayhaṃpatthi saddhā; na kho ālārasseva kālāmassa atthi vīriyaṃ, mayhaṃpatthi vīriyaṃ; na kho ālārasseva kālāmassa atthi sati, mayhaṃpatthi sati; na kho ālārasseva kālāmassa atthi samādhi, mayhaṃpatthi samādhi; na kho ālārasseva kālāmassa atthi paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ ālāro kālāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti, tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsim.

“Atha khvāhaṃ, bhikkhave, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ –

‘Ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemī’ti.

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tvaṃ, yādiso tvaṃ tādiso ahaṃ. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti. Iti kho, bhikkhave, ālāro kālāmo ācariyo me samāno (attano) [( ) natthi (sī. syā. pī.)] antevāsiṃ maṃ samānaṃ attanā [attano (sī. pī.)] samasamaṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti. So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

**278.** “So kho ahaṃ, bhikkhave, kiṃ kusalaḡavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako [uddako (sī. syā. pī.)] rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘icchāmahaṃ, āvuso [āvuso rāma (sī. syā. ka.) mahāsatto rāmaputtameva avoca, na rāmaṃ, rāmo hi tattha gaṇācariyo bhavēyya, tadā ca kālaṅkato asanto. tenevettha rāmāyattāni kriyapadāni atītakālavasena āgatāni, udako ca rāmaputto mahāsattassa sabrahmacārīteva vutto, na ācariyoti. tīkāyaṃ ca “pāḷiyaṃ rāmasseva samāpattilābhita āgatā na udakassā”ti ādi pacchābhāge pakāsita], imasmiṃ dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, bhikkhave, udako rāmaputto maṃ etadavoca – ‘viharatāyasmā; tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayamaṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahataṃ mattenā lapitalāpanaṃ mattenā nāṇavādaṇca vadāmi theravādaṇca, ‘jānāmi passāmi’ti ca paṭijānāmi ahañceva aññe ca. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāṃ mattenā sayamaṃ abhiññā sacchikatvā upasampajja viharāmi’ti pavedesi; addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti.

“Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja viharāmi’ti pavedesi’ti? Evaṃ vutte, bhikkhave, udako rāmaputto nevasaññānāsaññāyatanāṃ pavedesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘na kho rāmasseva ahosi saddhā, mayhaṃ patthi saddhā; na kho rāmasseva ahosi vīriyaṃ, mayhaṃ patthi vīriyaṃ; na kho rāmasseva ahosi sati, mayhaṃ patthi sati; na kho rāmasseva ahosi samādhi, mayhaṃ patthi samādhi, na kho rāmasseva ahosi paññā, mayhaṃ patthi paññā. Yaṃ nūnāhaṃ yaṃ dhammaṃ rāmo sayamaṃ abhiññā sacchikatvā upasampajja viharāmi’ti pavedesi, tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja vihāsim.

“Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ –

‘Ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja pavedesi’ti?

‘Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayamaṃ abhiññā sacchikatvā upasampajja pavedesi’ti.

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tvaṃ, yādiso tvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tvaṃ imaṃ gaṇaṃ pariharā’ti. Iti kho, bhikkhave, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhikkhave, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva neva saññānāyatanūpapattiyā’ti. So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

**279.** “So kho ahaṃ, bhikkhave, kiṃ kusalaḡavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā [sāmantā (?)] ca gocaraḡamaṃ. Tassa mayhaṃ, bhikkhave, etadahosi – ‘ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaraḡamo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti. So kho ahaṃ, bhikkhave, tattheva nisīdim – alamidaṃ padhānāyāti.

**280.** “So kho ahaṃ, bhikkhave, attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagaṃaṃ, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagaṃaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagaṃaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagaṃaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagaṃaṃ, attanā saṃkilesadhammo samāno saṃkilesadhamme ādīnavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagaṃaṃ. Nāṇaṇca pana me dassanaṃ udapādi – ‘akuppa me vimutti, ayamantimā jāti, natthi dāni punabbhavo’ti.

**281.** “Tassa mayhaṃ, bhikkhave, etadahosi – ‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmā kho panāyaṃ pajā ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ – idappaccayatā paṭiccasamuppādo. Idampi kho ṭhānaṃ duddasaṃ yadidaṃ – sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ. Ahaṇceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyumaṃ, so mamassa kilamatho, sā mamassa vihesā’ti. Apissu maṃ, bhikkhave, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā –

‘Kicchena me adhigataṃ, halaṃ dāni pakāsituṃ;

Rāḡadosaparetehi, nāyaṃ dhammo susambudho.

‘Paṭisotaḡāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;

Rāḡarattā na dakkhanti, tamokhandhena āvuṭā”’ti [āvaṭāti (sī.), āvuṭā (syā.)].

**282.** “Iti ha me, bhikkhave, paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya. Atha kho, bhikkhave, brahmuno sahampatissa mama cetasā cetoparivittakamaññāya etadahosi – ‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati [namissati (?)], no dhammadesanāyā’ti. Atha kho, bhikkhave, brahmā sahampati – seyyathāpi nāma balavā puriso samiññitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiññeyya, evameva – brahmaloke antarahito mama purato pāturahosi. Atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca – ‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti. Bhavissanti dhammassa aññātāro’ti. Idamavoca, bhikkhave, brahmā sahampati. Idaṃ vatvā athāparaṃ etadavoca –

‘Pāturahosi magadhesu pubbe,  
Dhammo asuddho samalehi cintito;  
Apāpuretaṃ [avāpuretaṃ (sī.)] amatassa dvāraṃ,  
Suṇantu dhammaṃ vimalenānubuddhaṃ.  
‘Sele yathā pabbatamuddhaniṭṭhito,  
Yathāpi passe janataṃ samantato;  
Tathūpamaṃ dhammamayaṃ sumedha,  
Pāsādamārūyha samantacakkhu;  
Sokāvatiṇṇaṃ [sokāvakiṇṇaṃ (syā.)] janatamaṇḍasoko,  
Avekkhassu jātijaṇḍabhibhūtaṃ.  
‘Uṭṭhehi vīra vijitasāṅgāma,  
Satthavāha aṇaṇa vicara loke;  
Desassu [desetu (syā. ka.)] bhagavā dhammaṃ,  
Aññātāro bhavissanti”’ti.

**283.** “Atha kho ahaṃ, bhikkhave, brahmuno ca ajjhesanaṃ viditvā sattesu ca kāruññataṃ paṭicca buddhacakkhunā lokaṃ volokesiṃ. Addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine [dassāvino (syā. kaṃ. ka.)] viharante, appekacce na paralokavajjabhayadassāvine [dassāvino (syā. kaṃ. ka.)] viharante. Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaḍḍhāni udakānuggatāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaḍḍhāni udakaṃ accuggamma ṭhitāni [tiṭṭhanti (sī. syā. pī.)] anupalittāni udakena; evameva kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante. Atha khvāhaṃ, bhikkhave, brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ –

‘Apārutā tesāṃ amatassa dvārā,  
Ye sotavanto pamañcantu saddhaṃ;

Vihimsasaññī paṇaṃ na bhāsim,

Dhammaṃ paṇītaṃ manujesu brahme”’ti.

“Atha kho, bhikkhave, brahmā sahampati ‘katāvakāso khomhi bhagavatā dhammadesanāyā’ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

**284.** “Tassa mayhaṃ, bhikkhave, etadahosi – ‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, bhikkhave, etadahosi – ‘ayaṃ kho ālāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yaṃnūnāhaṃ ālārassa kālāmassa paṭhamam dhammaṃ deseyyaṃ. So imaṃ dhammaṃ khippameva ājānissatī’ti. Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca – ‘sattāhakālaṅkato, bhante, ālāro kālāmo’ti. Nāṇaṇca pana me dassanaṃ udapādi – ‘sattāhakālaṅkato ālāro kālāmo’ti. Tassa mayhaṃ, bhikkhave, etadahosi – ‘mahājāniyo kho ālāro kālāmo. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

“Tassa mayhaṃ, bhikkhave, etadahosi – ‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, bhikkhave, etadahosi – ‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yaṃnūnāhaṃ udakassa rāmaputtassa paṭhamam dhammaṃ deseyyaṃ. So imaṃ dhammaṃ khippameva ājānissatī’ti. Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca – ‘abhidosakālaṅkato, bhante, udako rāmaputto’ti. Nāṇaṇca pana me dassanaṃ udapādi – ‘abhidosakālaṅkato udako rāmaputto’ti. Tassa mayhaṃ, bhikkhave, etadahosi – ‘mahājāniyo kho udako rāmaputto. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

“Tassa mayhaṃ, bhikkhave, etadahosi – ‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, bhikkhave, etadahosi – ‘bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upatṭhahimsu. Yaṃnūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammaṃ deseyya’nti. Tassa mayhaṃ, bhikkhave, etadahosi – ‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti? Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. Atha khvāhaṃ, bhikkhave, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkamim [pakkāmiṃ (syā. pī. ka.)].

**285.** “Addasā kho maṃ, bhikkhave, upako ājīvako antarā [ājīviko (sī. pī. ka.)] ca gayam antarā ca bodhim addhānamaggappaṭipannaṃ. Disvāna maṃ etadavoca – ‘vipassannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto! Kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī’ti? Evaṃ vutte, ahaṃ, bhikkhave, upakaṃ ājīvakaṃ gāthāhi ajjhabhāsim –

‘Sabbābhibhū sabbavidūhamasmi, sabbesu dhammesu anūpalitto;

Sabbañjaho taṇhākkhaye vimutto, sayaṃ abhiññāya kamuddiseyyaṃ.

‘Na me ācariyo atthi, sadiso me na vijjati;

Sadevakasmim lokasmim, natthi me paṭipuggalo.

‘Ahañhi arahā loke, ahaṃ satthā anuttaro;

Ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

‘Dhammacakkaṃ pavattetaṃ, gacchāmi kāsinaṃ puram;

Andhībhūtasmiṃ [andhabhūtasmiṃ (sī. syā. pī.)] lokasmim, āhañchaṃ amatadundubhi’nti.

‘Yathā kho tvam, āvuso, paṭijānāsi, arahasi anantajino’ti!

‘Mādisā ve jinā honti, ye pattā āsavakkhayaṃ;

Jitā me pāpakā dhammā, tasmāhamupaka jino’ti.

“Evaṃ vutte, bhikkhave, upako ājīvako ‘huveyyapāvuso’ti [huveyyapāvuso (sī. pī.), huveyyāvuso (syā.)] vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

**286.** “Atha khvāhaṃ, bhikkhave, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamim. Addasaṃsu kho maṃ, bhikkhave, pañcavaggiyā bhikkhū dūrato āgacchantaṃ. Disvāna aññamaññaṃ saṇṭhapesuṃ [aññamaññaṃ katikaṃ saṇṭhapesuṃ (vinayapiṭake mahāvagge)] – ‘ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko [bāhulliko (sī. pī.) sārattadīpanīṭikāya sameti] padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo, na paccuttātabbo; nāssa pattacīvaraṃ paṭiggahetabbaṃ. Api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhisati nisīdissatī’ti. Yathā yathā kho ahaṃ, bhikkhave, upasaṅkamim tathā tathā pañcavaggiyā bhikkhū nāsakkhimsu sakāya katikāya saṇṭhātum. Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ, appekacce āsanaṃ paññapesuṃ, appekacce pādodakaṃ upaṭṭhapesuṃ. Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.

“Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha [samudācarittha (sī. syā. pī.)]. Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti. Evaṃ vutte, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocaṃ – ‘tāyapi kho tvam, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyāñānadassanavisesaṃ, kiṃ pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyāñānadassanavisesa’nti? Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti. Dutiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocaṃ – ‘tāyapi kho tvam, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyāñānadassanavisesaṃ, kiṃ pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyāñānadassanavisesa’nti? Dutiyampi kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘na, bhikkhave, tathāgato bāhulliko...pe... upasampajja viharissathā’ti. Tatiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocaṃ – ‘tāyapi kho tvam, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyāñānadassanavisesaṃ, kiṃ pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyāñānadassanavisesa’nti?

“Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ – ‘abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitameta’nti [bhāsitametanti (sī. syā. vinayepi)]? ‘No hetam, bhante’. ‘Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

“Asakkhiṃ kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū saññāpetuṃ. Dvepi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti. Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā [chabbaggā (sī. syā.)] yāpema. Tayopi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti. Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema. Atha kho, bhikkhave, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātidhammā samānā jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā jarādharmā samānā jarādharmme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā byādhidhammā samānā...pe... attanā maraṇadhammā samānā... attanā sokadhammā samānā... attanā saṃkilesadhammā samānā saṃkilesadhamme ādīnavaṃ viditvā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā asaṃkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu. Nāṇaṃ pana nesaṃ dassanaṃ udapādi – ‘akuppā no vimutti [akuppā nesaṃ vimutti (ka.)], ayamantimā jāti, natthi dāni punabbhavo’ti.

**287.** “Pañcime, bhikkhave, kāmagaṇā. Katame pañca? Cakkhaviññeyyā rūpā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā... jivhaviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho, bhikkhave, pañca kāmagaṇā. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’ [pāpimato”ti (?)]. ‘Seyyathāpi, bhikkhave, ārañṇako mago baddho pāsarāsīṃ adhisayeyya. So evamassa veditabbo – anayamāpanno byasanamāpanno yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmam na pakkamissatī’ti. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’. Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

“Seyyathāpi, bhikkhave, ārañṇako mago abaddho pāsarāsīṃ adhisayeyya. So evamassa veditabbo – ‘na anayamāpanno na byasanamāpanno na yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmam pakkamissatī’ti. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā – ‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

“Seyyathāpi, bhikkhave, ārañṇako mago araṇṇe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, luddassa. Evameva kho, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitvā māraccakkhum adassanaṃ gato pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanam upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Ayaṃ vuccati, bhikkhave...pe... pāpimato.

“Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitvā māracakkhum adassanaṃ gato pāpimato. Tiṇṇo loke visattikaṃ vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, pāpimato”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Pāsārāsīsuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Cūlahatthipadopamasuttaṃ

**288.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhīrathena [vaḷabhīrathena (sī. pī.)] sāvatthiyā niyyāti divādivassa. Addasā kho jāṇussoṇi brāhmaṇo pilotikaṃ paribbājakaṃ dūratova āgacchantam. Disvāna pilotikaṃ paribbājakaṃ etadavoca –

“Handa, kuto nu bhavaṃ vacchāyano āgacchati divādivassā”ti?

“Ito hi kho ahaṃ, bho, āgacchāmi samaṇassa gotamassa santikā”ti.

“Taṃ kiṃ maññati, bhavaṃ vacchāyano, samaṇassa gotamassa paññāveyyattiyaṃ?”

“Paṇḍito maññe”ti.

“Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyaṃ jānissāmi! Sopi nūnassa tādīsova yo samaṇassa gotamassa paññāveyyattiyaṃ jāneyyā”ti.

“Uḷārāya khalu bhavaṃ vacchāyano samaṇam gotamaṃ pasaṃsāya pasaṃsatī”ti.

“Ko cāhaṃ, bho, ko ca samaṇam gotamaṃ pasaṃsissāmi?”

“Pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussāna”nti.

“Kaṃ pana bhavaṃ vacchāyano atthavasam sampassamāno samaṇe gotame evaṃ abhippasanno”ti [abhippasanno hotīti (syā.)]?

“Seyyathāpi, bho, kusalo nāgavaniko nāgavanam paviseyya. So passeyya nāgavane mahantaṃ hatthipadam, dīghato ca āyatam, tiriyaṇca vitthataṃ. So niṭṭham gaccheyya – ‘mahā vata, bho, nāgo’ti. Evameva kho aham, bho, yato addasaṃ samaṇe gotame cattāri padāni athāham niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

**289.** “Katamāni cattāri? Idhāham, bho, passāmi ekacce khattiyapaṇḍite nipuṇe kataparappavāde vālavedhirūpe, te bhindantā [vobhindantā (sī. pī.) vi + ava + bhindantā] maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti – ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissati’ti. Te pañham abhisankharonti – ‘imaṃ mayaṃ pañham samaṇam gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādam āropessāma. Evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādam āropessāmā’ti. Te suṇanti – ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti. Te yena samaṇo gotamo tenupasaṅkamanti. Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahamseti. Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā na ceva samaṇam gotamaṃ pañham pucchanti, kutossa [kutassa (sī. syā. pī.)] vādam āropessanti? Aññadatthu samaṇasseva gotamassa sāvakā sampajjanti. Yadāham, bho, samaṇe gotame imaṃ paṭhamam padam addasaṃ athāham niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

“Puna caparāham, bho, passāmi idhekacce brāhmaṇapaṇḍite...pe... gahapatipaṇḍite...pe... samaṇapaṇḍite nipuṇe kataparappavāde vālavedhirūpe te bhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti – ‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissati’ti. Te pañham abhisankharonti ‘imaṃ mayaṃ pañham samaṇam gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādam āropessāma. Evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādam āropessāmā’ti. Te suṇanti ‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti. Te yena samaṇo gotamo tenupasaṅkamanti. Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahamseti. Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā na ceva samaṇam gotamaṃ pañham pucchanti, kutossa vādam āropessanti? Aññadatthu samaṇamyeva gotamaṃ okāsaṃ yācanti agāasmā anagāriyaṃ pabbajjāya. Te samaṇo gotamo pabbājeti [pabbājeti upasampādeti (sī.)]. Te tattha pabbajitā samānā vūpakatṭhā appamattā ātāpino pahitattā viharantā nacirasseeva – yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti. Te evamāhaṃsu – ‘manam vata, bho, anassāma, manam vata, bho, panassāma; mayaṇhi pubbe assamaṇāva samānā samaṇamhāti paṭijānimha, abrahmaṇāva samānā brāhmaṇamhāti paṭijānimha, anarahantova samānā arahantamhāti paṭijānimha. Idāni khomha samaṇā, idāni khomha brāhmaṇā, idāni khomha arahanto’ti. Yadāham, bho, samaṇe gotame imaṃ catuttham padam addasaṃ athāham niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’”ti.

“Yato kho aham, bho, samaṇe gotame imāni cattāri padāni addasaṃ athāham niṭṭhamagamaṃ – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’”ti.

**290.** Evaṃ vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekaṃsam uttarāsaṅgam karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā tikkhattum udānam udānesi –

“namo tassa bhagavato arahato sammāsambuddhassa; namo tassa bhagavato arahato sammāsambuddhassa; namo tassa bhagavato arahato sammāsambuddhassa. Appeva nāma mayampi kadāci karahaci tena bhotā gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo”ti! Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathāṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo yāvatako ahosi pilotikena paribbājakena saddhiṃ kathāsallāpo taṃ sabbam bhagavato ārocesi. Evaṃ vutte, bhagavā jāṇussoṇiṃ brāhmaṇaṃ etadavoca – “na kho, brāhmaṇa, ettāvatā hatthipadopamo vitthārena paripūro hoti. Api ca, brāhmaṇa, yathā hatthipadopamo vitthārena paripūro hoti taṃ suṇāhi, sādhu kaṃ manasi karohi, bhāsissāmī”ti. “Evaṃ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca –

**291.** “Seyyathāpi, brāhmaṇa, nāgavaniko nāgavanaṃ paviseyya. So passeyya nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyaṇca vitthataṃ. Yo hoti kusalo nāgavaniko neva tāva nitṭhaṃ gacchati – ‘mahā vata, bho, nāgo’ti. Taṃ kissa hetu? Santi hi, brāhmaṇa, nāgavane vāmanikā nāma hatthiniyo mahāpadā, tāsam petam padaṃ assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyaṇca vitthataṃ, uccā ca nisevitaṃ. Yo hoti kusalo nāgavaniko neva tāva nitṭhaṃ gacchati – ‘mahā vata, bho, nāgo’ti. Taṃ kissa hetu? Santi hi, brāhmaṇa, nāgavane uccā kāḷārikā nāma hatthiniyo mahāpadā, tāsam petam padaṃ assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyaṇca vitthataṃ, uccā ca nisevitaṃ, uccā ca dantehi ārañjitāni. Yo hoti kusalo nāgavaniko neva tāva nitṭhaṃ gacchati – ‘mahā vata, bho, nāgo’ti. Taṃ kissa hetu? Santi hi, brāhmaṇa, nāgavane uccā kaṇerukā nāma hatthiniyo mahāpadā, tāsam petam padaṃ assāti.

“So tamanugacchati. Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyaṇca vitthataṃ, uccā ca nisevitaṃ, uccā ca dantehi ārañjitāni, uccā ca sākhaḥbhaṅgaṃ. Taṇca nāgaṃ passati rukkhamaṇagataṃ vā abbhokāsagataṃ vā gacchantam vā tiṭṭhantaṃ vā nisinnaṃ vā nipannaṃ vā. So nitṭhaṃ gacchati – ‘ayameva so mahānāgo’ti.

“Evameva kho, brāhmaṇa, idha tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritum. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajeyya’nti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajati.

**292.** “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī. Athenena sucibhūtena attanā viharati.

“Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

“Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto [theto (syā. kam.)] paccayiko avisaṃvādako lokassa.

“Pisunaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedaṃ, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedaṃ. Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

“Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

“Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavādī atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyaṇṭavatiṃ atthasaṃhitāṃ.

**293.** “So bījaḡāma bhūtagāmasamārambhā paṭivirato hoti, ekabhaddiko hoti rattūparato, virato vikālabhojanā, naccagītavādī tavisūkadassanā paṭivirato hoti, mālāḡandhavilepanadhāraṇamaṇḡana vibhūsanatthānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātārūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhaññapaṭiggahaṇā paṭivirato hoti, āmakamaṃsapaṭiggahaṇā paṭivirato hoti, itthikumārīka paṭiggahaṇā paṭivirato hoti, dāsīdāsa paṭiggahaṇā paṭivirato hoti, ajeḡakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavaḡavāpaṭiggahaṇā paṭivirato hoti, khetṭavattḡupaṭiggahaṇā paṭivirato hoti, dūṭeyya paḡaḡaḡamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti, ukkoṭana vañḡanaṇikatisāciyogā paṭivirato hoti, chedanavadhabandhanaviparāmosa ālopa sahasākārā [sāhasākārā (ka.)] paṭivirato hoti [imassa anantaraṃ “so iminā ariyena sīlakkhandhena samannāḡato ajjhattaṃ anavaḡjasukhaṃ paṭisaṃvedeti”ti vacanaṃ dīḡhanikāye āḡataṃ, taṃ idha santosa kathāvasāne āḡataṃ, sā ca santosa kathā tattha satisaṃpaḡaḡaññānantaraṃ eva āḡatā].

**294.** “So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḡapātena. So yena yeneva pakkamati samādāye va pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḡeti sapattabhāro va ḡeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḡapātena. So yena yeneva pakkamati samādāye va pakkamati. So iminā ariyena sīlakkhandhena samannāḡato ajjhattaṃ anavaḡjasukhaṃ paṭisaṃvedeti.

**295.** “So cakkhunā rūpaṃ disvā na nimittaḡāḡhī hoti nānubyañḡanaḡḡāḡhī. Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijḡhāḡomaṇassa pāpakā akusalā dhammā anvāssa veyyuṃ tassa saṃvaṇāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaṇaṃ āpajjati. Sotena saddaṃ sutvā...pe... ḡhānena gandhaṃ ḡhāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... maṇasā dhammaṃ viññāya na nimittaḡāḡhī hoti nānubyañḡanaḡḡāḡhī. Yatvādhikaraṇameṇaṃ maṇindriyaṃ asaṃvutaṃ viharantaṃ abhijḡhāḡomaṇassa pāpakā akusalā dhammā anvāssa veyyuṃ tassa saṃvaṇāya paṭipajjati, rakkhati maṇindriyaṃ, maṇindriye saṃvaṇaṃ āpajjati. So iminā ariyena indriya saṃvaṇena samannāḡato ajjhattaṃ abyāseka sukhaṃ paṭisaṃvedeti.

“So abhikkante paṭikkante saṃpaḡāṇakārī hoti, ālokite vilokite saṃpaḡāṇakārī hoti, saṃiñḡite paṇārite saṃpaḡāṇakārī hoti, saṃḡhāṭipattacīvara dhāraṇe saṃpaḡāṇakārī hoti, asite pīṭe khāyite sāyite saṃpaḡāṇakārī hoti, uccārapassāva kamme saṃpaḡāṇakārī hoti, ḡate ṭhite nisinne sutte jāḡarite bhāsīte tuṇḡhībhāve saṃpaḡāṇakārī hoti.

**296.** “So iminā ca ariyena sīlakkhandhena samannāḡato, (imāya ca ariyāya santuṭṭhiyā samannāḡato) [( ) etḡhantare paṭḡho idha nadissati, catukkaḡguttare pana imasmiṃ ṭḡhāne

dissati, aṭṭhakathāṭikāsu ca tadattho pakāsito. tasmā so ettha paṭipūrito] iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññaena samannāgato vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuññaṃ. So pacchābhattaṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Byāpādappadosaṃ pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī byāpādappadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti. Vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

**297.** “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’ti.

“Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa...pe... suppaṭipanno bhagavato sāvakaśaṅgho’ti.

“Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa...pe... suppaṭipanno bhagavato sāvakaśaṅgho’ti.

“Puna caparaṃ, brāhmaṇa, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’ti.

**298.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihiṭṭhaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ, dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihiṭṭhaṃ pubbenivāsaṃ anussarati. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’ti.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena...pe... yathākammūpage satte pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’ti.

**299.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti,

‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. ‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Na tveva tāva ariyasāvako niṭṭhaṃ gato hoti, api ca kho niṭṭhaṃ gacchati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’ti.

“Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karanīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi. Ettāvataṃ kho, brāhmaṇa, ariyasāvako niṭṭhaṃ gato hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’ti. Ettāvataṃ kho, brāhmaṇa, hatthipadopamo vitthārena paripūro hoti”ti.

Evaṃ vutte, jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata”nti.

Cūlahatthipadopamasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Mahāhatthipadopamasuttaṃ

**300.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho āyasmā sārīputto bhikkhū āmantesi – “āvuso bhikkhave”ti. “Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum. Āyasmā sārīputto etadavoca – “seyyathāpi, āvuso, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesāṃ aggamaṃ kkhāyati yadidaṃ mahantattena; evameva kho, āvuso, ye keci kusalā dhammā sabbete catūsu ariyasaccesu saṅgahaṃ gacchanti. Katamesu catūsu? Dukkhe ariyasacce, dukkhasamudaye ariyasacce, dukkhanirodhe ariyasacce, dukkhanirodhagāminiyā paṭipadāya ariyasacce”.

**301.** “Katamañcāvuso, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ; saṃkhittena, pañcupādānakkhandhā dukkhā. Katame cāvuso, pañcupādānakkhandhā? Seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho.

“Katamo cāvuso, rūpupādānakkhandho? Cattāri ca mahābhūtāni, catunnañca mahābhūtānaṃ upādāya rūpaṃ.

“Katamā cāvuso, cattāro mahābhūtā? Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

**302.** “Katamā cāvuso, pathavīdhātu? Pathavīdhātu siyā ajjhātikā, siyā bāhirā. Katamā cāvuso, ajjhātikā pathavīdhātu? Yaṃ ajjhāttaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ – kesā lomā nakhā dantā taco maṃsaṃ nhāru atṭhi atṭhimiññaṃ vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññaṃ kiñci ajjhāttaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ. Ayaṃ vuccatāvuso, ajjhātikā pathavīdhātu. Yā ceva kho pana ajjhātikā pathavīdhātu, yā ca bāhirā pathavīdhātu, pathavīdhātūvesā. ‘Taṃ nettaṃ mama, nesohamasmi, na meso attā’ti –

evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati [pathavīdhātu pakuppati (ka.)]. Antarahitā tasmim samaye bāhirā pathavīdhātu hoti. Tassā hi nāma, āvuso, bāhirāya pathavīdhātuyā tāva mahallikāya aniccataṃ paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnaṃ ‘ahanti vā mamanti vā asmī’ti vā? Atha khvāssa notevettha hoti.

“Taṇce, āvuso, bhikkhuṃ pare akkosanti paribhāsanti rosentī vihesenti, so evaṃ pajānāti – ‘uppannā kho me ayaṃ sotasaṃphassaṃ dukkhavedanā. Sā ca kho paṭicca, no apaṭicca. Kiṃ paṭicca? Phassaṃ paṭicca’. So [sopikho (syā.), sopi (ka.)] phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati. Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

“Taṇce, āvuso, bhikkhuṃ pare anīṭṭhehi akantehi amanāpehi samudācaranti – pāṇisaṃphassenapi leḍḍusaṃphassenapi daṇḍasaṃphassenapi satthasaṃphassenapi. So evaṃ pajānāti – ‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisaṃphassāpi kamanti, leḍḍusaṃphassāpi kamanti, daṇḍasaṃphassāpi kamanti, satthasaṃphassāpi kamanti. Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde – ‘ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatrāpi yo mano padūseyya na me so tena sāsanaṃ’ti. Āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammuttā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ. Kāmaṃ dāni imasmiṃ kāye pāṇisaṃphassāpi kamantu, leḍḍusaṃphassāpi kamantu, daṇḍasaṃphassāpi kamantu, satthasaṃphassāpi kamantu, karīyati hidaṃ buddhānaṃ sāsana’nti.

“Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅṭhāti. So tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ, yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅṭhāti’ti. Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati; evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅṭhāti, so tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ, yassa me evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅṭhāti’ti. Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṅṭhāti, so tena attamaṇo hoti. Ettāvataṃpi kho, āvuso, bhikkhuno bahukataṃ hoti.

**303.** “Katamā cāvuso, āpodhātu? Āpodhātu siyā ajjhattikā, siyā bāhirā. Katamā cāvuso ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ – pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ – ayaṃ vuccatāvuso, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu, āpodhātūvesā. ‘Taṃ nettaṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati. Sā gāmaṃpi vahati, nigamaṃpi vahati, nagaraṃpi vahati, janapadaṃpi vahati, janapadapadesaṃpi vahati. Hoti kho so, āvuso, samayo yaṃ mahāsamudde yojanasatikānīpi udakāni ogacchanti,

dviyojanasatikānipi udakāni ogacchanti, tiyojanasatikānipi udakāni ogacchanti, catuyojanasatikānipi udakāni ogacchanti, pañcayojanasatikānipi udakāni ogacchanti, chayojanasatikānipi udakāni ogacchanti, sattayojanasatikānipi udakāni ogacchanti. Hoti kho so, āvuso, samayo yaṃ mahāsamudde sattatālampi udakaṃ saṇṭhāti, chattālampi udakaṃ saṇṭhāti, pañcatālampi udakaṃ saṇṭhāti, catuttālampi udakaṃ saṇṭhāti, titālampi udakaṃ saṇṭhāti, dvitālampi udakaṃ saṇṭhāti, tālamattampi [tālampi (sī.)] udakaṃ saṇṭhāti. Hoti kho so, āvuso, samayo yaṃ mahāsamudde sappaporisampi udakaṃ saṇṭhāti, chapporisampi udakaṃ saṇṭhāti, pañcaporisampi udakaṃ saṇṭhāti, catupporisampi udakaṃ saṇṭhāti, tiporisampi udakaṃ saṇṭhāti, dviporisampi udakaṃ saṇṭhāti, porisamattampi [porisampi (sī.)] udakaṃ saṇṭhāti. Hoti kho so, āvuso, samayo yaṃ mahāsamudde aḍḍhaporisampi udakaṃ saṇṭhāti, kaṭimattampi udakaṃ saṇṭhāti, jāṇukamattampi udakaṃ saṇṭhāti, goppakamattampi udakaṃ saṇṭhāti. Hoti kho so, āvuso, samayo, yaṃ mahāsamudde aṅgulipabbatemanamattampi udakaṃ na hoti. Tassā hi nāma, āvuso, bāhirāya āpodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnaṃ ‘ahanti vā mamanti vā asmīti’ vā? Atha khvāssa notevettha hoti...pe... tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṇṭhāti. So tena attamano hoti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

**304.** “Katamā cāvuso, tejodhātu? Tejodhātu siyā ajjhakkā, siyā bāhirā. Katamā cāvuso, ajjhakkā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ – yena ca santappati, yena ca jīrīyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññaṃ kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ – ayaṃ vuccatāvuso, ajjhakkā tejodhātu. Yā ceva kho pana ajjhakkā tejodhātu yā ca bāhirā tejodhātu, tejodhātūvesā. ‘Taṃ netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametam yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā tejodhātu pakuppati. Sā gāmaṃ dahati, nigamaṃ dahati, nagaraṃ dahati, janapadaṃ dahati, janapadapadesaṃ dahati. Sā haritaṃ vā panthaṃ vā selantaṃ vā udakantaṃ vā ramaṇīyaṃ vā bhūmibhāgaṃ āgama anāhārā nibbāyati. Hoti kho so, āvuso, samayo yaṃ kukkuṭapattenapi nhārudaddulenapi aggaṃ gavesanti. Tassā hi nāma, āvuso, bāhirāya tejodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnaṃ ‘ahanti vā mamanti vā asmīti’ vā? Atha khvāssa notevettha hoti...pe... tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṇṭhāti, so tena attamano hoti. Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

**305.** “Katamā cāvuso, vāyodhātu? Vāyodhātu siyā ajjhakkā, siyā bāhirā. Katamā cāvuso, ajjhakkā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ – uddhaṅgamā vātā, adhogaṃ vātā, kucchisayā vātā, koṭṭhāsaya [koṭṭhasayā (sī. pī.)] vātā, aṅgamaṅgānūsārino vātā, assāso passāso iti, yaṃ vā panaññaṃ kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ – ayaṃ vuccatāvuso, ajjhakkā vāyodhātu. Yā ceva kho pana ajjhakkā vāyodhātu, yā ca bāhirā vāyodhātu, vāyodhātūvesā. ‘Taṃ netam mama nesohamasmi na meso attā’ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametam yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti.

“Hoti kho so, āvuso, samayo yaṃ bāhirā vāyodhātu pakuppati. Sā gāmampi vahati, nigamampi vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi vahati. Hoti kho so, āvuso, samayo yaṃ gimhānaṃ pacchime māse tālavaṇṇenapi vidhūpanenapi vātaṃ pariyesanti, ossavanepi tiṇāni na icchanti. Tassā hi nāma, āvuso, bāhirāya vāyodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati. Kiṃ paṇimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmi’ti vā? Atha khvāssa notevettha hoti.

“Taṇce, āvuso, bhikkhuṃ pare akkosanti paribhāsanti rosentī vihesenti. So evaṃ pajānāti, uppannā kho me ayaṃ sotasaṃphassaṃ dukkhā vedanā. Sā ca kho paṭicca, no apaṭicca. Kiṃ paṭicca? Phassaṃ paṭicca. Sopi phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati. Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

“Taṇce, āvuso, bhikkhuṃ pare anīṭṭhehi akantehi amanāpehi samudācaranti, pāṇisaṃphassenapi leḍḍusaṃphassenapi daṇḍasaṃphassenapi satthasaṃphassenapi. So evaṃ pajānāti ‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisaṃphassāpi kamanti, leḍḍusaṃphassāpi kamanti, daṇḍasaṃphassāpi kamanti, satthasaṃphassāpi kamanti. Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde ‘ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā āṅgamaṅgāni okanteyyūṃ. Tatrāpi yo mano padūseyya, na me so tena sāsanaṃ’ti. Āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā sati asammutṭhā, passaddho kāyo asāradḍho, samāhitaṃ cittaṃ ekaggam. Kāmaṃ dāni imasmiṃ kāye pāṇisaṃphassāpi kamantu, leḍḍusaṃphassāpi kamantu, daṇḍasaṃphassāpi kamantu, satthasaṃphassāpi kamantu. Karīyati hidaṃ buddhānaṃ sāsana’nti.

“Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅghāti. So tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ. Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅghāti’ti. Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati; evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅghāti. So tena saṃvijjati saṃvegaṃ āpajjati – ‘alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ. Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅghāti’ti. Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā saṅghāti, so tena attamaṇo hoti. Ettāvatapi kho, āvuso, bhikkhuno bahukataṃ hoti.

**306.** “Seyyathāpi, āvuso, kaṭṭhaṇca paṭicca valliṇca paṭicca tiṇaṇca paṭicca mattikaṇca paṭicca ākāso parivārito agāraṃ tveva saṅkhaṃ gacchati; evameva kho, āvuso, atṭhiṇca paṭicca nhāruṇca paṭicca maṃsaṇca paṭicca cammaṇca paṭicca ākāso parivārito rūpaṃ tveva saṅkhaṃ gacchati. Ajjhattikaṇceva, āvuso, cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā na āpāthaṃ āgacchanti, no ca tājjo samannāhāro hoti, neva tāva tājassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattikaṇceva [\[ajjhattikaṇce \(sī. syā. pī.\), ajjhattikaṇcepi \(?\)\]](#), āvuso, cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti, no ca tājjo samannāhāro hoti, neva tāva tājassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho, āvuso, ajjhattikaṇceva cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, tājjo ca samannāhāro hoti. Evaṃ tājassa viññāṇabhāgassa pātubhāvo hoti. Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe

saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārūpādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati.

“So evaṃ pajānāti – ‘evaṃhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hoti. Vuttaṃ kho panetaṃ bhagavatā – ‘yo paṭiccasamuppādaṃ passati so dhammaṃ passati; yo dhammaṃ passati so paṭiccasamuppādaṃ passatīti. Paṭiccasamuppannā kho panime yadidaṃ pañcupādānakkhandhā. Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo. Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ, so dukkhanirodho’ti. Ettāvātāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

“Ajjhattikañceva, āvuso, sotaṃ aparibhinnaṃ hoti...pe... ghānaṃ aparibhinnaṃ hoti... jivhā aparibhinnaṃ hoti... kāyo aparibhinno hoti... mano aparibhinno hoti, bāhirā ca dhammā na āpāthaṃ āgacchanti no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattiko ceva, āvuso, mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho, āvuso, ajjhattiko ceva mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti, evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti. Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārūpādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati. So evaṃ pajānāti – ‘evaṃhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hoti. Vuttaṃ kho panetaṃ bhagavatā – ‘yo paṭiccasamuppādaṃ passati so dhammaṃ passati; yo dhammaṃ passati so paṭiccasamuppādaṃ passatīti. Paṭiccasamuppannā kho panime yadidaṃ pañcupādānakkhandhā. Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo. Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ so dukkhanirodho’ti. Ettāvātāpi kho, āvuso, bhikkhuno bahukataṃ hoti’ti.

Idamavoca āyasmā sārīputto. Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinandunti.

Mahāhatthipadopamasuttaṃ niṭṭhitaṃ aṭṭhamam.

## 9. Mahāsāropamasuttaṃ

**307.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte. Tatra kho bhagavā devadattaṃ ārabha bhikkhū āmantesi –

“Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkamseti paraṃ vambheti – ‘ahamasmi lābhasakkārasilokavā [lābhī silokavā (sī. pī.), lābhī sakkāra silokavā (syā.)], ime panaññe bhikkhū appaṇṇātā appesakkhā’ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

“Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkameyya ‘sāra’nti maññaṃāno. Tameva cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññasi sāraṃ,

na aññāsi phegguṃ, na aññāsi tacam, na aññāsi papaṭikam, na aññāsi sākāpalāsam. Tathā hayam [tathāpāyam (ka.)] bhavam puriso sārattthiko sārāgavesī sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva saram atikkamma phegguṃ atikkamma tacam atikkamma papaṭikam, sākāpalāsam chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sarena sarakaraṇīyam tañcassa attham nānubhavissatī’ti. Evameva kho, bhikkhave, idhekacco kulaputto saddhā agāasmā anagāriyam pabbajito hoti – otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa antakiriya paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkamseti, param vambheti ‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā’ti. So tena lābhasakkārasilokena majjati pamajjati pamādam āpajjati, pamatto samāno dukkham viharati. Ayam vuccati, bhikkhave, bhikkhu sākāpalāsam aggahesi brahmacariyassa; tena ca vosānam āpādi.

**308.** “Idha pana, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyam pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādam āpajjati. Appamatto samāno sīlasampadam ārādheti. So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkamseti, param vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussīlā pāpadhammā’ti. So tāya sīlasampadāya majjati pamajjati pamādam āpajjati, pamatto samāno dukkham viharati.

“Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva saram atikkamma phegguṃ atikkamma tacam, papaṭikam chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya – ‘na vatāyam bhavam puriso aññāsi saram, na aññāsi phegguṃ, na aññāsi tacam, na aññāsi papaṭikam, na aññāsi sākāpalāsam. Tathā hayam bhavam puriso sārattthiko sārāgavesī sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva saram atikkamma phegguṃ atikkamma tacam, papaṭikam chetvā ādāya pakkanto ‘sāra’nti maññamāno; yañcassa sarena sarakaraṇīyam tañcassa attham nānubhavissatī’ti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agāasmā anagāriyam pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādam āpajjati. Appamatto samāno sīlasampadam ārādheti. So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkamseti, param vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussīlā pāpadhammā’ti. So tāya sīlasampadāya majjati pamajjati pamādam āpajjati, pamatto samāno dukkham viharati. Ayam vuccati, bhikkhave, bhikkhu papaṭikam aggahesi brahmacariyassa; tena ca vosānam āpādi.

**309.** “Idha pana, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyam pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya

paññāyethā'ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati. Appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkamseti, paraṃ vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā'ti. So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

“Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ tacam chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacam, na aññāsi papaṭikaṃ, na aññāsi sākāpālāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ tacam chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī'ti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkamseti, paraṃ vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā'ti. So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati, bhikkhave, bhikkhu tacam aggahehi brahmacariyassa; tena ca vosānaṃ āpādi.

**310.** “Idha pana, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati. Appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati appamatto samāno ñāṇadassanaṃ ārādheti. So tena ñāṇadassanaṃ attamano hoti paripuṇṇasaṅkappo. So tena ñāṇadassanaṃ attānukkamseti, paraṃ vambheti – ‘ahamasmi jānaṃ passaṃ viharāmi. Ime panaññe bhikkhū ajānaṃ apassaṃ viharantī'ti. So tena ñāṇadassanaṃ majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

“Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ pheggum chetvā ādāya pakkameyya ‘sāra’nti maññamāno. Tamenam cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ na aññāsi pheggum na aññāsi tacam na aññāsi papaṭikam na aññāsi sākāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ pheggum chetvā ādāya pakkanto ‘sāra’nti maññamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti. Evameva kho, bhikkhave, idhekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti. So tena nāṇadassanaṃ attamano hoti paripuṇṇasaṅkappo. So tena nāṇadassanaṃ attānukkamseti, paraṃ vambheti – ‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū ajānaṃ apassaṃ viharantī’ti. So tena nāṇadassanaṃ majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati, bhikkhave, bhikkhu pheggum aggahesi brahmacariyassa; tena ca vosānaṃ āpādi.

**311.** “Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno nāṇadassanaṃ ārādheti. So tena nāṇadassanaṃ attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena nāṇadassanaṃ na attānukkamseti, na paraṃ vambheti. So tena nāṇadassanaṃ na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asamayavimokkhaṃ ārādheti. Atthānametaṃ [atthānaṃ kho panetaṃ (ka.)], bhikkhave, anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

“Seyyathāpi, bhikkhave, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkameyya ‘sāra’nti jānamāno. Tamenam cakkhumā puriso disvā evaṃ vadeyya – ‘aññāsi vatāyaṃ bhavaṃ puriso sāraṃ, aññāsi pheggum, aññāsi tacam, aññāsi papaṭikam, aññāsi sākāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkanto ‘sāra’nti jānamāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissatī’ti.

“Evameva kho, bhikkhave, idhekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti. So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti. So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti. So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno ñāṇadassanaṃ ārādheti. So tena ñāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena ñāṇadassanena na attānukkamseti, na paraṃ vambheti. So tena ñāṇadassanena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asamayavimokkhaṃ ārādheti. Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

“Iti kho, bhikkhave, nayidaṃ brahmacariyaṃ lābhasakkārasilokānisamsaṃ, na sīlasampadānisamsaṃ, na samādhisampadānisamsaṃ, na ñāṇadassanānisamsaṃ. Yā ca kho ayaṃ, bhikkhave, akuppā cetovimutti – etadatthamidaṃ, bhikkhave, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyosāna”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāsāropamasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Cūlasāropamasuttaṃ

**312.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho piṅgalakoccho brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho piṅgalakoccho brāhmaṇo bhagavantaṃ etadavoca – “yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakārā sādhusammata, bahujaṇassa, seyyathidaṃ – pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, saṅcayo [saṅjayo (sī. syā. pī. ka.)] belatṭhaputto, nigaṇṭho nāṭaputto, sabbete sakāya paṭiññāya abbhaññaṃsu sabbeva nābbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce nābbhaññaṃsū”ti? “Alaṃ, brāhmaṇa, tiṭṭhatetaṃ – sabbete sakāya paṭiññāya abbhaññaṃsu sabbeva nābbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce nābbhaññaṃsūti. Dhammaṃ te, brāhmaṇa, desessāmi, taṃ suṇāhi, sādhu kaṃ manasi karohi, bhāsissāmi”ti. “Evaṃ, bho”ti kho piṅgalakoccho brāhmaṇo bhagavato paccassosi. Bhagavā etadavoca –

**313.** “Seyyathāpi, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkameyya ‘sāra’nti maññaṃāno. Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya – ‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacamaṃ, na aññāsi papaṭikaṃ, na aññāsi sākāpalāsaṃ. Tathā hayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkanto ‘sāra’nti maññaṃāno. Yañcassa sarena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

**314.** “Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ, papaṭikaṃ chetvā ādāya pakkameyya ‘sāra’nti maññaṃāno. Tamenamaṃ cakkhumā puriso disvā evamaṃ vadeyya – ‘na vatāyamaṃ bhavamaṃ puriso aññāsī sāraṃ, na aññāsī phegguṃ, na aññāsī tacamaṃ, na aññāsī papaṭikaṃ, na aññāsī sākāpalāsaṃ. Tathā hayaṃ bhavamaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ papaṭikaṃ chetvā ādāya pakkanto ‘sāra’nti maññaṃāno. Yañcassa sarena sārakaraṇīyamaṃ tañcassa atthamaṃ nānubhavissatī’ti.

**315.** “Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacamaṃ chetvā ādāya pakkameyya ‘sāra’nti maññaṃāno. Tamenamaṃ cakkhumā puriso disvā evamaṃ vadeyya – ‘na vatāyamaṃ bhavamaṃ puriso aññāsī sāraṃ, na aññāsī phegguṃ, na aññāsī tacamaṃ, na aññāsī papaṭikaṃ, na aññāsī sākāpalāsaṃ. Tathā hayaṃ bhavamaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacamaṃ chetvā ādāya pakkanto ‘sāra’nti maññaṃāno. Yañcassa sarena sārakaraṇīyamaṃ tañcassa atthamaṃ nānubhavissatī’ti.

**316.** “Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkameyya ‘sāra’nti maññaṃāno. Tamenamaṃ cakkhumā puriso disvā evamaṃ vadeyya – ‘na vatāyamaṃ bhavamaṃ puriso aññāsī sāraṃ, na aññāsī phegguṃ, na aññāsī tacamaṃ, na aññāsī papaṭikaṃ, na aññāsī sākāpalāsaṃ. Tathā hayaṃ bhavamaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkanto ‘sāra’nti maññaṃāno. Yañcassa sarena sārakaraṇīyamaṃ tañcassa atthamaṃ nānubhavissatī’ti.

**317.** “Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkameyya ‘sāra’nti jānaṃāno. Tamenamaṃ cakkhumā puriso disvā evamaṃ vadeyya – ‘aññāsī vatāyamaṃ bhavamaṃ puriso sāraṃ, aññāsī phegguṃ, aññāsī tacamaṃ, aññāsī papaṭikaṃ, aññāsī sākāpalāsaṃ. Tathā hayaṃ bhavamaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkanto ‘sāra’nti jānaṃāno. Yañcassa sarena sārakaraṇīyamaṃ tañcassa atthamaṃ anubhavissatī’ti.

**318.** “Evameva kho, brāhmaṇa, idhekacco puggalo saddhā agārasmā anagāriyamaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evamaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkaṃseti, paraṃ vambheti – ‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā’ti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesamaṃ dhammānaṃ sacchikiriyaṃ na chandaṃ janeti, na vāyamaṃ, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacamaṃ atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkanto ‘sāra’nti maññaṃāno. Yañcassa sarena sārakaraṇīyamaṃ tañcassa atthamaṃ nānubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**319.** “Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyamaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ

paññāyethā'ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkamseti, paraṃ vambheti – ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussilā pāpadhammā'ti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacam, papāṭikam chetvā ādāya pakkanto 'sāra'nti maññamāno. Yañcassa sarena sarakaraṇīyaṃ, tañcassa atthaṃ nānubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**320.** “Idha pana, brāhmaṇa, ekacco puggalo saddhā agāasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkamseti, paraṃ vambheti – ‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā'ti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca, tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacam chetvā ādāya pakkanto 'sāra'nti maññamāno. Yañcassa sarena sarakaraṇīyaṃ tañcassa atthaṃ nānubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**321.** “Idha pana, brāhmaṇa, ekacco puggalo saddhā agāasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena...pe... antakiriyaṃ paññāyethā'ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So ñāṇadassanaṃ ārādheti. So tena ñāṇadassanena attamano hoti, paripuṇṇasaṅkappo. So tena ñāṇadassanena attānukkamseti, paraṃ vambheti – ‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū ajānaṃ apassaṃ viharantī'ti. Ñāṇadassanena ca ye aññe dhammā uttaritarā

ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olinavuttiko ca hoti sāthaliko. Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ, pheggum chetvā ādāya pakkanto ‘sāra’nti maññaṃāno. Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati. Tathūpamaṃhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

**322.** “Idha pana, brāhmaṇa, ekacco puggalo saddhā agāasmā anagāriyaṃ pabbajito hoti – ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti, na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na paraṃ vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolinavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti. So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti, na paraṃ vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolinavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti, na paraṃ vambheti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolinavuttiko ca hoti asāthaliko. So ñāṇadassanaṃ ārādheti. So tena ñāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo. So tena ñāṇadassanena na attānukkamseti, na paraṃ vambheti. Ñāṇadassanena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolinavuttiko ca hoti asāthaliko.

**323.** “Katame ca, brāhmaṇa, dhammā ñāṇadassanena uttaritarā ca paṇītatarā ca? Idha, brāhmaṇa, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañcāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākāsañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso viññāṇācāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

“Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca. Ime kho, brāhmaṇa, dhammā ñāṇadassanena uttaritarā ca paṇītatarā ca.

**324.** “Seyyathāpi so, brāhmaṇa, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sārāmyeva chetvā ādāya pakkanto ‘sāra’nti jānamāno. Yañcassa sarena sārakaraṇīyaṃ tañcassa atthaṃ anubhavissati. Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

“Iti kho, brāhmaṇa, nayidaṃ brahmacariyaṃ lābhasakkārasilokānisamsaṃ, na sīlasampadānisamsaṃ, na samādhisampadānisamsaṃ, na ñāṇadassanānisamsaṃ. Yā ca kho ayaṃ, brāhmaṇa, akuppā cetovimutti – etadatthamidaṃ, brāhmaṇa, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyosāna”nti.

Evam vutte, piṅgalakoccho brāhmaṇo bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama...pe... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata”nti.

Cūlasāropamasuttaṃ niṭṭhitaṃ dasamaṃ.

Opammavaggo niṭṭhito tatiyo.

Tassuddānaṃ –

Moliyaphaggunarittthañca nāmo, andhavane kathipunṇaṃ nivāpo;

Rāsikaṇerumahāgajanāmo, sārūpamo [sāravaro (syā.), sāravano (ka.)] puna piṅgalakoccho.

## 4. Mahāyamakavaggo

### 1. Cūlagosiṅgasuttaṃ

**325.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā nātike [nādiḷe (sī. syā. pī.), nātike (ka.)] viharati giñjakāvasathe. Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo [kimbilo (sī. pī. ka.)] gosiṅgasālavanadāye viharanti. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vutṭhito yena gosiṅgasālavanadāyo tenupasaṅkami. Addasā kho dāyapālo bhagavantaṃ dūrato va āgacchantaṃ. Disvāna bhagavantaṃ etadavoca – “mā, samaṇa, etaṃ dāyaṃ pāvīsī. Santettha tayo kulaputtā attakāmarūpā viharanti. Mā tesam aphāsumakāsī”ti.

Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa. Sutvāna dāyapālaṃ etadavoca – “mā, āvuso dāyapāla, bhagavantaṃ vāresi. Sathā no bhagavā anupatto”ti. Atha kho āyasmā anuruddho yenāyasmā ca nandiyo āyasmā ca kimilo tenupasaṅkami; upasaṅkamitvā āyasmantañca nandiyaṃ āyasmantañca kimilaṃ etadavoca – “abhikkamathāyasmanto, abhikkamathāyasmanto, sathā no bhagavā anupatto”ti. Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantaṃ paccuggantvā – eko bhagavato pattacīvaraṃ paṭiggahesi, eko āsanaṃ paññāpesi, eko pādodakaṃ upaṭṭhāpesi.

Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā pāde pakkhālesi. Tepi kho āyasmanto bhagavantam abhivādetvā ekamantaṃ nisīdīmsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddham bhagavā etadavoca –

**326.** “Kacci vo, anuruddhā, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā”ti? “Khamanīyaṃ, bhagavā, yāpanīyaṃ, bhagavā; na ca mayaṃ, bhante, piṇḍakena kilamāmā”ti. “Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti. “Yathā kathaṃ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti? “Idha mayhaṃ, bhante, evaṃ hoti – ‘lābhā vata me, suladdhaṃ vata me, yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti. Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca; mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca; mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca. Tassa mayhaṃ, bhante, evaṃ hoti – ‘yaṃnūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyya’nti. So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā ekañca pana maññe citta”nti.

Āyasmāpi kho nandiyo...pe... āyasmāpi kho kimilo bhagavantam etadavoca – “mayhampi, bhante, evaṃ hoti – ‘lābhā vata me, suladdhaṃ vata me, yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti. Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca. Tassa mayhaṃ, bhante, evaṃ hoti – ‘yaṃnūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyya’nti. So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi. Nānā hi kho no, bhante, kāyā ekañca pana maññe cittanti.

“Evaṃ kho mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.

**327.** “Sādhu sādhu, anuruddhā! Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Taggha mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti. “Yathā kathaṃ pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā”ti? “Idha, bhante, amhākaṃ yo paṭhamam gāmato piṇḍāya paṭikkamati so āsanāni paññāpeti, pānīyaṃ paribhojanīyaṃ upaṭṭhāpeti, avakkārapātiṃ upaṭṭhāpeti. Yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso sace ākaṅkhati bhuñjati, no ce ākaṅkhati appaharite vā chaḍḍeti, appāṇake vā uḍake opilāpeti. So āsanāni paṭisāmeti, pānīyaṃ paribhojanīyaṃ paṭisāmeti, avakkārapātiṃ paṭisāmeti, bhattaggaṃ sammajjati. Yo passati pānīyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tuccham so upaṭṭhāpeti. Sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpema, na tveva mayaṃ, bhante, tappaccayā vācam bhindāma. Pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattikaṃ dhammiyā kathāya sannisīdāma. Evaṃ kho mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti.

**328.** “Sādhu sādhu, anuruddhā! Atthi pana vo, anuruddhā, evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharantānaṃ uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharāma. Ayaṃ kho no, bhante, amhākaṃ appamattānaṃ

ātāpīnaṃ pahitattānaṃ viharantānaṃ uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāma. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma pītiyā ca virāgā upekkhakā ca viharāma, satā ca sampajānā, sukhañca kāyena paṭisaṃvedema, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharāma. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sukhasa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāma. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañāñcāyatanaṃ upasampajja viharāma. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

“Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sabbaso ākāsañāñcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharāma...pe... sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharāma...pe... sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharāma. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

**329.** “Sādhu sādhu, anuruddhā! Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? “Kiñhi no siyā, bhante! Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharāma, paññāya ca no disvā āsavā parikkhīṇā. Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro. Imamahā ca

mayam, bhante, phāsuvihārā aññaṃ phāsuvihāraṃ uttaritaraṃ vā paṇītataṃ vā na samanupassāma”ti. “Sādhu sādhu, anuruddhā! Imamhā phāsuvihārā uttaritaro vā paṇītataro vā phāsuvihāro natthi”ti.

**330.** Atha kho bhagavā āyasmantaṃca anuruddhaṃ āyasmantaṃca nandiyam āyasmantaṃca kimilaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. Atha kho āyasmā ca anuruddho āyasmā ca nandiyō āyasmā ca kimilo bhagavantam anusaṃyāyitvā [anusamsāvetvā (sī.), anusāvetvā (tīkā)] tato paṭinivattitvā āyasmā ca nandiyō āyasmā ca kimilo āyasmantaṃ anuruddhaṃ etadavocaṃ – “kim nu kho mayam āyasmato anuruddhassa evamārocimha – ‘imāsaṃca imāsaṃca vihārasamāpattīnaṃ mayam lābhino’ti, yaṃ no āyasmā anuruddho bhagavato sammukhā yāva āsavānaṃ khayā pakāseti”ti? “Na kho me āyasmanto evamārocesum – ‘imāsaṃca imāsaṃca vihārasamāpattīnaṃ mayam lābhino’ti, api ca me āyasmantaṃ cetasaṃ cetoparicca vidito – ‘imāsaṃca imāsaṃca vihārasamāpattīnaṃ ime āyasmanto lābhino’ti. Devatāpi me etamattham ārocesum – ‘imāsaṃca imāsaṃca vihārasamāpattīnaṃ ime āyasmanto lābhino’ti. Tamevaṃ bhagavatā pañhābhipuṭṭhena byākata”nti.

**331.** Atha kho dīgho parajano yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho dīgho parajano yakkho bhagavantam etadavoca – “lābhā vata, bhante, vajjīnaṃ, suladdhalābhā vajjipajāya, yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyō, āyasmā ca kimilo”ti. Dīghassa parajanassa yakkhassa saddam sutvā bhumma devā saddamanussāvesum – ‘lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya, yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyō, āyasmā ca kimilo”ti. Bhummaṇaṃ devānaṃ saddam sutvā cātumahārājikā devā...pe... tāvatimsā devā...pe... yāmā devā...pe... tusitā devā...pe... nimmānaratī devā...pe... paranimmitavasavattī devā...pe... brahmakāyikā devā saddamanussāvesum – “lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya, yattha tathāgato viharati araham sammāsambuddho, ime ca tayo kulaputtā – āyasmā ca anuruddho, āyasmā ca nandiyō, āyasmā ca kimilo”ti. Iti te āyasmanto tena khaṇena (tena layena) [( ) sī. syā. pī. potthakesu natthi] tena muhuttana yāvabrahmalokā vidadā [saṃviditā (ka.)] ahesum.

“Evametaṃ, dīgha, evametaṃ, dīgha! Yasmāpi, dīgha, kulā ete tayo kulaputtā agārasmā anagāriyam pabbajitā, tañcepi kulam ete tayo kulaputte pasannacittam anussareyya, tassapāssa kulassa dīgharattam hitāya sukhāya. Yasmāpi, dīgha, kulaparivattā ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi kulaparivatto ete tayo kulaputte pasannacitto anussareyya, tassapāssa kulaparivattassa dīgharattam hitāya sukhāya. Yasmāpi, dīgha, gāma ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi gāmo ete tayo kulaputte pasannacitto anussareyya, tassapāssa gāmassa dīgharattam hitāya sukhāya. Yasmāpi, dīgha, nigama ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi nigamo ete tayo kulaputte pasannacitto anussareyya, tassapāssa nigamassa dīgharattam hitāya sukhāya. Yasmāpi, dīgha, nagarā ete tayo kulaputtā agārasmā anagāriyam pabbajitā, tañcepi nagaram ete tayo kulaputte pasannacittam anussareyya, tassapāssa nagarassa dīgharattam hitāya sukhāya. Yasmāpi, dīgha, janapadā ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi janapado ete tayo kulaputte pasannacitto anussareyya, tassapāssa janapadassa dīgharattam hitāya sukhāya. Sabbe cepi, dīgha, khattiyā ete tayo kulaputte pasannacittā anussareyyum, sabbesānampāssa khattiyānaṃ dīgharattam hitāya sukhāya. Sabbe cepi, dīgha, brāhmaṇā...pe... sabbe cepi, dīgha, vessā...pe... sabbe cepi, dīgha, suddā ete tayo kulaputte pasannacittā anussareyyum, sabbesānampāssa suddānaṃ dīgharattam hitāya sukhāya. Sadevako cepi, dīgha, loko samārako sabrahmakko sassamaṇabrāhmaṇī pajā sadevamanussā ete tayo kulaputte pasannacittā anussareyya, sadevakassapāssa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyyā pajāya sadevamanussāya dīgharattam

hitāya sukhāya. Passa, dīgha, yāva ete tayo kulaputtā bahujanahitāya paṭipannā bahujanasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussāna”nti.

Idamavoca bhagavā. Attamano dīgho parajano yakkho bhagavato bhāsitaṃ abhinandīti.

Cūḷagosīṅgasuttaṃ niṭṭhitaṃ paṭhamam.

## 2. Mahāgosīṅgasuttaṃ

**332.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā gosīṅgasālavanadāye viharati sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ – āyasmatā ca sārīputtena āyasmatā ca mahāmoggallānena āyasmatā ca mahākassapena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ. Atha kho āyasmā mahāmoggallāno sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahākassapaṃ etadavoca – “āyāmāvuso, kassapa, yenāyasmā sārīputto tenupasaṅkamissāma dhammassavanāyā”ti. “Evaṃāvuso”ti kho āyasmā mahākassapo āyasmato mahāmoggallānassa paccassosi. Atha kho āyasmā ca mahāmoggallāno āyasmā ca mahākassapo āyasmā ca anuruddho yenāyasmā sārīputto tenupasaṅkamiṃsu dhammassavanāya. Addasā kho āyasmā ānando āyasmantaṃca mahāmoggallānaṃ āyasmantaṃca mahākassapaṃ āyasmantaṃca anuruddhaṃ yenāyasmā sārīputto tenupasaṅkamante dhammassavanāya. Disvāna yenāyasmā revato tenupasaṅkami; upasaṅkamitvā āyasmantaṃ revataṃ etadavoca – “upasaṅkamantā kho amū, āvuso [āyasmantāvuso (ka.)] revata, sappurisā yenāyasmā sārīputto tena dhammassavanāya. Āyāmāvuso revata, yenāyasmā sārīputto tenupasaṅkamissāma dhammassavanāyā”ti. “Evaṃāvuso”ti kho āyasmā revato āyasmato ānandassa paccassosi. Atha kho āyasmā ca revato āyasmā ca ānando yenāyasmā sārīputto tenupasaṅkamiṃsu dhammassavanāya.

**333.** Addasā kho āyasmā sārīputto āyasmantaṃca revataṃ āyasmantaṃca ānandaṃ dūratova āgacchante. Disvāna āyasmantaṃ ānandaṃ etadavoca – “etu kho āyasmā ānando! Svāgataṃ āyasmato ānandassa bhagavato upaṭṭhākassa bhagavato santikāvacarassa! Ramaṇīyaṃ, āvuso ānanda, gosīṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā [sabbapāliphullā (sī.)] sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso ānanda, bhikkhunā gosīṅgasālavanaṃ sobheyyā”ti? “Idhāvuso sārīputta, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā [dhātā (sī. syā. kam. pī.)], vacasā paricitā, manasānupekkhitā, dīṭṭhiyā suppaṭividdhā. So catassannaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi anuppabandhehi [appabaddhehi (sī. pī.)] anusayasamugghātāya. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanaṃ sobheyyā”ti.

**334.** Evaṃ vutte, āyasmā sārīputto āyasmantaṃ revataṃ etadavoca – “byākataṃ kho, āvuso revata, āyasmatā ānandena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ revataṃ pucchāma – ‘ramaṇīyaṃ, āvuso revata, gosīṅgasālavanaṃ, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathaṃrūpena, āvuso revata, bhikkhunā gosīṅgasālavanaṃ sobheyyā”ti? “Idhāvuso sārīputta, bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhataṃ cetosamathamānuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānaṃ. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanaṃ sobheyyā”ti.

**335.** Evaṃ vutte, āyasmā sārīputto āyasmantaṃ anuruddhaṃ etadavoca – “byākataṃ kho, āvuso anuruddha, āyasmatā revatena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayaṃ āyasmantaṃ anuruddhaṃ pucchāma – ‘ramaṇīyaṃ, āvuso anuruddha, gosīṅgasālavanaṃ,

dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathamrūpena, āvuso anuruddha, bhikkhunā gosīṅgasālavanam sobheyyā”ti? “Idhāvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahaṣṣam lokānam voloketi. Seyyathāpi, āvuso sārīputta, cakkhumā puriso uparipāsādavaragato sahaṣṣam nemimaṇḍalānam volokeyya; evameva kho, āvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahaṣṣam lokānam voloketi. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanam sobheyyā”ti.

**336.** Evaṃ vutte, āyasmā sārīputto āyasmantaṃ mahākassapaṃ etadavoca – “byākataṃ kho, āvuso kassapa, āyasmatā anuruddhena yathāsakaṃ paṭibhānam. Tattha dāni mayam āyasmantaṃ mahākassapaṃ pucchāma – ‘ramaṇīyam, āvuso kassapa, gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathamrūpena, āvuso kassapa, bhikkhunā gosīṅgasālavanam sobheyyā”ti? “Idhāvuso sārīputta, bhikkhu attanā ca ārañṇiko hoti ārañṇikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko hoti tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho hoti appicchātāya ca vaṇṇavādī, attanā ca santuṭṭho hoti santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho hoti asaṃsaggassa ca vaṇṇavādī, attanā ca āradhaviṇṇiyo hoti viṇṇiyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno hoti sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno hoti samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno hoti paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanam sobheyyā”ti.

**337.** Evaṃ vutte, āyasmā sārīputto āyasmantaṃ mahāmoggallānaṃ etadavoca – “byākataṃ kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakaṃ paṭibhānam. Tattha dāni mayam āyasmantaṃ mahāmoggallānaṃ pucchāma – ‘ramaṇīyam, āvuso moggallāna, gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathamrūpena, āvuso moggallāna, bhikkhunā gosīṅgasālavanam sobheyyā”ti? “Idhāvuso sārīputta, dve bhikkhū abhidhammakatham kathenti, te aññamaññaṃ pañham pucchanti, aññamaññaṃ pañham puṭṭhā vissajjenti, no ca saṃsārenti [saṃsārenti (ka.)], dhammī ca nesaṃ kathā pavattinī hoti. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanam sobheyyā”ti.

**338.** Atha kho āyasmā mahāmoggallāno āyasmantaṃ sārīputtaṃ etadavoca – “byākataṃ kho, āvuso sārīputta, amhehi sabbeheva yathāsakaṃ paṭibhānam. Tattha dāni mayam āyasmantaṃ sārīputtaṃ pucchāma – ‘ramaṇīyam, āvuso sārīputta, gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathamrūpena, āvuso sārīputta, bhikkhunā gosīṅgasālavanam sobheyyā”ti? “Idhāvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayam viharitum, tāya vihārasamāpattiyā pubbaṇhasamayam viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayam [majjhantikasamayam (sī. syā. kaṃ. pī. ka.)] viharitum, tāya vihārasamāpattiyā majjhanhikasamayam viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayam viharitum, tāya vihārasamāpattiyā sāyanhasamayam viharati. Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmattassa vā nānārattānam dussānam dussakaraṇḍako pūro assa. So yaññadeva dussayugam ākaṅkheyya pubbaṇhasamayam pārūpitum, tam tadeva dussayugam pubbaṇhasamayam pārūpeyya; yaññadeva dussayugam ākaṅkheyya majjhanhikasamayam pārūpitum, tam tadeva dussayugam majjhanhikasamayam pārūpeyya; yaññadeva dussayugam ākaṅkheyya sāyanhasamayam pārūpitum, tam tadeva dussayugam sāyanhasamayam pārūpeyya. Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayam viharitum, tāya vihārasamāpattiyā

pubbaṇhasamayam viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayam viharitum, tāya vihārasamāpattiyā majjhanhikasamayam viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayam viharitum, tāya vihārasamāpattiyā sāyanhasamayam viharati. Evarūpena kho, āvuso moggallāna, bhikkhunā gosīṅgasālavanam sobheyyā”ti.

**339.** Atha kho āyasmā sārīputto te āyasmante etadavoca – “byākatam kho, āvuso, amhehi sabbeheva yathāsakam paṭibhānam. Āyāmāvuso, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamattham bhagavato ārocessāma. Yathā no bhagavā byākarissati tathā nam dhāressāma”ti. “Evamāvuso”ti kho te āyasmanto āyasmato sārīputtassa paccassosum. Atha kho te āyasmanto yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinno kho āyasmā sārīputto bhagavantam etadavoca – “addasam kho aham, bhante, āyasmantañca revatam āyasmantañca ānandam dūratova āgacchante. Disvāna āyasmantam ānandam etadavocam – ‘etu kho āyasmā ānando! Svāgataṃ āyasmato ānandassa bhagavato upatṭhākassa bhagavato santikāvacarassa! Ramaṇīyam, āvuso ānanda, gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti; kathamrūpena, āvuso ānanda, bhikkhunā gosīṅgasālavanam sobheyyā”ti? Evaṃ vutte, bhante, āyasmā ānando maṃ etadavoca – ‘idhāvuso, sārīputta, bhikkhu bahussuto hoti sutadharo...pe... anusayasamugghātāya. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanam sobheyyā”ti. “Sādhu sādhu, sārīputta! Yathā tam ānandova sammā byākaramāno byākareyya. Ānando hi, sārīputta, bahussuto sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā; kevalaparipuṇṇam parisuddham brahmacariyam abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā, vacasā paricitā, manasānupekkhitā, ditṭhiyā suppaṭividdhā. So catassannam parisānam dhammam deseti parimaṇḍalehi padabyañjanehi anuppabandhehi anusayasamugghātāyā”ti.

**340.** “Evaṃ vutte, aham, bhante, āyasmantam revatam etadavocam – ‘byākatam kho, āvuso revata āyasmatā ānandena yathāsakam paṭibhānam. Tattha dāni mayam āyasmantam revatam pucchāma – ramaṇīyam, āvuso revata, gosīṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā maññe gandhā sampavanti. Kathamrūpena, āvuso revata, bhikkhunā gosīṅgasālavanam sobheyyā”ti? Evaṃ vutte, bhante, āyasmā revato maṃ etadavoca – ‘idhāvuso sārīputta bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhattam cetosamathamānuyutto, anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam. Evarūpena kho, āvuso sārīputta, bhikkhunā gosīṅgasālavanam sobheyyā”ti. “Sādhu sādhu, sārīputta! Yathā tam revatova sammā byākaramāno byākareyya. Revato hi, sārīputta, paṭisallānārāmo paṭisallānarato, ajjhattam cetosamathamānuyutto anirākatajjhāno, vipassanāya samannāgato brūhetā suññāgārāna”nti.

**341.** “Evaṃ vutte, aham, bhante, āyasmantam anuruddham etadavocam – ‘byākatam kho āvuso anuruddha āyasmatā revatena...pe... kathamrūpena, āvuso anuruddha, bhikkhunā gosīṅgasālavanam sobheyyā”ti. Evaṃ vutte, bhante, āyasmā anuruddho maṃ etadavoca – ‘idhāvuso sārīputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahasam lokānam voloketi. Seyyathāpi, āvuso sārīputta, cakkhumā puriso...pe... evarūpena kho āvuso sārīputta bhikkhunā gosīṅgasālavanam sobheyyā”ti. “Sādhu sādhu, sārīputta, yathā tam anuruddhova sammā byākaramāno byākareyya. Anuruddho hi, sārīputta, dibbena cakkhunā visuddhena atikkantamānusakena sahasam lokānam voloketi”ti.

**342.** “Evaṃ vutte, aham, bhante, āyasmantam mahākassapam etadavocam – ‘byākatam kho, āvuso kassapa āyasmatā anuruddhena yathāsakam paṭibhānam. Tattha dāni mayam āyasmantam mahākassapam pucchāma...pe... katham rūpena kho, āvuso kassapa, bhikkhunā gosīṅgasālavanam sobheyyā”ti? Evaṃ vutte bhante, āyasmā mahākassapo maṃ etadavoca – ‘idhāvuso sārīputta, bhikkhu attanā ca ārañṇiko hoti ārañṇikattassa ca vaṇṇavādī, attanā ca

piṇḍapātiko hoti...pe... attanā ca paṃsukūliko hoti...pe... attanā ca tecīvariko hoti...pe... attanā ca appiccho hoti...pe... attanā ca santuṭṭho hoti...pe... attanā ca pavivitto hoti...pe... attanā ca asaṃsaṭṭho hoti...pe... attanā ca āradhaviṛiyo hoti...pe... attanā ca sīlasampanno hoti...pe... attanā ca samādhisampanno hoti...pe... attanā ca paññāsampanno hoti... attanā ca vimuttisampanno hoti... attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī. Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanam sobheyyā”ti. “Sādhu sādhu, sārīputta! Yathā taṃ kassapova sammā byākaramāno byākareyya. Kassapo hi, sārīputta, attanā ca āraññiko āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho appicchātāya ca vaṇṇavādī, attanā ca santuṭṭho santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho asaṃsaggassa ca vaṇṇavādī, attanā ca āradhaviṛiyo vīriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadāya ca vaṇṇavādī”ti.

**343.** “Evaṃ vutte, ahaṃ bhante āyasmantaṃ mahāmoggallānaṃ etadavocaṃ – ‘byākatam kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakaṃ paṭibhānaṃ. Tattha dāni mayam āyasmantaṃ mahāmoggallānaṃ pucchāma...pe... kathaṃrūpena, āvuso moggallāna, bhikkhunā gosiṅgasālavanam sobheyyā’ti? Evaṃ vutte, bhante, āyasmā mahāmoggallāno maṃ etadavoca – ‘idhāvuso sārīputta, dve bhikkhū abhidhammakathaṃ kathenti. Te aññamaññaṃ pañhaṃ pucchanti, aññamaññaṃ pañhaṃ puṭṭhā vissajjenti, no ca saṃsādentī, dhammī ca nesam kathā pavattinī hoti. Evarūpena kho, āvuso sārīputta, bhikkhunā gosiṅgasālavanam sobheyyā”ti. “Sādhu sādhu, sārīputta, yathā taṃ moggallānova sammā byākaramāno byākareyya. Moggallāno hi, sārīputta, dhammakathiko”ti.

**344.** Evaṃ vutte, āyasmā mahāmoggallāno bhagavantaṃ etadavoca – “atha khvāhaṃ, bhante, āyasmantaṃ sārīputtaṃ etadavocaṃ – ‘byākatam kho, āvuso sārīputta, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ. Tattha dāni mayam āyasmantaṃ sārīputtaṃ pucchāma – ramaṇīyam, āvuso sārīputta, gosiṅgasālavanam, dosinā ratti, sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti. Kathaṃrūpena, āvuso sārīputta, bhikkhunā gosiṅgasālavanam sobheyyā’ti? Evaṃ vutte, bhante, āyasmā sārīputto maṃ etadavoca – ‘idhāvuso, moggallāna, bhikkhu cittaṃ vasaṃ vatteti no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayam viharitum, tāya vihārasamāpattiyā pubbaṇhasamayam viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayam viharitum, tāya vihārasamāpattiyā majjhanhikasamayam viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayam viharitum, tāya vihārasamāpattiyā sāyanhasamayam viharati. Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmattassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa. So yaññadeva dussayugam ākaṅkheyya pubbaṇhasamayam pārūpitum, taṃ tadeva dussayugam pubbaṇhasamayam pārūpeyya; yaññadeva dussayugam ākaṅkheyya majjhanhikasamayam pārūpitum, taṃ tadeva dussayugam majjhanhikasamayam pārūpeyya; yaññadeva dussayugam ākaṅkheyya sāyanhasamayam pārūpitum, taṃ tadeva dussayugam sāyanhasamayam pārūpeyya. Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayam viharitum, tāya vihārasamāpattiyā pubbaṇhasamayam viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayam viharitum, tāya vihārasamāpattiyā majjhanhikasamayam viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayam viharitum, tāya vihārasamāpattiyā sāyanhasamayam viharati. Evarūpena kho, āvuso moggallāna, bhikkhunā gosiṅgasālavanam sobheyyā”ti. “Sādhu sādhu, moggallāna! Yathā

taṃ sārīputtova sammā byākaramāno byākareyya. Sārīputto hi, moggallāna, cittaṃ vasaṃ vatteti no ca sārīputto cittaṃ vasaṃ vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbaṇhasamayam viharitum, tāya vihārasamāpattiyā pubbaṇhasamayam viharati; yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayam viharitum, tāya vihārasamāpattiyā majjhanhikasamayam viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayam viharitum, tāya vihārasamāpattiyā sāyanhasamayam viharati”ti.

**345.** Evaṃ vutte, āyasmā sārīputto bhagavantam etadavoca – “kassa nu kho, bhante, subhāsita”nti? “Sabbesaṃ vo, sārīputta, subhāsitaṃ pariyāyena. Api ca mamapi suṇātha yathārūpena bhikkhunā gosīṅgasālavanam sobheyya. Idha, sārīputta, bhikkhu pacchābhattaṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upatthapetvā – ‘na tāvāham imaṃ pallaṅkam bhindissāmi yāva me nānupādāya āsavehi cittaṃ vimuccissati’ti. Evarūpena kho, sārīputta, bhikkhunā gosīṅgasālavanam sobheyya”ti.

Idamavoca bhagavā. Attamanā te āyasmanto [te bhikkhū (ka.)] bhagavato bhāsitaṃ abhinanduntī.

Mahāgosīṅgasuttaṃ niṭṭhitaṃ dutiyaṃ.

### 3. Mahāgopālakasuttaṃ

**346.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo gogaṇam pariharitum phātiṃ kātuṃ [phātikattum (sī. pī.), phātikātuṃ (syā. kam.)]. Katamehi ekādasahi? Idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ hāretā [sāṭetā (sī. syā. kam. pī.)] hoti, na vaṇam paṭicchādetā hoti, na dhūmam kattā hoti, na tittam jānāti, na pītam jānāti, na vīthim jānāti, na gocarakusalo hoti anavasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti. Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇam pariharitum phātiṃ kātuṃ. Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhim virūlhim vepullam āpajjitum. Katamehi ekādasahi? Idha, bhikkhave, bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ hāretā hoti, na vaṇam paṭicchādetā hoti, na dhūmam kattā hoti, na tittam jānāti, na pītam jānāti, na vīthim jānāti, na gocarakusalo hoti, anavasesadohī ca hoti. Ye te bhikkhū therā rattaññū cīrapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

**347.** “Kathaṇca, bhikkhave, bhikkhu na rūpaññū hoti? Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ ‘cattāri mahābhūtāni, catunnaṇca mahābhūtānam upādāyarūpa’nti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na rūpaññū hoti.

“Kathaṇca, bhikkhave, bhikkhu na lakkhaṇakusalo hoti? Idha, bhikkhave, bhikkhu ‘kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito’ti yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na lakkhaṇakusalo hoti.

“Kathaṇca, bhikkhave, bhikkhu na āsāṭikaṃ hāretā hoti? Idha, bhikkhave, bhikkhu uppannam kāmavitakkaṃ adhivāseti, nappajahati na vinodeti na byantī karoti na anabhāvaṃ gameti. Uppannam byāpādavittakkaṃ...pe... uppannam vihiṃsāvitakkaṃ...pe... uppannuppanne pāpake akusale dhamme adhivāseti, nappajahati na vinodeti na byantī karoti na anabhāvaṃ gameti. Evaṃ kho, bhikkhave, bhikkhu na āsāṭikaṃ hāretā hoti.

“Kathaṇca, bhikkhave, bhikkhu na vaṇam paṭicchādetā hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇameṇam

cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati. Evaṃ kho, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti.

“Kathaṇca, bhikkhave, bhikkhu na dhūmaṃ kattā hoti? Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena paresaṃ desetā hoti. Evaṃ kho, bhikkhave, bhikkhu na dhūmaṃ kattā hoti.

“Kathaṇca, bhikkhave, bhikkhu na titthaṃ jānāti? Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā, te kālena kālaṃ upasaṅkamitvā na paripucchati, na paripaṇhāti – ‘idaṃ, bhante, kathaṃ? Imassa ko attho’ ti? Tassa te āyasmanto avivaṭaṇceva na vivaranti, anuttānīkataṇca na uttānī karonti, anekavihitesu ca kaṅkhāthānīyesu dhammesu kaṅkhaṃ na paṭivinodenti. Evaṃ kho, bhikkhave, bhikkhu na titthaṃ jānāti.

“Kathaṇca, bhikkhave, bhikkhu na pītaṃ jānāti? Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasamhitam pāmojjaṃ. Evaṃ kho, bhikkhave, bhikkhu na pītaṃ jānāti.

“Kathaṇca, bhikkhave, bhikkhu na vīthiṃ jānāti? Idha, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na vīthiṃ jānāti.

“Kathaṇca, bhikkhave, bhikkhu na gocarakusalo hoti? Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ nappajānāti. Evaṃ kho, bhikkhave, bhikkhu na gocarakusalo hoti.

“Kathaṇca, bhikkhave, bhikkhu anavasesadohī hoti? Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihaṭṭhuṃ pavārenti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, tatra bhikkhu mattaṃ na jānāti paṭiggahaṇāya. Evaṃ kho, bhikkhave, bhikkhu anavasesadohī hoti.

“Kathaṇca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti? Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu na mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca; na mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvi ceva raho ca; na mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca. Evaṃ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

“Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjitum.

**348.** “Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātiṃ kātum. Katamehi ekādasahi? Idha, bhikkhave, gopālako rūpaññū hoti, lakkaṇakusalo hoti, āsāṭikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti. Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātiṃ kātum. Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye

vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjitum. Katamehi ekādasahi? Idha, bhikkhave, bhikkhu rūpaññū hoti, lakkaṇakusalo hoti, āsāṭikaṃ hāretā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vīthiṃ jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyaka te atirekapūjāya pūjetā hoti.

**349.** “Kathaṇca, bhikkhave, bhikkhu rūpaññū hoti? Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbam rūpaṃ ‘cattāri mahābhūtāni, catunnaṇca mahābhūtānaṃ upādāyarūpa’nti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu rūpaññū hoti.

“Kathaṇca, bhikkhave, bhikkhu lakkaṇakusalo hoti? Idha, bhikkhave, bhikkhu kammalakkhaṇo bālo, kammalakkhaṇo paṇḍitoti yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu lakkaṇakusalo hoti.

“Kathaṇca, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti? Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti. Uppannaṃ byāpādavittakkaṃ...pe... uppannaṃ vihiṃsāvitakkaṃ...pe... uppannapanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti. Evaṃ kho, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti.

“Kathaṇca, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti? Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti.

“Kathaṇca, bhikkhave, bhikkhu dhūmaṃ kattā hoti? Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti. Evaṃ kho, bhikkhave, bhikkhu dhūmaṃ kattā hoti.

“Kathaṇca, bhikkhave, bhikkhu titthaṃ jānāti? Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā te kālena kālaṃ upasaṅkamitvā paripucchati, paripaṇhāti – ‘idaṃ, bhante, kathaṃ? Imassa ko attho’ti? Tassa te āyasmanto avivaṭaṇceva vivaranti, anuttānīkataṇca uttānī karonti, anekavihitesu ca kaṅkhāṭṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho, bhikkhave, bhikkhu titthaṃ jānāti.

“Kathaṇca, bhikkhave, bhikkhu pītaṃ jānāti? Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāṇe labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ. Evaṃ kho, bhikkhave, bhikkhu pītaṃ jānāti.

“Kathaṇca, bhikkhave, bhikkhu vīthiṃ jānāti? Idha, bhikkhave, bhikkhu ariyaṃ atṭhaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu vīthiṃ jānāti.

“Kathaṇca, bhikkhave, bhikkhu gocarakusalo hoti? Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti. Evaṃ kho, bhikkhave, bhikkhu gocarakusalo hoti.

“Kathaṇca, bhikkhave, bhikkhu sāvasesadohī hoti? Idha, bhikkhave, bhikkhu saddhā gahapatikā abhihaṭṭhum pavārenti cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi. Tatra bhikkhu mattaṃ jānāti paṭiggahaṇāya. Evaṃ kho, bhikkhave, bhikkhu sāvasesadohī hoti.

“Kathaṇca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti? Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca; mettaṃ vacikammaṃ paccupaṭṭhāpeti āvi ceva raho ca; mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca. Evaṃ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

“Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhammavinaye vuddhim virūhimi vepullaṃ āpajjitu”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāgopālakasuttaṃ niṭṭhitaṃ tatiyaṃ.

#### 4. Cūḷagopālakasuttaṃ

**350.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā vajjīsu viharati ukkacelāyaṃ gaṅgāya nadiyā tīre. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

“Bhūtapubbaṃ, bhikkhave, māgadhako gopālako duppaññajātiko, vassānaṃ pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. Atha kho, bhikkhave, gāvo majjhegaṅgāya nadiyā sote āmaṇḍaliyaṃ karitvā tattheva anayabyasanaṃ āpajjimsu. Taṃ kissa hetu? Tathā hi so, bhikkhave, māgadhako gopālako duppaññajātiko, vassānaṃ pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. Evameva kho, bhikkhave, ye hi keci [ye keci (syā. kaṃ.)] samaṇā vā brāhmaṇā vā akusalā imassa lokassa akusalā parassa lokassa, akusalā māradheyyassa akusalā amāradheyyassa, akusalā maccudheyyassa akusalā amaccudheyyassa, tesam ye sotabbaṃ saddahātabbaṃ maññissanti, tesam taṃ bhavissati dīgharattaṃ ahitāya dukkhāya.

**351.** “Bhūtapubbaṃ, bhikkhave, māgadhako gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. So paṭhamaṃ patāresi ye te usabhā gopitaro gopariṇāyakā. Te tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Athāpare patāresi balavagāvo dammagāvo. Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Athāpare patāresi vacchatare vacchatariyo. Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Athāpare patāresi vacchake kisābalake [kisabalake (sī. syā. pī.)]. Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu. Bhūtapubbaṃ, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno, sopi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsi. Taṃ kissa hetu? Tathā hi so, bhikkhave, māgadhako gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ. Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā kusalā imassa lokassa kusalā parassa lokassa, kusalā māradheyyassa kusalā amāradheyyassa, kusalā maccudheyyassa kusalā amaccudheyyassa, tesam ye sotabbaṃ saddahātabbaṃ maññissanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya.

**352.** “Seyyathāpi, bhikkhave, ye te usabhā gopitaro gopariṇāyakā te tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū arahanto khīṇāsavaṃ vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā, te tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gatā.

“Seyyathāpi te, bhikkhave, balavagāvo dammagāvo tiriyaṃ gaṅgāya sotāṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū pañcannaṃ orambhāgiyaṇaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā, tepi tiriyaṃ mārassa sotāṃ chetvā sotthinā pāraṃ gamissanti.

“Seyyathāpi te, bhikkhave, vacchatarā vacchatariyo tiriyaṃ gaṅgāya sotāṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakimdeva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti, tepi tiriyaṃ mārassa sotāṃ chetvā sotthinā pāraṃ gamissanti.

“Seyyathāpi te, bhikkhave, vacchakā kisābalakā tiriyaṃ gaṅgāya sotāṃ chetvā sotthinā pāraṃ agamaṃsu, evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā, tepi tiriyaṃ mārassa sotāṃ chetvā sotthinā pāraṃ gamissanti.

“Seyyathāpi so, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno tiriyaṃ gaṅgāya sotāṃ chetvā sotthinā pāraṃ agamāsi, evameva kho, bhikkhave, ye te bhikkhū dhammānusārino saddhānusārino, tepi tiriyaṃ mārassa sotāṃ chetvā sotthinā pāraṃ gamissanti.

“Ahaṃ kho pana, bhikkhave, kusalo imassa lokassa kusalo parassa lokassa, kusalo mārādheyyassa kusalo amārādheyyassa, kusalo maccudheyyassa kusalo amaccudheyyassa. Tassa mayhaṃ, bhikkhave, ye sotabbaṃ saddahātabbaṃ maññissanti, tesāṃ taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.

Idamavoca bhagavā. Idaṃ vatvā sugato athāparaṃ etadavoca satthā –

“Ayaṃ loko paro loko, jānatā suppakāsito;

Yañca mārena sampattaṃ, appattaṃ yañca maccunā.

“Sabbāṃ lokaṃ abhiññāya, sambuddhena pajānatā;

Vivaṭaṃ amatadvāraṃ, khemaṃ nibbānapattiyaṃ.

“Chinnaṃ pāpimato sotāṃ, viddhastāṃ vinaḷīkataṃ;

Pāmojjabahulā hotha, khemaṃ pattattha [patthetha (syā. kaṃ. ka. atthakathāyaṃ samvaṇṇetabbapāṭho)] bhikkhavo”ti.

Cūḷagopālakasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Cūlasaccakasuttaṃ

**353.** Evaṃ me sutāṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūtāgārasālāyaṃ. Tena kho pana samayena saccako nigaṇṭhaputto vesāliyaṃ paṭivasati bhassappavādako paṇḍitavādo sādhusammato bahujaṇassa. So vesāliyaṃ parisati evaṃ vācaṃ bhāsati – “nāhaṃ taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā, saṅghīṃ gaṇīṃ gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyuṃ. Thūṇaṃ cepāhaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ, sāpi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya. Ko pana vādo manussabhūtaṃ”ti?

Atha kho āyasmā assaji pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesālīṃ piṇḍāya pāvīsi. Addasā kho saccako nigaṇṭhaputto vesāliyaṃ jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno āyasmantaṃ assajīṃ dūratova āgacchantaṃ. Disvāna yenāyasmā assaji tenupasaṅkami; upasaṅkamitvā āyasmatā assajinā saddhiṃ sammodi.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho saccako nigaṇṭhaputto āyasmantaṃ assajiṃ etadavoca – “kathaṃ pana, bho assaji, samaṇo gotamo sāvake vineti, kathaṃbhāgā ca pana samaṇassa gotamassa sāvakesu anusāsānī bahulā pavattatī”ti? “Evaṃ kho, aggivessana, bhagavā sāvake vineti, evaṃbhāgā ca pana bhagavato sāvakesu anusāsānī bahulā pavattati – ‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ. Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā. Sabbe saṅkhārā aniccā, sabbe dhammā anattā’ti. Evaṃ kho, aggivessana, bhagavā sāvake vineti, evaṃbhāgā ca pana bhagavato sāvakesu anusāsānī bahulā pavattatī”ti. “Dussutaṃ vata, bho assaji, assumha ye mayaṃ evaṃvādiṃ samaṇaṃ gotamaṃ assumha. Appeva nāma mayaṃ kadāci karahaci tena bhotā gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo, appeva nāma tasmā pāpakā diṭṭhigatā viveceyyāma”ti.

**354.** Tena kho pana samayena pañcamattāni licchavisatāni santhāgāre [sandhāgāre (ka.)] sannipatitāni honti kenacideva karaṇīyena. Atha kho saccako nigaṇṭhaputto yena te licchavī tenupasaṅkami; upasaṅkamitvā te licchavī etadavoca – “abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samaṇena gotamena saddhiṃ kathāsallāpo bhavissati. Sace me samaṇo gotamo tathā patitṭhissati yathā ca me [yathāssa me (sī. pī.)] nātaññatarena sāvakena assajinā nāma bhikkhunā patitṭhitam, seyyathāpi nāma balavā puriso dīghalomikaṃ eḷakaṃ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikākamakāro mahantaṃ soṇḍikākilaṇṇaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ [thālaṃ (ka.)] kaṇṇe gahetvā odhuneyya niddhuneyya nipphoṭeyya [nicchādeyya (sī. pī. ka.), nicchoṭeyya (ka.), nippoṭeyya (syā. kaṃ.)] evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nipphoṭessāmi. Seyyathāpi nāma kuṇṇaro saṭṭhihāyano gambhīraṃ pokkharāṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīḷitajātaṃ kīlati, evamevāhaṃ samaṇaṃ gotamaṃ sāṇadhovikaṃ maññe kīḷitajātaṃ kīḷissāmi. Abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī, ajja me samaṇena gotamena saddhiṃ kathāsallāpo bhavissatī”ti. Tatrekacce licchavī evamāhaṃsu – “kiṃ samaṇo gotamo saccakassa nigaṇṭhaputtassa vādaṃ āropessati, atha kho saccako nigaṇṭhaputto samaṇassa gotamassa vādaṃ āropessatī”ti? Ekacce licchavī evamāhaṃsu – “kiṃ so bhavamāno saccako nigaṇṭhaputto yo bhagavato vādaṃ āropessati, atha kho bhagavā saccakassa nigaṇṭhaputtassa vādaṃ āropessatī”ti? Atha kho saccako nigaṇṭhaputto pañcamattehi licchavisatehi parivuto yena mahāvanaṃ kūṭāgārasālā tenupasaṅkami.

**355.** Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho saccako nigaṇṭhaputto yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “kahaṃ nu kho, bho, etarahi so bhavaṃ gotamo viharati? Dassanakāmā hi mayaṃ taṃ bhavantaṃ gotama”nti. “Esa, aggivessana, bhagavā mahāvanaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍale divāvihāraṃ nisinno”ti. Atha kho saccako nigaṇṭhaputto mahatiyā licchaviparisāya saddhiṃ mahāvanaṃ ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Tepi kho licchavī appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Appekacce yena bhagavā tenaṇṇalīṃ paṇāmetvā ekamantaṃ nisīdiṃsu, appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu, appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu.

**356.** Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca – “puccheyyāhaṃ bhavantaṃ gotamaṃ kiñcideva desaṃ, sace me bhavaṃ gotamo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti. “Puccha, aggivessana, yadākaṅkhasī”ti. “Kathaṃ pana bhavaṃ gotamo sāvake vineti, kathaṃbhāgā ca pana bhoto gotamassa sāvakesu anusāsani bahulā pavattatī”ti? “Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattati – ‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ. Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā. Sabbe saṅkhārā aniccā, sabbe dhammā anattā”ti. Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattatī”ti.

“Upamā maṃ, bho gotama, paṭibhātī”ti. “Paṭibhātu taṃ, aggivessanā”ti bhagavā avoca.

“Seyyathāpi, bho gotama, ye kecime bījagāmabhūtagāmā vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti, sabbe te pathaviṃ nissāya pathaviyaṃ paṭiṭṭhāya. Evamete bījagāmabhūtagāmā vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti. Seyyathāpi vā pana, bho gotama, ye kecime balakaraṇīyā kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ paṭiṭṭhāya. Evamete balakaraṇīyā kammantā karīyanti. Evameva kho, bho gotama, rūpattāyaṃ purisapuggalo rūpe paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, vedanattāyaṃ purisapuggalo vedanāyaṃ paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, saññattāyaṃ purisapuggalo saññāyaṃ paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, saṅkhārattāyaṃ purisapuggalo saṅkhāresu paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, viññāṇattāyaṃ purisapuggalo viññāṇe paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati”ti.

“Nanu tvam, aggivessana, evaṃ vadesi – ‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā”ti? “Ahañhi, bho gotama, evaṃ vadāmi – ‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā”ti, ayañca mahatī janatā”ti.

“Kiñhi te, aggivessana, mahatī janatā karissati? Ingha tvam, aggivessana, sakaññeva vādaṃ nibbeṭhehi”ti. “Ahañhi, bho gotama, evaṃ vadāmi – ‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā”ti.

**357.** “Tena hi, aggivessana, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ [tathā taṃ (ka.)] byākareyyāsi. Taṃ kiṃ maññasi, aggivessana, vatteyya rañño khattiyassa muddhāvasittassa sakasmim vijite vaso – ghātetāyaṃ vā ghātetum, jāpetāyaṃ vā jāpetum, pabbājetāyaṃ vā pabbājetum, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa vedehiputtassā”ti? “Vatteyya, bho gotama, rañño khattiyassa muddhāvasittassa sakasmim vijite vaso – ghātetāyaṃ vā ghātetum, jāpetāyaṃ vā jāpetum, pabbājetāyaṃ vā pabbājetum, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa vedehiputtassa. Imesampi hi, bho gotama, saṅghānaṃ gaṇānaṃ – seyyathidaṃ, vajjīnaṃ mallānaṃ – vattati sakasmim vijite vaso – ghātetāyaṃ vā ghātetum, jāpetāyaṃ vā jāpetum, pabbājetāyaṃ vā pabbājetum. Kiṃ pana rañño khattiyassa muddhāvasittassa, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa vedehiputtassa? Vatteyya, bho gotama, vattituñca maraḥatī”ti.

“Taṃ kiṃ maññasi, aggivessana, yaṃ tvam evaṃ vadesi – ‘rūpaṃ me attā”ti, vattati te tasmim rūpe vaso – evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā aho”ti? Evaṃ vutte, saccako nigaṇṭhaputto tuṇhī aho. Dutiyampi kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca – “taṃ kiṃ maññasi, aggivessana, yaṃ tvam evaṃ vadesi – ‘rūpaṃ me attā”ti, vattati te tasmim rūpe vaso – evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā aho”ti? Dutiyampi kho saccako nigaṇṭhaputto tuṇhī aho. Atha kho bhagavā saccakaṃ

nigaṇṭhaputtam etadavoca – “byākarohi dāni, aggivessana, na dāni te tuṇhībhāvassa kālo. Yo koci, aggivessana tathāgatena yāvatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākaroti, ethevassa sattadhā muddhā phalaṭi”ti.

Tena kho pana samayena vajirapāṇi yakkho āyasaṃ vajiraṃ ādāya ādittam sampajjalitaṃ sajotibhūtaṃ saccakassa nigaṇṭhaputtassa uparivehāsaṃ ṭhito hoti – ‘sacāyaṃ saccako nigaṇṭhaputto bhagavatā yāvatiyaṃ sahadhammikaṃ pañhaṃ puṭṭho na byākarissati ethevassa sattadhā muddham phālessāmī’ti. Tam kho pana vajirapāṇiṃ yakkham bhagavā ceva passati saccako ca nigaṇṭhaputto. Atha kho saccako nigaṇṭhaputto bhīto samviggo lomahaṭṭhajāto bhagavantamyeva tānaṃ gavesī bhagavantamyeva leṇaṃ gavesī bhagavantamyeva saraṇaṃ gavesī bhagavantaṃ etadavoca – “pucchatu maṃ bhavaṃ gotamo, byākarissāmī”ti.

**358.** “Tam kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘rūpaṃ me attā’ti, vattati te tasmim rūpe vaso – evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti? “No hidaṃ, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Tam kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘vedanā me attā’ti, vattati te tissaṃ vedanāyaṃ [tāyaṃ vedanāyaṃ (sī. syā.)] vaso – evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī”ti? “No hidaṃ, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Tam kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘saññā me attā’ti, vattati te tissaṃ saññāyaṃ vaso – evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī”ti? “No hidaṃ, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Tam kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘saṅkhārā me attā’ti, vattati te tesu saṅkhāresu vaso – evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesu”nti? “No hidaṃ, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Tam kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi – ‘viññāṇaṃ me attā’ti, vattati te tasmim viññāṇe vaso – evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī”ti? “No hidaṃ, bho gotama”.

“Manasi karohi, aggivessana; manasi karitvā kho, aggivessana, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Tam kiṃ maññasi, aggivessana, rūpaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bho gotama”. “Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bho gotama”. “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”ti? “No hidaṃ, bho gotama”.

“Tam kiṃ maññasi, aggivessana, vedanā...pe... saññā...pe... saṅkhārā...pe... taṃ kiṃ maññasi, aggivessana, viññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bho gotama”. “Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bho gotama”. “Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā”ti? “No hidaṃ, bho gotama”.

“Tam kiṃ maññasi, aggivessana, yo nu kho dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhositto, dukkhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, api nu kho so sāmaṃ vā dukkhaṃ parijāneyya, dukkhaṃ vā parikkhepetvā vihareyyā”ti? “Kiñhi siyā, bho gotama? No hidaṃ, bho gotamā”ti.

“Taṃ kiṃ maññasi, aggivessana, nanu tvam evaṃ sante dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito, dukkhaṃ – ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasī’ti? “Kiñhi no siyā, bho gotama? Evametaṃ bho gotamā’ti.

**359.** “Seyyathāpi, aggivessana, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ [kudhāriṃ (syā. kaṃ. ka.)] ādāya vanaṃ paviseyya. So tattha passeyya mahantaṃ kadalikkhandhaṃ ujum navaṃ akukkukajātāṃ [akukkuṭajātāṃ (syā. kaṃ.)]. Tameva mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavaṭṭim vinibbhujeyya [vinibbhujeyya (ka.)]. So tattha pattavaṭṭim vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṃ? Evameva kho tvam, aggivessana, mayā sakasmim vāde samanuyuññiyamāno samanugāhiyamāno samanubhāsiyamāno ritto tuccho aparaddho. Bhāsita kho pana te esā, aggivessana, vesāliyaṃ parisati vācā – ‘nāhaṃ taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā, saṅghim gāṇim gāṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyum. Thūṇaṃ cepāhaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ sāpi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya. Ko pana vādo manussabhūtassā’ti? Tuyhaṃ kho pana, aggivessana, appekaccāni sedaphusitāni nalātā muttāni, uttarāsaṅgaṃ vinibhinditvā bhūmiyaṃ patitthitāni. Mayhaṃ kho pana, aggivessana, natthi etarahi kāyasmim sedo’ti. Iti bhagavā tasmim [tassam (?)] parisati suvaṇṇavaṇṇaṃ kāyaṃ vivari. Evaṃ vutte, saccako nigaṇṭhaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

**360.** Atha kho dummukho licchaviputto saccakaṃ nigaṇṭhaputtaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā bhagavantaṃ etadavoca – “upamā maṃ, bhagavā, paṭibhātī’ti. “Paṭibhātu taṃ, dummukhā’ti bhagavā avoca. “Seyyathāpi, bhante, gāmassa vā nigamassa vā avidūre pokkharāṇī. Tatrāssa kakkaṭako. Atha kho, bhante, sambahulā kumārakā vā kumārikā vā tamhā gāmā vā nigamā vā nikkhamitvā yena sā pokkharāṇī tenupasaṅkameyyum; upasaṅkamitvā taṃ pokkharāṇim ogāhetvā taṃ kakkaṭakaṃ udakā uddharitvā thale patitthāpeyyum. Yaññadeva hi so, bhante, kakkaṭako aḷaṃ abhininnāmeyya taṃ tadeva te kumārakā vā kumārikā vā kaṭṭhena vā kathalena vā saṅchindeyyum sambhañjeyyum sampalibhañjeyyum. Evañhi so, bhante, kakkaṭako sabbehi aḷehi saṅchinnehi sambhaggehi sampalibhaggehi abhabbo taṃ pokkharāṇim puna otaritum, seyathāpi pubbe. Evameva kho, bhante, yāni saccakassa nigaṇṭhaputtassa visūkāyitāni visevitāni vipphanditāni tānipi sabbāni [vipphanditāni kānici kānici tāni (sī. syā. kaṃ. pī.)] bhagavatā saṅchinnāni sambhaggāni sampalibhaggāni; abhabbo ca dāni, bhante, saccako nigaṇṭhaputto puna bhagavantaṃ upasaṅkamitum yadidaṃ vādādhippāyo’ti. Evaṃ vutte, saccako nigaṇṭhaputto dummukhaṃ licchaviputtaṃ etadavoca – “āgamehi tvam, dummukha, āgamehi tvam, dummukha ( ) [(mukharosi tvam dummukha) (syā. kaṃ.)] na mayaṃ tayā saddhim mantema, idha mayaṃ bhotā gotamena saddhim mantema.

**361.** “Tiṭṭhatesā, bho gotama, amhākañceva aññesañca puthusamaṇabrāhmaṇānaṃ vācā. Vilāpaṃ vilapitaṃ maññe. Kittāvatā ca nu kho bho gotamassa sāvako sāsanaṃ kari hoti ovādapatikaro tiṇṇavicikiccho vigatakaṭṭhākaṃ vesārājappatto aparappaccayo satthusāsane viharatī’ti? “Idha, aggivessana, mama sāvako yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbam rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati; yā kāci vedanā...pe... yā kāci saññā...pe... ye keci saṅkhārā...pe... yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbam viññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ

sammappaññāya passati. Ettāvatā kho, aggivessana, mama sāvako sāsana-karo hoti ovādapatikaro tiṇṇavicikiccho vigata-kathaṃkatho vesārajjappatto aparappaccayo satthusāsane viharatī”ti.

“Kittāvatā pana, bho gotama, bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto”ti? “Idha, aggivessana, bhikkhu yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti; yā kāci vedanā...pe... yā kāci saññā...pe... ye keci saṅkhārā...pe... yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ viññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti. Ettāvatā kho, aggivessana, bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto. Evaṃ vimuttacitto kho, aggivessana, bhikkhu tīhi anuttariyehi samannāgato hoti – dassanānuttariyena, paṭipadānuttariyena, vimuttānuttariyena. Evaṃ vimuttacitto kho, aggivessana, bhikkhu tathāgataññeva sakkaroti garuṃ karoti māneti pūjeti – buddho so bhagavā bodhāya dhammaṃ deseti, danto so bhagavā damathāya dhammaṃ deseti, santo so bhagavā samathāya dhammaṃ deseti, tiṇṇo so bhagavā taraṇāya dhammaṃ deseti, parinibbuto so bhagavā parinibbānāya dhammaṃ deseti”ti.

**362.** Evaṃ vutte, saccako nigaṇṭhaputto bhagavantaṃ etadavoca – “mayameva, bho gotama, dhammā, mayam pagabbā, ye mayam bhavantaṃ gotamaṃ vādena vādaṃ āsādetabbam amaṇṇimha. Siyā hi, bho gotama, hatthim pabhinnaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo. Siyā hi, bho gotama, pajjalitaṃ [jalantaṃ (sī. pī.)] aggikkhandham āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo. Siyā hi, bho gotama, āsivisaṃ ghoravisaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo. Mayameva, bho gotama, dhammā, mayam pagabbā, ye mayam bhavantaṃ gotamaṃ vādena vādaṃ āsādetabbam amaṇṇimha. Adhivāsetu [adhivāsetu ca (pī. ka.)] me bhavaṃ gotamo svātānāya bhantaṃ saddhim bhikkhusaṅghena”ti. Adhivāsesi bhagavā tuṇhībhaṇa.

**363.** Atha kho saccako nigaṇṭhaputto bhagavato adhivāsanaṃ viditvā te licchavī āmantesi – “suṇantu me bhonto licchavī, samaṇo me gotamo nimantito svātānāya saddhim bhikkhusaṅghena. Tena me abhihareyyātha yamassa patirūpaṃ maññeyyāthā”ti. Atha kho te licchavī tassā rattiyaṃ accayena saccakassa nigaṇṭhaputtassa pañcamattāni thālīpākasaṭṭhāni bhaddhābhāraṃ abhiharimsu. Atha kho nigaṇṭhaputto sake ārāme paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – “kālo, bho gotama, niṭṭhitaṃ bhanta”nti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena saccakassa nigaṇṭhaputtassa ārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhim bhikkhusaṅghena. Atha kho saccako nigaṇṭhaputto buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho saccako nigaṇṭhaputto bhagavantaṃ bhuttāvim onītapattapāṇim aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca – “yamidaṃ, bho gotama, dāne puññaṇca puñṇamahī ca taṃ dāyakānaṃ sukhāya hotū”ti. “Yaṃ kho, aggivessana, tādisaṃ dakkhiṇeyyaṃ āgamma avītarāgaṃ avītadosaṃ avītamohaṃ, taṃ dāyakānaṃ bhavissati. Yaṃ kho, aggivessana, mādisaṃ dakkhiṇeyyaṃ āgamma vītarāgaṃ vītadosaṃ vītamohaṃ, taṃ tuyhaṃ bhavissatī”ti.

Cūlasaccakasuttaṃ niṭṭhitaṃ pañcamam.

## 6. Mahāsaccakasuttaṃ

**364.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena bhagavā pubbaṇhasamayaṃ sunivatto hoti pattaṭṭhāraṃ ādāya vesāliyaṃ piṇḍāya pavasiṭukāmo [pubbaṇhasamayaṃ nivāsetvā pattaṭṭhāraṃ ādāya... pavasiṭukāmo hoti (sī.)]. Atha kho saccako nigaṇṭhaputto jaṅghāvihāraṃ anucaṇkamamāno anuvicaramāno yena mahāvanaṃ kūṭāgārasālā tenupasaṅkami. Addasā kho āyasmā ānando saccakaṃ nigaṇṭhaputtaṃ dūrato āgacchantam. Disvāna bhagavantaṃ etadavoca – “ayaṃ, bhante, saccako nigaṇṭhaputto āgacchati bhassappavādako paṇḍitavādo sādhusammato bahujaṇassa. Eso kho, bhante, avaṇṇakāmo buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa. Sādhu, bhante, bhagavā muhuttaṃ nisīdatu anukampaṃ upādāyā”ti. Nisīdi bhagavā paññatte āsane. Atha kho saccako nigaṇṭhaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca –

**365.** “Santi, bho gotama, eke samaṇabrāhmaṇā kāyabhāvanānuyogamanuyuttā viharanti, no cittaḥbhāvanam. Phusanti hi te, bho gotama, sārīrikaṃ dukkhaṃ vedanaṃ. Bhūtapubbaṃ, bho gotama, sārīrikāya dukkhāya vedanāya phutṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati [pāpuṇissanti (syā. kaṃ.)] cittakkhepaṃ. Tassa kho etaṃ, bho gotama, kāyanvayaṃ cittaṃ hoti, kāyassa vasena vattati. Taṃ kissa hetu? Abhāvitattā cittassa. Santi pana, bho gotama, eke samaṇabrāhmaṇā cittaḥbhāvanānuyogamanuyuttā viharanti, no kāyabhāvanam. Phusanti hi te, bho gotama, cetasaṃ dukkhaṃ vedanaṃ. Bhūtapubbaṃ, bho gotama, cetasaṃ dukkhāya vedanāya phutṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati cittakkhepaṃ. Tassa kho eso, bho gotama, cittaṃvayo kāyo hoti, cittassa vasena vattati. Taṃ kissa hetu? Abhāvitattā kāyassa. Tassa mayhaṃ, bho gotama, evaṃ hoti – ‘addhā bho gotamassa sāvakaṃ cittaḥbhāvanānuyogamanuyuttā viharanti, no kāyabhāvana’”ti.

**366.** “Kinti pana te, aggivessana, kāyabhāvanā sutā”ti? “Seyyathidaṃ – nando vaccho, kiso saṃkicco, makkhali gosālo – etehi, bho gotama, acelakā muttācārā hatthāpalekhaṇā naehibhaddantikā natitṭhabhaddantikā [naehibhaddantikā, natitṭhabhaddantikā (sī. syā. kaṃ. pī. ka.)] na abhihaṭṭaṃ na uddissakataṃ na nimantanaṃ sādhiyanti, te na kumbhimukhā paṭiggaṇhanti na kaḷopimukhā paṭiggaṇhanti na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ na dvinnam bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittisu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārīnī, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivanti. Te ekāgārikā vā honti ekālopikā, dvāgārikā vā honti dvālopikā...pe... sattāgārikā vā honti sattālopikā. Ekissāpi dattiyā yāpenti, dvīhipi dattīhi yāpenti...pe... sattahipi dattīhi yāpenti. Ekāhikampi āhāraṃ āhārenti, dvīhikampi āhāraṃ āhārenti...pe... sattāhikampi āhāraṃ āhārenti. Iti evarūpaṃ addhamāsikampi pariyāyabhaddabhojanānuyogamanuyuttā viharanti”ti.

“Kiṃ pana te, aggivessana, tāvatakeneva yāpenti”ti? “No hidaṃ, bho gotama. Appekadā, bho gotama, ulārāni ulārāni khādanīyāni khādanti, ulārāni ulārāni bhojanāni bhuñjanti, ulārāni ulārāni sāyanīyāni sāyanti, ulārāni ulārāni pānāni pivanti. Te imaṃ kāyaṃ balaṃ gāhenti nāma, brūhenti nāma, medenti nāma”ti.

“Yaṃ kho te, aggivessana, purimaṃ pahāya pacchā upacinanti, evaṃ imassa kāyassa ācayāpacayo hoti. Kinti pana te, aggivessana, cittaḥbhāvanā sutā”ti? Cittaḥbhāvanāya kho saccako nigaṇṭhaputto bhagavatā putṭho samāno na sampāyāsi.

**367.** Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca – “yāpi kho te esā, aggivessana, purimā kāyabhāvanā bhāsita sāpi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanampi [kāyabhāvanam hi (sī. pī. ka.)] kho tvam, aggivessana, na aññāsi, kuto pana tvam cittabhāvanam jānissasi? Api ca, aggivessana, yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca hoti bhāvitacitto ca. Taṃ suṇāhi, sādhuṃ kaṃ manasi karohi, bhāssissāmi”ti. “Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi. Bhagavā etadavoca –

**368.** “Kathaṇca, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca? Idha, aggivessana, assutavato puthujjanassa uppajjati sukhā vedanā. So sukhāya vedanāya phutṭho samāno sukhasārāgī ca hoti sukhasārāgitaṇca āpajjati. Tassa sā sukhā vedanā nirujjhati. Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. So dukkhāya vedanāya phutṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa. Yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa, evaṃ kho, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca.

**369.** “Kathaṇca, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca? Idha, aggivessana, sutavato ariyasāvakaṃ uppajjati sukhā vedanā. So sukhāya vedanāya phutṭho samāno na sukhasārāgī ca hoti, na sukhasārāgitaṇca āpajjati. Tassa sā sukhā vedanā nirujjhati. Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. So dukkhāya vedanāya phutṭho samāno na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati. Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. Yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. Evaṃ kho, aggivessana, bhāvitakāyo ca hoti bhāvitacitto cā”ti.

**370.** “Evaṃ pasanno ahaṃ bho gotamassa! Bhavañhi gotamo bhāvitakāyo ca hoti bhāvitacitto cā”ti. “Addhā kho te ayam, aggivessana, āsajja upanīya vācā bhāsita, api ca te ahaṃ byākarissāmi. Yato kho ahaṃ, aggivessana, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittaṃ pariyādāya ṭhassati, uppannā vā dukkhā vedanā cittaṃ pariyādāya ṭhassatīti netam ṭhānam [netam khoṭhānam (sī. pī.)] vijjati”ti.

“Na hi nūna [na hanūna (sī. syā. kam. pī.)] bho gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittaṃ pariyādāya tiṭṭheyya; na hi nūna bho gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittaṃ pariyādāya tiṭṭheyyā”ti.

**371.** “Kiñhi no siyā, aggivessana? Idha me, aggivessana, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So kho ahaṃ, aggivessana, aparena samayena daharova samāno, susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā, akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesamāno yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ – ‘icchāmaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, aggivessana, ālāro kālāmo maṃ etadavoca – ‘viharatāyasmā, tādiso ayam dhammo yattha viññū puriso

nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā'ti. So kho aham, aggivessana, nacirasseva khippameva tam dhammam pariyāpuṇim. So kho aham, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, 'jānāmi passāmī'ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayham, aggivessana, etadahosi – 'na kho ālāro kālāmo imam dhammam kevalam saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti, addhā ālāro kālāmo imam dhammam jānam passam viharatī'ti.

“Atha khvāham, aggivessana, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāram kālāmam etadavocaṃ – 'kittāvatā no, āvuso kālāma, imam dhammam sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesī'ti? Evaṃ vutte, aggivessana, ālāro kālāmo ākiñcaññāyatanam pavedesi. Tassa mayham, aggivessana, etadahosi – 'na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā; na kho ālārasseva kālāmassa atthi vīriyam, mayhampatthi vīriyam; na kho ālārasseva kālāmassa atthi sati, mayhampatthi sati; na kho ālārasseva kālāmassa atthi samādhi, mayhampatthi samādhi; na kho ālārasseva kālāmassa atthi paññā, mayhampatthi paññā; yaṃnūnāham yaṃ dhammam ālāro kālāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyya'nti. So kho aham, aggivessana, nacirasseva khippameva tam dhammam sayam abhiññā sacchikatvā upasampajja vihāsim.

“Atha khvāham, aggivessana, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāram kālāmam etadavocaṃ – 'ettāvatā no, āvuso kālāma, imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesī'ti? 'Ettāvatā kho aham, āvuso, imam dhammam sayam abhiññā sacchikatvā upasampajja pavedemī'ti. 'Ahampi kho, āvuso, ettāvatā imam dhammam sayam abhiññā sacchikatvā upasampajja viharāmī'ti. 'Lābhā no, āvuso, suladdham no, āvuso, ye mayam āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāham dhammam sayam abhiññā sacchikatvā upasampajja pavedemi tam tvam dhammam sayam abhiññā sacchikatvā upasampajja viharasi; yaṃ tvam dhammam sayam abhiññā sacchikatvā upasampajja viharasi tamaham dhammam sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāham dhammam jānāmi tam tvam dhammam jānāsi; yaṃ tvam dhammam jānāsi tamaham dhammam jānāmi. Iti yādiso aham tādiso tuvaṃ, yādiso tuvaṃ tādiso aham. Ehi dāni, āvuso, ubhova santā imam gaṇam pariharāmā'ti. Iti kho, aggivessana, ālāro kālāmo ācariyo me samāno (attano) [( ) natthi (sī. pī.)] antevāsim maṃ samānam attanā samasamaṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi. Tassa mayham, aggivessana, etadahosi – 'nāyam dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva ākiñcaññāyatanūpapattiyā'ti. So kho aham, aggivessana, tam dhammam analaṅkaritvā tasmā dhammā nibbijja apakkamim.

**372.** “So kho aham, aggivessana, kimkusalagavesī anuttaram santivarapadam pariyesamāno yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakam rāmaputtam etadavocaṃ – 'icchāmaham, āvuso [passa ma. ni. 1.278 pāsarāsisutte] imasmim dhammavinaye brahmacariyam caritu'nti. Evaṃ vutte, aggivessana, udako rāmaputto maṃ etadavoca – 'viharatāyasmā, tādiso ayam dhammo yattha viññū puriso nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā'ti. So kho aham, aggivessana, nacirasseva khippameva tam dhammam pariyāpuṇim. So kho aham, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, 'jānāmi passāmī'ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayham, aggivessana, etadahosi – 'na kho rāmo imam dhammam kevalam saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi. Addhā rāmo imam dhammam jānam passam vihāsi'ti. Atha khvāham, aggivessana, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakam rāmaputtam etadavocaṃ – 'kittāvatā no, āvuso rāmo, imam dhammam sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesī'ti? Evaṃ vutte,

aggivessana, udako rāmaputto nevasaññānāsaññāyatanam pavedesi. Tassa mayham, aggivessana, etadahosi – ‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā; na kho rāmasseva ahosi vīriyam, mayhampatthi vīriyam; na kho rāmasseva ahosi sati, mayhampatthi sati; na kho rāmasseva ahosi samādhi, mayhampatthi samādhi; na kho rāmasseva ahosi paññā, mayhampatthi paññā; yaṃnūnāham yaṃ dhammam rāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi tassa dhammassa sacchikiriyāya padaheyya’nti. So kho aham, aggivessana, nacirasseva khippameva tam dhammam sayam abhiññā sacchikatvā upasampajja vihaṣim.

“Atha khvāham, aggivessana, yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakam rāmaputtam etadavocam – ‘ettāvatā no, āvuso, rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesi’ti? ‘Ettāvatā kho, āvuso, rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesi’ti. ‘Ahampi kho, āvuso, ettāvatā imam dhammam sayam abhiññā sacchikatvā upasampajja viharāmī’ti. ‘Lābhā no, āvuso, suladdham no, āvuso, ye mayam āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammam rāmo sayam abhiññā sacchikatvā upasampajja pavedesi, tam tvam dhammam sayam abhiññā sacchikatvā upasampajja viharasi; yaṃ tvam dhammam sayam abhiññā sacchikatvā upasampajja viharasi, tam dhammam rāmo sayam abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammam rāmo abhiññāsi tam tvam dhammam jānāsi; yaṃ tvam dhammam jānāsi tam dhammam rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tuvaṃ; yādiso tuvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tuvaṃ imam gaṇam pariharā’ti. Iti kho, aggivessana, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne ca maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi. Tassa mayham, aggivessana, etadahosi – ‘nāyam dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva nevasaññānāsaññāyatanūpapattiya’ti. So kho aham, aggivessana, tam dhammam analaṅkaritvā tasmā dhammā nibbijja apakkamim.

**373.** “So kho aham, aggivessana, kiṃkusalagavesī anuttaram santivarapadam pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgam, pāsādikaṇca vanasaṇḍam, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ. Tassa mayham, aggivessana, etadahosi – ‘ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti. So kho aham, aggivessana, tattheva nisīdim ‘alamidaṃ padhānāyā’ti.

**374.** “Apissuham, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, allam kaṭṭham sasneham udae nikkhattam. Atha puriso āgaccheyya uttarāraṇim ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmī’ti. Tam kim maññasi, aggivessana, api nu so puriso amum allam kaṭṭham sasneham, udae nikkhattam, uttarāraṇim ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā’ti? “No hidam, bho gotama”. “Tam kissa hetu”? “Aduñhi, bho gotama, allam kaṭṭham sasneham, taṇca pana udae nikkhattam. Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti. “Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāsaṃ kāmapiṇṇāso, so ca ajjhataṃ na suppahīno hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kharā kaṭukā vedanā vedayanti, abhabbāva te nānāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kharā kaṭukā vedanā vedayanti, abhabbāva te nānāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, aggivessana, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

**375.** “Aparāpi kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, allam kaṭṭham sasneham, ārakā udakā thale nikkhittam. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti. Tam kiṃ maññasi, aggivessana, api nu so puriso amum allam kaṭṭham sasneham, ārakā udakā thale nikkhittam, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyā” ti? “No hidaṃ, bho gotama”. “Tam kissa hetu”? “Aduñhi, bho gotama, allam kaṭṭham sasneham, kiñcāpi ārakā udakā thale nikkhittam. Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assāti. Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakatṭhā viharanti, yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāso kāmapiṇṇāso so ca ajjhataṃ na suppahīno hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayam kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā”.

**376.** “Aparāpi kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, aggivessana, sukkham kaṭṭham koḷāpam, ārakā udakā thale nikkhittam. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti. Tam kiṃ maññasi, aggivessana, api nu so puriso amum sukkham kaṭṭham koḷāpam, ārakā udakā thale nikkhittam, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā” ti? “Evaṃ, bho gotama”. “Tam kissa hetu”? “Aduñhi, bho gotama, sukkham kaṭṭham koḷāpam, taṇca pana ārakā udakā thale nikkhitta” nti. “Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakatṭhā viharanti, yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāso kāmapiṇṇāso, so ca ajjhataṃ suppahīno hoti suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayam kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ, aggivessana, tisso upamā paṭibhāsu anacchariyā pubbe assutapubbā.”

**377.** “Tassa mayham, aggivessana, etadahosi – ‘yamnūnāham dantebhi dantamādhāya [passa ma. ni. 1.221 vitakkasaṇṭhānasutte], jivhāya tālum āhacca, cetasā cittaṃ abhiniggaṇheyyam abhinippīleyyam abhisantāpeyya’ nti. So kho aham, aggivessana, dantebhi dantamādhāya, jivhāya tālum āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi. Tassa mayham, aggivessana, dantebhi dantamādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Seyyathāpi, aggivessana, balavā puriso dubbalataram purisam sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya, evameva kho me, aggivessana, dantebhi dantamādhāya, jivhāya tālum āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Āraddham kho pana me, aggivessana, vīriyam hoti asallīnam, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhittunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**378.** “Tassa mayham, aggivessana, etadahosi – ‘yamnūnāham appāṇakamyeva jhānam jhāyeyya’ nti. So kho aham, aggivessana, mukhato ca nāsato ca assāsapassāse uparundhim. Tassa mayham, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānam nikkhamantānam adhimatto saddo hoti. Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti, evameva kho me, aggivessana, mukhato ca nāsato ca

assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upatṭhitā sati asammutṭhā. Sāraddho ca pana me kāyo hoti appatippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti [ūhanti (sī.), ohananti (syā. kaṃ.), uhananti (ka.)]. Seyyathāpi, aggivessana, balavā puriso tiṇhena sikharena muddhani abhimattheyya [muddhānaṃ abhimattheyya (sī. pī.), muddhānaṃ abhimattheyya (syā. kaṃ.)], evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upatṭhitā sati asammutṭhā. Sāraddho ca pana me kāyo hoti appatippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Seyyathāpi, aggivessana, balavā puriso daḥhena varattakkhaṇḍena [varattakabandhanena (sī.)] sīse sīsavethaṃ dadeyya, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upatṭhitā sati asammutṭhā. Sāraddho ca pana me kāyo hoti appatippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti. Seyyathāpi, aggivessana, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchim parikanteyya, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upatṭhitā sati asammutṭhā. Sāraddho ca pana me kāyo hoti appatippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

“Tassa mayhaṃ, aggivessana, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ dāho hoti. Seyyathāpi, aggivessana, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ dāho hoti. Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upatṭhitā sati asammutṭhā. Sāraddho ca pana me kāyo hoti appatippassaddho teneva dukkhappadhānena padhānābhitunnassa sato. Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati. Apissu maṃ, aggivessana, devatā disvā evamāhaṃsu – ‘kālaṅkato samaṇo gotamo’ti. Ekaccā devatā evamāhaṃsu – ‘na kālaṅkato samaṇo gotamo, api ca kālaṅkarotī’ti. Ekaccā devatā evamāhaṃsu – ‘na kālaṅkato samaṇo

gotamo, napi kālaṅkaroti, araham samaṇo gotamo, vihārotveva so [vihārotveveso (sī.)] arahato evarūpo hoti'ti [vihārotveveso arahato'ti (?)].

**379.** “Tassa mayham, aggivessana, etadahosi – ‘yamnūnāham sabbaso āhārupacchedāya paṭipajjeyya’nti. Atha kho maṃ, aggivessana, devatā upasaṅkamitvā etadavocum – ‘mā kho tvam, mārisa, sabbaso āhārupacchedāya paṭipajji. Sace kho tvam, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbam ojaṃ lomakūpehi ajjhohāressāma [ajjhoharissāma (syā. kam. pī. ka.)], tāya tvam yāpessasī’ti. Tassa mayham, aggivessana, etadahosi – ‘ahañceva kho pana sabbaso ajajjitam [ajaddhukam (sī. pī.), jaddhukam (syā. kam.)] paṭijāneyyam, imā ca me devatā dibbam ojaṃ lomakūpehi ajjhohāreyyam [ajjhohareyyum (syā. kam. pī. ka.)], tāya cāham yāpeyyam, tam mamassa musā’ti. So kho aham, aggivessana, tā devatā paccācikkhāmi, ‘hala’nti vadāmi.

**380.** “Tassa mayham, aggivessana, etadahosi – ‘yamnūnāham thokam thokam āhāram āhāreyyam, pasatam pasatam, yadi vā muggayūsam, yadi vā kulatthayūsam, yadi vā kaḷāyayūsam, yadi vā hareṇukayūsa’nti. So kho aham, aggivessana, thokam thokam āhāram āhāresim, pasatam pasatam, yadi vā muggayūsam, yadi vā kulatthayūsam, yadi vā kaḷāyayūsam, yadi vā hareṇukayūsam. Tassa mayham, aggivessana, thokam thokam āhāram āhārayato, pasatam pasatam, yadi vā muggayūsam, yadi vā kulatthayūsam, yadi vā kaḷāyayūsam, yadi vā hareṇukayūsam, adhimattakasimānam patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadam, evamevassu me ānisadam hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvaḷī, evamevassu me piṭṭhikaṇṭako unṇatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopāṇasiyo oluggaviluggā bhavanti, evamevassu me phāsulīyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitarākā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya.

“So kho aham, aggivessana, udaracchaviṃ parimasissāmīti piṭṭhikaṇṭakamyeva pariggaṇhāmi, piṭṭhikaṇṭakam parimasissāmīti udaracchaviṃyeva pariggaṇhāmi, yāvassu me, aggivessana, udaracchavi piṭṭhikaṇṭakam allīnā hoti tāyevappāhāratāya. So kho aham, aggivessana, vaccam vā muttam vā karissāmīti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho aham, aggivessana, imeva kāyam assāsento pāṇinā gattāni anumajjāmi. Tassa mayham, aggivessana, pāṇinā gattāni anumajjato pūtimulāni lomāni kāyasmā papatanti tāyevappāhāratāya. Apissu maṃ, aggivessana, manussā disvā evamāhaṃsu – ‘kālo samaṇo gotamo’ti. Ekacce manussā evamāhaṃsu – ‘na kālo samaṇo gotamo, sāmo samaṇo gotamo’ti. Ekacce manussā evamāhaṃsu – ‘na kālo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti. Yāvassu me, aggivessana, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

**381.** “Tassa mayham, aggivessana, etadahosi – ‘ye kho keci aṭṭamaddhānam samaṇā vā brāhmaṇā vā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayimṃsu, etāvaparamaṃ, nayito bhiyyo. Yepi hi keci anāgatamaddhānam samaṇā vā brāhmaṇā vā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo. Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo. Na kho panāham imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyañānadassanavisesaṃ. Siyā nu kho añño maggo bodhāyā’ti? Tassa mayham, aggivessana, etadahosi – ‘abhijānāmi kho panāham pitu sakkassa kammante sītāya jambucchāyāya nisinnō vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukkaṃ paṭhamam jhānam upasampajja

viharitā. Siyā nu kho eso maggo bodhāyā’ti? Tassa mayhaṃ, aggivessana, satānusāri viññāṇaṃ ahosi – ‘eseva maggo bodhāyā’ti. Tassa mayhaṃ, aggivessana, etadahosi – ‘kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi’ti? Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi’ti.

**382.** “Tassa mayhaṃ, aggivessana, etadahosi – ‘na kho taṃ sukaraṃ sukhaṃ adhigantum evaṃ adhimattakasimānaṃ pattakāyena, yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsa’nti. So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ. Tena kho pana maṃ, aggivessana, samayena pañca [pañcavaggiyā (aññasuttetu)] bhikkhū paccupaṭṭhitā honti – ‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati, taṃ no ārocessatī’ti. Yato kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me te pañca bhikkhū nibbijja pakkamimsu – ‘bāhulliko [bāhuliko (sī. pī.) saṃghabhedasikkhāpadaṭṭhikāya sameti] samaṇo gotamo, padhānavibbhanto, āvatto bāhullāyā’ti.

**383.** “So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāretvā, balaṃ gahetvā, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja vihāsim. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja vihāsim. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Pītiyā ca virāgā upekkhako ca vihāsim, sato ca sampajāno. Sukhañca kāyena paṭisaṃvedesiṃ yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihāsim. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati parissuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**384.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim. So anekavihiṭaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātim...pe... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me, aggivessana, rattiyā paṭhame yāme paṭhamā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**385.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi...pe... ayaṃ kho me, aggivessana, rattiyā majjhime yāme duttiyā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**386.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim. So ‘idaṃ dukkha’nti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim. ‘Ime āsavā’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ti

yathābhūtaṃ abbhāññāsim, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhāññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha. Vimuttasmiṃ vimuttamiti ñāṇaṃ ahoṣi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhāññāsim. Ayaṃ kho me, aggivessana, rattiyā pacchime yāme tatiyā vijjā adhigatā; avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

**387.** “Abhijānāmi kho panāhaṃ, aggivessana, anekasatāya parisāya dhammaṃ desetā. Apissu maṃ ekameko evaṃ maññati – ‘mamevārabha samaṇo gotamo dhammaṃ desetī’ti. ‘Na kho panetaṃ, aggivessana, evaṃ datṭhabbaṃ; yāvadeva viññāpanatthāya tathāgato paresaṃ dhammaṃ deseti. So kho ahaṃ, aggivessana, tassāyeva kathāya pariyosāne, tasmiṃyeva purimasmiṃ samādhinimutte ajjhataṃeva cittaṃ saṇṭhapemi sannisādemī ekodim karomi samādahāmi, yena sudaṃ niccakappaṃ viharāmi’”ti.

“Okappaniyametaṃ bhoto gotamassa yathā taṃ arahato sammāsambuddhassa. Abhijānāti kho pana bhavaṃ gotamo divā supitā”ti? “Abhijānāmaṃ, aggivessana, gimhānaṃ pacchime māse pacchābhattaṃ piṇḍapātaṭṭhikānto catugguṇaṃ saṅghātiṃ paññapetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā”ti. “Etaṃ kho, bho gotama, eke samaṇabrāhmaṇā sammohavihārasmiṃ vadantī”ti? “Na kho, aggivessana, ettavatā sammūḷho vā hoti asammūḷho vā. Api ca, aggivessana, yathā sammūḷho ca hoti asammūḷho ca, taṃ suṇāhi, sādhuṃ manasi karohi, bhāsissāmi”ti. “Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi. Bhagavā etadavoca –

**388.** “Yassa kassaci, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā appahīnā, tamahaṃ ‘sammūḷho’ti vadāmi. Āsavānañhi, aggivessana, appahānā sammūḷho hoti. Yassa kassaci, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā pahīnā, tamahaṃ ‘asammūḷho’ti vadāmi. Āsavānañhi, aggivessana, pahānā asammūḷho hoti.

“Tathāgatassa kho, aggivessana, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Seyyathāpi, aggivessana, tālo matthakacchinno abhabbo puna virūḷhiyā, evameva kho, aggivessana, tathāgatassa ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā pahīnā ucchinnamūlā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammā”ti.

**389.** Evaṃ vutte, saccako nigaṇṭhaputto bhagavantam etadavoca – “acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāvañcidam bhoto gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Abhijānāmaṃ, bho gotama, pūraṇaṃ kassapaṃ vādena vādaṃ samārabhitā. Sopi mayā vādena vādaṃ samāradaddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇa dosaṇa appaccayaṇa pātvākāsi. Bhoto pana [bhoto kho pana (sī.)] gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Abhijānāmaṃ, bho gotama, makkhalim gosālaṃ...pe... ajitam kesakambalaṃ... pakudham kaccāyanaṃ... saṇjayaṃ belatṭhaputtaṃ... nigaṇṭham nāṭaputtaṃ vādena vādaṃ samārabhitā. Sopi mayā vādena vādaṃ samāradaddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇa dosaṇa appaccayaṇa pātvākāsi. Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa. Handa ca

dāni mayam, bho gotama, gacchāma. Bahukiccā mayam, bahukaraṇīyā”ti. “Yassadāni tvam, aggivessana, kālam maññasī”ti.

Atha kho saccako nigaṇṭhaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ pakkāmīti.

Mahāsaccakasuttaṃ niṭṭhitam chatṭham.

## 7. Cūḷataṇhāsaṅkhayasuttaṃ

**390.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde. Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ atṭhāsī. Ekamantaṃ tṭhito kho sakko devānamindo bhagavantam etadavoca – “kittāvatā nu kho, bhante, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna”nti?

“Idha, devānaminda, bhikkhuno sutam hoti – ‘sabbe dhammā nālam abhinivesāyā’ti. Evañcetam, devānaminda, bhikkhuno sutam hoti – ‘sabbe dhammā nālam abhinivesāyā’ti. So sabbam dhammam abhijānāti; sabbam dhammam abhiññāya sabbam dhammam parijānāti; sabbam dhammam pariññāya yaṃ kiñci vedanam vedeti – sukham vā dukkham vā adukkhamasukham vā, so tāsū vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsū vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati. Anupādiyam na paritassati, aparitassam paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā’ti pajānāti. Ettāvatā kho, devānaminda, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna”nti.

Atha kho sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyi.

**391.** Tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinnō hoti. Atha kho āyasmato mahāmoggallānassa etadahosi – “kim nu kho so yakkho bhagavato bhāsitaṃ abhisamecca anumodi udāhu no; yaṃnūnāham tam yakkham jāneyyam – yadi vā so yakkho bhagavato bhāsitaṃ abhisamecca anumodi yadi vā no”ti? Atha kho āyasmā mahāmoggallāno – seyyathāpi nāma balavā puriso samīñjitaṃ vā bāham pasāreyya, pasāritaṃ vā bāham samīñjeyya, evameva – pubbārāme migāramātupāsāde antarahito devesu tāvatimsesu pāturahosi. Tena kho pana samayena sakko devānamindo ekapunḍarīke uyyāne dibbehi pañcahi tūriyasatehi [turiyasatehi (sī. syā. kam. pī.)] samappito samaṅgībhūto paricāreti. Addasā kho sakko devānamindo āyasmantaṃ mahāmoggallānam dūratova āgacchantam. Disvāna tāni dibbāni pañca tūriyasatāni paṭippanāmetvā yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ mahāmoggallānam etadavoca – “ehi kho, mārisa moggallāna, svāgataṃ, mārisa moggallāna! Cirassam kho, mārisa moggallāna, imam pariāyā akāsi yadidaṃ idhāgamanāya. Nisīda, mārisa moggallāna, idamāsanam paññatta”nti. Nisīdi kho āyasmā mahāmoggallāno paññatte āsane. Sakkopi kho devānamindo aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnam kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca – “yathā katham pana kho, kosiya, bhagavā saṃkhittena taṇhāsaṅkhayavimuttiṃ abhāsī? Sādhū mayampi etissā kathāya bhāgino assāma savanāyā”ti.

**392.** “Mayam kho, mārisa moggallāna, bahukiccā bahukaraṇīyā – appeva sakena karaṇīyena, api ca devānamyeva tāvatimsānam karaṇīyena. Api ca, mārisa moggallāna,

sussutaṃyeva hoti suggahitaṃ sumanasikataṃ sūpadhāritaṃ, yaṃ no khippameva antaradhāyati. Bhūtapubbaṃ, mārisa moggallāna, devāsurasāṅgāmo samupabyūḷho [samūpabyūḷho (syā. kam.), samūpabbūḷho (sī.)] ahosi. Tasmiṃ kho pana, mārisa moggallāna, saṅgāme devā jinimsu, asurā parājiniṃsu. So kho ahaṃ, mārisa moggallāna, taṃ saṅgāmaṃ abhivijinitvā vijitasāṅgāmo tato paṭinivattitvā vejayantaṃ nāma pāsādaṃ māpesiṃ. Vejayantassa kho, mārisa moggallāna, pāsādassa ekasataṃ niyyūhaṃ. Ekekasmim niyyūhe satta satta kūṭāgārasatāni. Ekamekasmim kūṭāgāre satta satta accharāyo. Ekamekissā accharāya satta satta paricārikāyo. Iccheyyāsi no tvam, mārisa moggallāna, vejayantassa pāsādassa rāmaṇeyyakam daṭṭhu”nti? Adhivāsesi kho āyasmā mahāmoggallāno tuṇhībhaṇena.

**393.** Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ mahāmoggallānaṃ purakkhatvā yena vejayanto pāsādo tenupasaṅkamimsu. Addasaṃsu kho sakkassa devānamindassa paricārikāyo āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantam; disvā ottappamānā hiriyamānā sakam sakam ovarakam pavisiṃsu. Seyyathāpi nāma suṇisā sasuraṃ disvā ottappati hiriyati, evameva sakkassa devānamindassa paricārikāyo āyasmantaṃ mahāmoggallānaṃ disvā ottappamānā hiriyamānā sakam sakam ovarakam pavisiṃsu. Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ mahāmoggallānaṃ vejayante pāsāde anucaṅkamāpentī anuvicarāpentī – “idampi, mārisa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyakam; idampi, mārisa moggallāna, passa vejayantassa pāsādassa rāmaṇeyyaka”nti. “Sobhati idaṃ āyasmato kosiyaṃ, yathā taṃ pubbe katapuñṇassa. Manussāpi kiñcideva rāmaṇeyyakam disvā [ditṭhā (sī. pī. ka.)] evamāhaṃsu – ‘sobhati vata bho yathā devānaṃ tāvatimsāna’nti. Tayidaṃ āyasmato kosiyaṃ sobhati, yathā taṃ pubbe katapuñṇassā”ti. Atha kho āyasmato mahāmoggallānassa etadahosi – “atibālhaṃ kho ayaṃ yakkho pamatto viharati. Yaṃnūnāhaṃ imaṃ yakkhaṃ saṃvejeyya”nti. Atha kho āyasmā mahāmoggallāno tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi [abhisaṅkhāresi (ka.), abhisaṅkhāreti (syā. kam.)] yathā vejayantaṃ pāsādaṃ pādaṅgutṭhakena saṅkampesi sampakampesi sampavedhesi. Atha kho sakko ca devānamindo, vessavaṇo ca mahārājā, devā ca tāvatimsā acchariyabbhutatittajātā ahesuṃ – “acchariyaṃ vata, bho, abbhutaṃ vata, bho, samaṇassa mahiddhikatā mahānubhāvatā, yatra hi nāma dībbabhavanaṃ pādaṅgutṭhakena saṅkampessati sampakampessati sampavedhessati”ti! Atha kho āyasmā mahāmoggallāno sakkaṃ devānamindaṃ saṃviggaṃ lomahatṭhajātaṃ veditvā sakkaṃ devānamindaṃ etadavoca – “yathā kathaṃ pana kho, kosiya, bhagavā saṃkhittena taṇhāsaṅkhayavimuttiṃ abhāsi? Sādhū mayampi etissā kathāya bhāgino assāma savanāyā”ti.

**394.** “Idhāhaṃ, mārisa moggallāna, yena bhagavā tenupasaṅkamim; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsim. Ekamantaṃ ṭhito kho ahaṃ, mārisa moggallāna, bhagavantaṃ etadavocaṃ – ‘kittāvatā nu kho, bhante, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna”nti?

“Evaṃ vutte, mārisa moggallāna, bhagavā maṃ etadavoca – ‘idha, devānaminda, bhikkhuno sutam hoti – sabbe dhammā nālaṃ abhinivesāyā”ti. Evaṃ cetam devānaminda bhikkhuno sutam hoti ‘sabbe dhammā nālaṃ abhinivesāyā”ti. So sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ parijānāti, sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā”ti pajānāti. Ettāvatā kho, devānaminda,

bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānanti. Evaṃ kho me, mārisa moggallāna, bhagavā saṃkhittena taṇhāsaṅkhayavimuttiṃ abhāsī”ti.

Atha kho āyasmā mahāmoggallāno sakkassa devānamindassa bhāsitaṃ abhinanditvā anumoditvā – seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya evameva – devesu tāvatimsesu antarahito pubbārāme migāramātupāsāde pāturahosi. Atha kho sakkassa devānamindassa paricārikāyo acirapakkante āyasmante mahāmoggallāne sakkam devānamindaṃ etadavocum – “eso nu te, mārisa, so bhagavā satthā”ti? “Na kho me, mārisa, so bhagavā satthā. Sabrahmacārī me eso āyasmā mahāmoggallāno”ti. “Lābhā te, mārisa, (suladdhaṃ te, mārisa) [( ) natthi (sī. pī.)] yassa te sabrahmacārī evaṃmahiddhiko evaṃmahānubhāvo! Aho nūna te so bhagavā satthā”ti.

**395.** Atha kho āyasmā mahāmoggallāno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahāmoggallāno bhagavantaṃ etadavoca – “abhijānāti no, bhante, bhagavā ahu [ahunaññeva (sī. syā. kam.)] ñātaññatarassa mahesakkhassa yakkhassa saṃkhittena taṇhāsaṅkhayavimuttiṃ bhāsita”ti [abhāsittāti (ka.)]? “Abhijānāmaṃ, moggallāna, idha sakko devānamindo yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ tthito kho, moggallāna, sakko devānamindo maṃ etadavoca – ‘kittāvatā nu kho, bhante, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna”nti.

Evaṃ vutte ahaṃ, moggallāna, sakkam devānamindaṃ etadavocaṃ “idha devānaminda bhikkhuno sutam hoti ‘sabbe dhammā nālaṃ abhinivesāyā’ti. Evaṃ cetam devānaminda bhikkhuno sutam hoti ‘sabbe dhammā nālaṃ abhinivesāyā’ti. So sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ parijānāti, sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So tāsū vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsū vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ettāvatā kho, devānaminda, bhikkhu saṃkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānanti. Evaṃ kho ahaṃ, moggallāna, abhijānāmi sakkassa devānamindassa saṃkhittena taṇhāsaṅkhayavimuttiṃ bhāsita”ti.

Idamavoca bhagavā. Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṃ abhinandīti.

Cūḷatanhāsaṅkhayasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Mahātanhāsaṅkhayasuttaṃ

**396.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anañña”nti. Assosum kho sambahulā bhikkhū – “sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña”nti. Atha kho te bhikkhū yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamiṃsu; upasaṅkamitvā sātīm bhikkhum kevaṭṭaputtaṃ etadavocum – “saccaṃ kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ

bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña”nti? “Evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña”nti. Atha kho te bhikkhū sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti samanubhāsanti – “mā evaṃ, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aneka-pariyāyena āvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti. Evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – “evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anañña”nti.

**397.** Yato kho te bhikkhū nāsakkhimso sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha kho te bhikkhū yena bhagavā tenupasaṅkamimso; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimso. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum – “sātissa nāma, bhante, bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’nti. Assumha kho mayaṃ, bhante, sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’nti. Atha kho mayaṃ, bhante, yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimha; upasaṅkamitvā sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etadavocumha – ‘saccaṃ kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’nti? Evaṃ vutte, bhante, sāti bhikkhu kevaṭṭaputto amhe etadavoca – ‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’nti. Atha kho mayaṃ, bhante, sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha – ‘mā evaṃ, āvuso sāti, avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aneka-pariyāyena āvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo’ti. Evampi kho, bhante, sāti bhikkhu kevaṭṭaputto amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati – ‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña’nti. Yato kho mayaṃ, bhante, nāsakkhimha sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetum, atha mayaṃ etamatthaṃ bhagavato ārocema”ti.

**398.** Atha kho bhagavā aññataram bhikkhuṃ āmantesi – “ehi tvaṃ bhikkhu, mama vacanena sātīṃ bhikkhuṃ kevaṭṭaputtaṃ āmantehi – ‘satthā taṃ, āvuso sāti, āmantetī”ti. “Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena sāti bhikkhu kevaṭṭaputto tenupasaṅkami; upasaṅkamitvā sātīṃ bhikkhuṃ kevaṭṭaputtaṃ etadavoca – “satthā taṃ, āvuso sāti, āmantetī”ti. “Evaṃ āvuso”ti kho sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sātīṃ bhikkhuṃ kevaṭṭaputtaṃ bhagavā etadavoca – “saccaṃ kira, te, sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – ‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña”nti? “Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anañña”nti. “Katamaṃ taṃ, sāti, viññāṇa”nti? “Yvāyaṃ, bhante, vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākam paṭisaṃvedetī”ti. “Kassa nu kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi? Nanu mayā, moghapurisa, aneka-pariyāyena paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ,

aññatra paccayā natthi viññāṇassa sambhavoti? Atha ca pana tvam, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khaṇasi, bahuñca apuññaṃ pasavasi. Tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

**399.** Atha kho bhagavā bhikkhū āmantesi – “taṃ kiṃ maññatha, bhikkhave, api nāyaṃ sāti bhikkhu kevaṭṭaputto usmīkatopi imasmiṃ dhammavinaye”ti? “Kiñhi siyā bhante? No hetam, bhante”ti. Evaṃ vutte, sāti bhikkhu kevaṭṭaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho bhagavā sātīm bhikkhum kevaṭṭaputtaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā sātīm bhikkhum kevaṭṭaputtaṃ etadavoca – “paññāyissasi kho tvam, moghapurisa, etena sakena pāpakena dīṭṭhigatena. Idhāhaṃ bhikkhū paṭipucchissāmī”ti. Atha kho bhagavā bhikkhū āmantesi – “tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yathāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati”ti? “No hetam, bhante! Anekapariyāyena hi no, bhante, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti. “Sādhū sādhū, bhikkhave! Sādhū kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi vo, bhikkhave, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ mayā, aññatra paccayā natthi viññāṇassa sambhavoti. Atha ca panāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati pasavati. Tañhi tassa moghapurissassa bhavissati dīgharattaṃ ahitāya dukkhāyā.

**400.** “Yaṃ yadeva, bhikkhave, paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva viññāṇaṃtveva saṅkhyāṃ gacchati [saṅkham gacchati (sī. pī.)]. Cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuvīññāṇaṃtveva saṅkhyāṃ gacchati; sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotavīññāṇaṃtveva saṅkhyāṃ gacchati; ghānañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānavīññāṇaṃtveva saṅkhyāṃ gacchati; jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhāvīññāṇaṃtveva saṅkhyāṃ gacchati; kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyavīññāṇaṃtveva saṅkhyāṃ gacchati; manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manovīññāṇaṃtveva saṅkhyāṃ gacchati.

“Seyyathāpi, bhikkhave, yaṃ yadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyāṃ gacchati. Katthañca paṭicca aggi jalati, katthaggitveva saṅkhyāṃ gacchati; sakalikañca paṭicca aggi jalati, sakalikaggitveva saṅkhyāṃ gacchati; tiṇaṃ paṭicca aggi jalati, tiṇaggitveva saṅkhyāṃ gacchati; gomayañca paṭicca aggi jalati, gomayaggitveva saṅkhyāṃ gacchati; thusaṃ paṭicca aggi jalati, thusaggitveva saṅkhyāṃ gacchati; saṅkārañca paṭicca aggi jalati, saṅkāraggitveva saṅkhyāṃ gacchati. Evameva kho, bhikkhave, yaṃ yadeva paccayaṃ paṭicca uppajjati viññāṇaṃ, tena teneva saṅkhyāṃ gacchati. Cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ, cakkhuvīññāṇaṃtveva saṅkhyāṃ gacchati; sotañca paṭicca sadde ca uppajjati viññāṇaṃ, sotavīññāṇaṃtveva saṅkhyāṃ gacchati; ghānañca paṭicca gandhe ca uppajjati viññāṇaṃ, ghānavīññāṇaṃtveva saṅkhyāṃ gacchati; jivhañca paṭicca rase ca uppajjati viññāṇaṃ, jivhāvīññāṇaṃtveva saṅkhyāṃ gacchati. Kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ, kāyavīññāṇaṃtveva saṅkhyāṃ gacchati. Manañca paṭicca dhamme ca uppajjati viññāṇaṃ, manovīññāṇaṃtveva saṅkhyāṃ gacchati.

**401.** “Bhūtamidanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, passathā”ti?

“Evaṃ, bhante”.

“Bhūtamidaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammaṃ nossūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Evaṃ, bhante”.

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā pahīyatī”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya passatāe yā vicikicchā sā pahīyatī”ti?

“Evaṃ, bhante”.

“Bhūtamidanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, itipi vo ettha nibbicikicchā”ti?

“Evaṃ, bhante”.

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti?

“Evaṃ, bhante”.

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti?

“Evaṃ, bhante”.

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭha”nti?

“Evaṃ, bhante”.

“Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“No hetam, bhante”.

“Imaṃ ce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ na allīyetha na kelāyetha na dhanāyetha na mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Evaṃ, bhante”.

**402.** “Cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ʔitiyā, sambhavesīnaṃ vā anuggahāya. Katame cattāro? Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññānaṃ catutthaṃ.

“Ime ca, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

“Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā..

“Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabbhavā?

“Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.

“Phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo?

“Phasso saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajātiko saḷāyatanapabhavo.

“Saḷāyatanam cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“Saḷāyatanam nāmarūpanidānam nāmarūpasamudayaṃ nāmarūpajātikam  
nāmarūpapabhavaṃ.

“Nāmarūpaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“Nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabhavaṃ.

“Viññāṇaṃ cidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?

“Viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ.

“Saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

“Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

“Iti kho, bhikkhave, avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanā, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.”

403. “Jātipaccayā jarāmarañanti iti kho panetaṃ vuttaṃ; jātipaccayā nu kho, bhikkhave, jarāmarāṇaṃ, no vā, kathaṃ vā ettha [kathaṃ vā vo ettha (?)] hotī”ti? “Jātipaccayā, bhante, jarāmarāṇaṃ; evaṃ no ettha hoti [evaṃ no ettha hotīti (ka.)] – jātipaccayā jarāmarāṇa”nti. “Bhavapaccayā jāṭīti iti kho panetaṃ vuttaṃ; bhavapaccayā nu kho, bhikkhave, jāti, no vā, kathaṃ vā ettha hotī”ti? “Bhavapaccayā, bhante, jāti; evaṃ no ettha hoti – bhavapaccayā jāṭī”ti. “Upādānapaccayā bhavoti iti kho panetaṃ vuttaṃ; upādānapaccayā nu kho, bhikkhave, bhavo, no vā, kathaṃ vā ettha hotī”ti? “Upādānapaccayā, bhante, bhavo; evaṃ no ettha hoti – upādānapaccayā bhavo”ti. “Taṇhāpaccayā upādānanti iti kho panetaṃ vuttaṃ, taṇhāpaccayā nu kho, bhikkhave, upādānaṃ, no vā, kathaṃ vā ettha hotī”ti? “Taṇhāpaccayā, bhante, upādānaṃ; evaṃ no ettha hoti – taṇhāpaccayā upādāna”nti. “Vedanāpaccayā taṇhāti iti kho panetaṃ vuttaṃ; vedanāpaccayā nu kho, bhikkhave, taṇhā, no vā, kathaṃ vā ettha hotī”ti? “Vedanāpaccayā, bhante, taṇhā; evaṃ no ettha hoti – vedanāpaccayā taṇhā”ti. “Phassapaccayā vedanāti iti kho panetaṃ vuttaṃ; phassapaccayā nu kho, bhikkhave, vedanā, no vā, kathaṃ vā ettha hotī”ti? “Phassapaccayā, bhante, vedanā; evaṃ no ettha hoti –

phassapaccayā vedanā”ti. “Saḷāyatanapaccayā phassoti iti kho panetaṃ vuttaṃ; saḷāyatanapaccayā nu kho, bhikkhave, phasso, no vā, kathaṃ vā ettha hotī”ti? “Saḷāyatanapaccayā, bhante, phasso; evaṃ no ettha hoti – saḷāyatanapaccayā phasso”ti. “Nāmarūpapaccayā saḷāyatananti iti kho panetaṃ vuttaṃ; nāmarūpapaccayā nu kho, bhikkhave, saḷāyatanaṃ, no vā, kathaṃ vā ettha hotī”ti? “Nāmarūpapaccayā, bhante, saḷāyatanaṃ; evaṃ no ettha hoti – nāmarūpapaccayā saḷāyatana”nti. “Viññāṇapaccayā nāmarūpanti iti kho panetaṃ vuttaṃ; viññāṇapaccayā nu kho, bhikkhave, nāmarūpaṃ, no vā, kathaṃ vā ettha hotī”ti? “Viññāṇapaccayā, bhante, nāmarūpaṃ; evaṃ no ettha hoti – viññāṇapaccayā nāmarūpa”nti. “Saṅkhārapaccayā viññāṇanti iti kho panetaṃ vuttaṃ; saṅkhārapaccayā nu kho, bhikkhave, viññāṇaṃ, no vā, kathaṃ vā ettha hotī”ti? “Saṅkhārapaccayā, bhante, viññāṇaṃ; evaṃ no ettha hoti – saṅkhārapaccayā viññāṇa”nti. “Avijjāpaccayā saṅkhārāti iti kho panetaṃ vuttaṃ; avijjāpaccayā nu kho, bhikkhave, saṅkhārā, no vā, kathaṃ vā ettha hotī”ti? “Avijjāpaccayā, bhante, saṅkhārā; evaṃ no ettha hoti – avijjāpaccayā saṅkhārā”ti.

**404.** “Sādhu, bhikkhave. Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi – imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati, yadidaṃ – avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

“Avijjāyatveva asesavirāgaṇirodhā saṅkhāraṇirodho, saṅkhāraṇirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

**405.** “Jātinirodhā jarāmaraṇanirodhoti iti kho panetaṃ vuttaṃ; jātinirodhā nu kho, bhikkhave, jarāmaraṇanirodho, no vā, kathaṃ vā ettha hotī”ti? “Jātinirodhā, bhante, jarāmaraṇanirodho; evaṃ no ettha hoti – jātinirodhā jarāmaraṇanirodho”ti. “Bhavanirodhā jātinirodhoti iti kho panetaṃ vuttaṃ; bhavanirodhā nu kho, bhikkhave, jātinirodho, no vā, kathaṃ vā ettha hotī”ti? “Bhavanirodhā, bhante, jātinirodho; evaṃ no ettha hoti – bhavanirodhā jātinirodho”ti. “Upādānanirodhā bhavanirodhoti iti kho panetaṃ vuttaṃ; upādānanirodhā nu kho, bhikkhave, bhavanirodho, no vā, kathaṃ vā ettha hotī”ti? “Upādānanirodhā, bhante, bhavanirodho; evaṃ no ettha hoti – upādānanirodhā bhavanirodho”ti. “Taṇhānirodhā upādānanirodhoti iti kho panetaṃ vuttaṃ; taṇhānirodhā nu kho, bhikkhave, upādānanirodho, no vā, kathaṃ vā ettha hotī”ti? “Taṇhānirodhā, bhante, upādānanirodho; evaṃ no ettha hoti – taṇhānirodhā upādānanirodho”ti. “Vedanānirodhā taṇhānirodhoti iti kho panetaṃ vuttaṃ; vedanānirodhā nu kho, bhikkhave, taṇhānirodho, no vā, kathaṃ vā ettha hotī”ti? “Vedanānirodhā, bhante, taṇhānirodho; evaṃ no ettha hoti – vedanānirodhā taṇhānirodho”ti. “Phassanirodhā vedanānirodhoti iti kho panetaṃ vuttaṃ; phassanirodhā nu kho, bhikkhave, vedanānirodho, no vā, kathaṃ vā ettha hotī”ti? “Phassanirodhā, bhante, vedanānirodho; evaṃ no ettha hoti – phassanirodhā vedanānirodho”ti. “Saḷāyatananirodhā phassanirodhoti iti kho panetaṃ vuttaṃ; saḷāyatananirodhā nu kho, bhikkhave, phassanirodho, no vā, kathaṃ vā ettha hotī”ti? “Saḷāyatananirodhā, bhante, phassanirodho; evaṃ no ettha hoti – saḷāyatananirodhā phassanirodho”ti. “Nāmarūpanirodhā saḷāyatananirodhoti iti kho panetaṃ vuttaṃ; nāmarūpanirodhā nu kho, bhikkhave, saḷāyatananirodho, no vā, kathaṃ vā ettha hotī”ti? “Nāmarūpanirodhā, bhante, saḷāyatananirodho; evaṃ no ettha hoti –

nāmarūpanirodhā saḷāyatananirodho”ti. “Viññāṇanirodhā nāmarūpanirodhoti iti kho panetaṃ vuttaṃ; viññāṇanirodhā nu kho, bhikkhave, nāmarūpanirodho, no vā, kathaṃ vā ettha hotī”ti? “Viññāṇanirodhā, bhante, nāmarūpanirodho; evaṃ no ettha hoti – viññāṇanirodhā nāmarūpanirodho”ti. “Saṅkhāranirodhā viññāṇanirodhoti iti kho panetaṃ vuttaṃ; saṅkhāranirodhā nu kho, bhikkhave, viññāṇanirodho, no vā, kathaṃ vā ettha hotī”ti? “Saṅkhāranirodhā, bhante, viññāṇanirodho; evaṃ no ettha hoti – saṅkhāranirodhā viññāṇanirodho”ti. “Avijjānirodhā saṅkhāranirodhoti iti kho panetaṃ vuttaṃ; avijjānirodhā nu kho, bhikkhave, saṅkhāranirodho, no vā, kathaṃ vā ettha hotī”ti? “Avijjānirodhā, bhante, saṅkhāranirodho; evaṃ no ettha hoti – avijjānirodhā saṅkhāranirodho”ti.

**406.** “Sādhū, bhikkhave. Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi – imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ – avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

**407.** “Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā pubbantaṃ vā paṭidhāveyyātha – ‘ahesumha nu kho mayaṃ atītamaddhānaṃ, nanu kho ahesumha atītamaddhānaṃ, kiṃ nu kho ahesumha atītamaddhānaṃ, kathaṃ nu kho ahesumha atītamaddhānaṃ, kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītamaddhāna’”nti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantaṃ vā paṭidhāveyyātha – bhavissāma nu kho mayaṃ anāgatamaddhānaṃ, nanu kho bhavissāma anāgatamaddhānaṃ, kiṃ nu kho bhavissāma anāgatamaddhānaṃ, kathaṃ nu kho bhavissāma anāgatamaddhānaṃ, kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgatamaddhāna”nti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā paccuppannamaddhānaṃ ajjhantaṃ kathaṃkathī assatha – ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi, kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhiṃgāmī bhavissatī”ti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha – satthā no garu, satthugāravena ca mayaṃ evaṃ vademā”ti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha – samaṇo evamāha, samaṇa ca nāma mayaṃ evaṃ vademā”ti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aññaṃ satthāraṃ uddiseyyāthā”ti?

“No hetam, bhante”.

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vata kotūhalamaṅgalāni tāni sārato paccāgaccheyyāthā”ti?

“No hetam, bhante”.

“Nanu, bhikkhave, yadeva tumhākaṃ sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tumhe vadethā”ti.

“Evaṃ, bhante”.

“Sādhu, bhikkhave, upanīta kho me tumhe, bhikkhave, iminā sandiṭṭhikena dhammena akālikena ehipassikena opaneyyikena paccattaṃ veditabbena viññūhi. Sandiṭṭhiko ayaṃ, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi – iti yantaṃ vuttaṃ, idametam paṭicca vutta”nti.

**408.** “Tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti. Idha mātāpitāro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti. Yato ca kho, bhikkhave, mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti – evaṃ tiṇṇaṃ sannipātā gabbhassāvakkanti hoti. Tamenam, bhikkhave, mātā nava vā dasa vā mase gabbhaṃ kucchinā pariharati mahatā saṃsayena garubhāraṃ [garumbhāraṃ (sī. pī.)]. Tamenam, bhikkhave, mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā saṃsayena garubhāraṃ. Tamenam jātaṃ samānaṃ sakena lohiteṇa poseti. Lohitañhetam, bhikkhave, ariyassa vinaye yadidaṃ mātuthaññaṃ. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya yāni tāni kumārakānaṃ kīlāpanakāni tehi kīlāti, seyyathidaṃ – vaṅkakaṃ ghaṭikaṃ mokkhacikaṃ ciṅgulakaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ. Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti – cakkhuviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

**409.** “So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajati, anupaṭṭhitakāyasati ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya piyarūpe dhamme sārājati, appiyarūpe dhamme byāpajati, anupaṭṭhitakāyasati ca viharati parittacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti – yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

**410.** “Idha, bhikkhave, tathāgato loka uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmaṃ

sassamaṇabrāhmaṇiṃ pajamaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajeyya’”nti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya, mahantaṃ vā ñātiparivaṭṭaṃ pahāya, kesamassaṃ ohāretvā, kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajati.

**411.** “So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharati.

“Abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

“Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisaṃvādamo lokassa.

“Pisaṇaṃ vācaṃ pahāya pisaṇāya vācāya paṭivirato hoti – ito sutvā na amutra akkhātā imesaṃ bhedaṃ, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedaṃ. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppādātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācaṃ bhāsitaṃ hoti.

“Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti – yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujaṇakantā bahujaṇamaṇāpā tathārūpiṃ vācaṃ bhāsitaṃ hoti.

“Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitaṃ kālena, sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ.

“So bījaḡāmaḡbhūtaḡāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato, virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti, mālāḡandhavilepanadhāraṇamaṇḡḡanavibhūsanatṭhānā paṭivirato hoti, uccāsayanamahāsayanā paṭivirato hoti, jātārūparajatapaṭiggahaṇā paṭivirato hoti, āmakadhaññapaṭiggahaṇā paṭivirato hoti, āmakamaṃsapaṭiggahaṇā paṭivirato hoti, itthikumārikapaṭiggahaṇā paṭivirato hoti, dāsīdāsaṃpaṭiggahaṇā paṭivirato hoti, ajeḡakapaṭiggahaṇā paṭivirato hoti, kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti, hatthigavāssavaḡavapaṭiggahaṇā paṭivirato hoti, khattavattupaṭiggahaṇā paṭivirato hoti, dūteyyapaḡḡagamanānuyogā paṭivirato hoti, kayavikkayā paṭivirato hoti, tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti, ukkoṭanavañcanaṃnikati-sāciyogā paṭivirato hoti, chedana-vadhabandhanaviparāmosa-ālopa-sahasākārā paṭivirato hoti [passa ma. ni. 1.293 cūḡahatthipadopame].

“So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḡapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḡeti sapattabhārova ḡeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḡapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

“So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.  
Yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā  
akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ,  
cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ  
ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā  
dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam  
manindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā  
anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ manindriye saṃvaram  
āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhantaṃ  
abyāsekasukhaṃ paṭisaṃvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti,  
samiñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite  
pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate thite  
nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti.

**412.** “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santutṭhiyā  
samannāgato) [passa ma. ni. 1.296 cūḷahatthipadopame], iminā ca ariyena indriyasamvarena  
samannāgato, iminā ca ariyena satisampajāññaṃ samannāgato, vivittaṃ senāsaṃ bhajati –  
araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ  
palālapuññaṃ. So pacchābhantaṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum  
kāyaṃ paṇidhāya, parimukhaṃ satim upatṭhapetvā. So abhiññaṃ loke pahāya  
vigatābhiññhena cetasā viharati, abhiññhāya cittaṃ parisodheti; byāpādapadosaṃ  
pahāya abyāpānacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ  
parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī, sato sampajāno,  
thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhantaṃ  
vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikicchā  
viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

**413.** “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe,  
viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ  
paṭhamam jhānaṃ upasampajja viharati. Puna caparaṃ, bhikkhave, bhikkhu  
vitakkavicārānaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ  
avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ...pe... catutthaṃ  
jhānaṃ upasampajja viharati.

**414.** “So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājjaṭi, appiyarūpe rūpe na  
byāpajjaṭi, upatṭhitakāyasati ca viharati appamāṇacetaso. Tañca cetovimuttiṃ paññāvimuttiṃ  
yathābhūtaṃ pajānāti – yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ  
anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā  
adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa  
taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu nandī sā  
nirujjhanti. Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā  
jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.  
Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Sotena saddaṃ sutvā...pe...  
ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ  
phusitvā...pe... manasā dhammaṃ viññāya piyarūpe dhamme na sārājjaṭi, appiyarūpe  
dhamme na byāpajjaṭi, upatṭhitakāyasati ca viharati appamāṇacetaso, tañca cetovimuttiṃ  
paññāvimuttiṃ yathābhūtaṃ pajānāti – yathassa te pāpakā akusalā dhammā aparisesā  
nirujjhanti. So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti, sukhaṃ vā  
dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ nābhinandati nābhivadati nājjhosāya  
tiṭṭhati. Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāsu

nandī sā nirujjhati. Tassa nandīnirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Imāṃ kho me tumhe, bhikkhave, saṃkhittena taṇhāsaṅkhayavimuttiṃ dhāretha, sātīṃ pana bhikkhuṃ kevaṭṭaputtaṃ mahātaṇhājālatanāsaṅghāṭappaṭimukka”nti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahātaṇhāsaṅkhayasuttaṃ niṭṭhitaṃ aṭṭhamāṃ.

## 9. Mahāassapurasuttaṃ

**415.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā aṅgesu viharati assapuraṃ nāma aṅgānaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosūṃ. Bhagavā etadavoca –

“Samaṇā samaṇāti vo, bhikkhave, jano sañjānāti. Tumhe ca pana ‘ke tumhe’ti puṭṭhā samaṇā ‘samaṇāmhā’ti paṭijānātha; tesāṃ vo, bhikkhave, evaṃsamaññānaṃ sataṃ evappaṭiññānaṃ sataṃ ‘ye dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca te dhamme samādāya vattissāma, evaṃ no ayaṃ amhākaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā. Yesaṃca mayaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāma, tesāṃ te kārā amhesu mahapphalā bhavissanti mahānisaṃsā, amhākañcevāyaṃ pabbajjā avañjhā bhavissati sapphalā saudrayā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**416.** “Katame ca, bhikkhave, dhammā samaṇakaraṇā ca brāhmaṇakaraṇā ca? ‘Hiruttappena samannāgatā bhavissāmā’ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hiruttappenamha samannāgatā, alamettāvatā katamettāvatā, anupatto no sāmāññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmāññatthikānaṃ sataṃ sāmāññattho parihāyi, sati uttariṃ karaṇīye’.

**417.** “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Parisuddho no kāyasamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhakāyasamācāratāya nevattānukkaṃsessāma na paraṃ vambhessāmā’ti [\[nevattānukkaṃsissāma na paraṃ vambhissāmāti \(sabbattha\)\]](#) evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hiruttappenamha samannāgatā, parisuddho no kāyasamācāro; alamettāvatā katamettāvatā, anupatto no sāmāññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmāññatthikānaṃ sataṃ sāmāññattho parihāyi, sati uttariṃ karaṇīye’.

**418.** “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Parisuddho no vacīsamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhvacīsamācāratāya nevattānukkaṃsessāma na paraṃ vambhessāmā’ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hiruttappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro; alamettāvatā katamettāvatā, anupatto no sāmāññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva tuṭṭhiṃ āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmāññatthikānaṃ sataṃ sāmāññattho parihāyi, sati uttariṃ karaṇīye’.

**419.** “Kiñca, bhikkhave, uttariṃ karaṇīyaṃ? ‘Parisuddho no manosamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhmanosamācāratāya nevattānukkaṃsessāma na paraṃ vambhessāmā’ti evañhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hiruttappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro; alamettāvatā katamettāvatā, anupatto no sāmāññattho, natthi no kiñci uttariṃ karaṇīya’nti tāvatakeneva

tutthim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati uttarim karaṇīye’.

**420.** “Kiñca, bhikkhave, uttarim karaṇīyaṃ? ‘Parisuddho no ājīvo bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca. Tāya ca pana parisuddhājīvatāya nevattānukkamsessāma na paraṃ vambhessāmā’ti evaṇhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo; alamettāvatā katamettāvatā, anupatto no sāmaññattho, natthi no kiñci uttarim karaṇīya’nti tāvatakeneva tutthim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati uttarim karaṇīye’.

**421.** “Kiñca, bhikkhave, uttarim karaṇīyaṃ? ‘Indriyesu guttadvārā bhavissāma; cakkhunā rūpaṃ disvā na nimittaggāhī nānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjissāma. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya na nimittaggāhī nānubyañjanaggāhī. Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma manindriyaṃ, manindriye saṃvaraṃ āpajjissāmā’ti evaṇhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā; alamettāvatā katamettāvatā, anupatto no sāmaññattho, natthi no kiñci uttarim karaṇīya’nti tāvatakeneva tutthim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati uttarim karaṇīye’.

**422.** “Kiñca, bhikkhave, uttarim karaṇīyaṃ? ‘Bhojane mattaññuno bhavissāma, paṭisaṅkhā yoniso āhāraṃ āharissāma, neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca vedanaṃ paṭisaṅkhāma navaṇca vedanaṃ na uppādessāma, yātrā ca no bhavissati, anavajjatā ca, phāsu vihāro cā’ti evaṇhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno; alamettāvatā katamettāvatā, anupatto no sāmaññattho, natthi no kiñci uttarim karaṇīya’nti tāvatakeneva tutthim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi sati uttarim karaṇīye’.

**423.** “Kiñca, bhikkhave, uttarim karaṇīyaṃ? ‘Jāgariyaṃ anuyuttā bhavissāma, divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma. Rattiyā paṭhamam yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāma. Rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappessāma pāde pādam accādhāya, sato sampajāno utthānasaññaṃ manasi karitvā. Rattiyā pacchimaṃ yāmaṃ paccutthāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāmā’ti, evaṇhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā; alamettāvatā katamettāvatā, anupatto no sāmaññattho, natthi no kiñci uttarim karaṇīya’nti, tāvatakeneva tutthim āpajjeyyātha. Ārocayāmi vo, bhikkhave,

paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānaṃ satam sāmaññattho parihāyi sati uttarim karaṇīye’.

**424.** “Kiñca, bhikkhave, uttarim karaṇīyam? ‘Satisampajaññaena samannāgatā bhavissāma, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samiñjite pasārite sampajānakārī, saṅghāṭipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī’ti, evaṇhi vo, bhikkhave, sikkhitabbaṃ. Siyā kho pana, bhikkhave, tumhākaṃ evamassa – ‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, satisampajaññaena samannāgatā; alamettāvatā katamettāvatā, anupatto no sāmaññattho, natthi no kiñci uttarim karaṇīya’nti tāvatakenaeva tuṭṭhim āpajjeyyātha. Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave – ‘mā vo, sāmaññatthikānaṃ satam sāmaññattho parihāyi sati uttarim karaṇīye’.

**425.** “Kiñca, bhikkhave, uttarim karaṇīyam? Idha, bhikkhave, bhikkhu vivittaṃ senāsanam bhajati – araṇṇam rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanappatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasa viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpānacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati, ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchaṃ pahāya tiṇṇavicikiccho viharati, akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

**426.** “Seyyathāpi, bhikkhave, puriso iṇaṃ ādāya kammante payojeyya. Tassa te kammantā samijjheyyaṃ [sompajjeyyaṃ (syā. kaṃ. ka.)]. So yāni ca porāṇāni iṇamūlāni tāni ca byantī [byantim (ka.), byanti (pī.)] kareyya, siyā cassa uttarim avasiṭṭhaṃ dārabharaṇāya. Tassa evamassa – ‘ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ, tassa me te kammantā samijjhimsu. Sohaṃ yāni ca porāṇāni iṇamūlāni tāni ca byantī akāsiṃ, atthi ca me uttarim avasiṭṭhaṃ dārabharaṇāyā’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso ābādhiko assa dukkhito bālhagilāno, bhattañcassa nacchādeyya, na cassa kāye balamattā. So aparena samayena tamhā ābādhā mucceyya, bhattañcassa chādeyya, siyā cassa kāye balamattā. Tassa evamassa – ‘ahaṃ kho pubbe ābādhiko ahoṣiṃ dukkhito bālhagilāno, bhattañca me nacchādesi, na ca me āsi kāye balamattā, somhi etarahi tamhā ābādhā mutto, bhattañca me chādeti, atthi ca me kāye balamattā’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso bandhanāgāre baddho assa. So aparena samayena tamhā bandhanā mucceyya sotthinā abbhayena [abyayena (sī. pī.)], na cassa kiñci bhogānaṃ vayo. Tassa evamassa – ‘ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ, somhi etarahi tamhā bandhanā mutto, sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso dāso assa anattādhīno parādhīno na yena kāmamaṅgamo. So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yena kāmamaṅgamo. Tassa evamassa – ‘ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yena kāmamaṅgamo, somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yena kāmamaṅgamo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Seyyathāpi, bhikkhave, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya [sīlakkhandhavaggaṃ pāṭiyā kiñci visadisam]. So aparena samayena tamhā kantārā nitthareyya sotthinā abbhayena, na cassa kiñci bhogānaṃ vayo. Tassa evamassa – ‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjīṃ. Somhi etarahi tamhā kantārā nitthiṇṇo sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

“Evameva kho, bhikkhave, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ, ime pañca nīvaraṇe appahīne attani samanupassati. Seyyathāpi, bhikkhave, āṇanyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ; evameva bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

**427.** “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. So imeva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, dakkho nhāpako [nahāpako (sī. syā. kaṃ. pī.)] vā nhāpakantevāsī vā kaṃsathāle nhānīyacunṇāni [nahānīyacunṇāni (sī. syā. kaṃ. pī.)] ākiritvā udakena parippasakaṃ parippasakaṃ sanneyya. Sāyaṃ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā, phuṭā snehena na ca pagghariṇī. Evameva kho, bhikkhave, bhikkhu imeva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

**428.** “Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. So imeva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, udakarahado ubbhidodako [ubbhidodako (ka.)]. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammādhāraṃ anuppaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya parippareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa. Evameva kho, bhikkhave, bhikkhu imeva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

**429.** “Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. So imeva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti. Seyyathāpi, bhikkhave, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udae jātāni udae saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa [na nesam (sī.)] kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa. Evameva kho, bhikkhave, bhikkhu imeva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

**430.** “Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So imeva kāyaṃ pārisuddhena cetasā

pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti. Seyyathāpi, bhikkhave, puriso odātena vatthena sasāsaṃ pārūpetvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphutaṃ assa. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphutaṃ hoti.

**431.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ, dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati. Seyyathāpi, bhikkhave, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya, so tamhā gāmā sakamyeva gāmaṃ paccāgaccheyya. Tassa evamassa – ‘ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchiṃ [agacchiṃ (sī. syā. kaṃ. pī.)], tatrapī evaṃ atthāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ; tamhāpi gāmā amuṃ gāmaṃ agacchiṃ, tatrapī evaṃ atthāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ; somhi tamhā gāmā sakamyeva gāmaṃ paccāgato’ti. Evameva kho, bhikkhave, bhikkhu anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati.

**432.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate, yathākammūpage satte pajānāti...pe... seyyathāpi, bhikkhave, dve agārā sadvārā [sannadvārā (ka.)]. Tattha cakkhumā puriso majjhe t̥hito passeyya manusse gehaṃ pavisantepi nikkhamantepi, anucaṅkamantepi anuvicarantepi. Evameva kho, bhikkhave, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti...pe....

**433.** “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. ‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, aviññāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti – ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

“Seyyathāpi, bhikkhave, pabbatasāṅkhepe udakarahado accho vipprasanno anāvilo. Tattha cakkhumā puriso tīre t̥hito passeyya sippisambukampi [sippikasambukampi (syā. kaṃ. ka.)] sakkharakathalampi macchagumbampi, carantampi tiṭṭhantampi. Tassa evamassa – ‘ayaṃ kho udakarahado accho vipprasanno anāvilo. Tatthime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipīti. Evameva kho, bhikkhave, bhikkhu ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti...pe... nāparaṃ itthattāyāti pajānāti.

**434.** “Ayaṃ vuccati, bhikkhave, bhikkhu ‘samaṇo’ itipi ‘brāhmaṇo’ itipi ‘nhātako’ itipi ‘vedagū’ itipi ‘sottiyō’ itipi ‘ariyō’ itipi ‘arahaṃ’ itipi. Kathaṇca, bhikkhave, bhikkhu samaṇo hoti? Samitāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatī, jātijarāmarāṇiyā. Evaṃ kho, bhikkhave, bhikkhu samaṇo hoti.

“Kathaṇca, bhikkhave, bhikkhu brāhmaṇo hoti? Bāhitāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu brāhmaṇo hoti.

“Kathaṇca, bhikkhave, bhikkhu nhātako [nahātako (sī. syā. kam. pī.)] hoti? Nhātāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu nhātako hoti.

“Kathaṇca, bhikkhave, bhikkhu vedagū hoti? Veditāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu vedagū hoti.

“Kathaṇca, bhikkhave, bhikkhu sottiyo hoti? Nissutāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu sottiyo hoti.

“Kathaṇca, bhikkhave, bhikkhu ariyo hoti? Ārakāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu ariyo hoti.

“Kathaṇca, bhikkhave, bhikkhu araham hoti? Ārakāssa honti pāpakā akusalā dhammā, saṃkilesikā, ponobbhavikā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā. Evaṃ kho, bhikkhave, bhikkhu araham hoti”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāassapurasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Cūḷaassapurasuttaṃ

**435.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā aṅgesu viharati assapuraṃ nāma aṅgānaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “samaṇā samaṇāti vo, bhikkhave, jano sañjānāti. Tumhe ca pana ‘ke tumhe’ti puttā samānā ‘samaṇāmhā’ti paṭijānātha. Tesam vo, bhikkhave, evamsamaññānaṃ sataṃ evampaṭiññānaṃ sataṃ – ‘yā samaṇasāmīcippaṭipadā taṃ paṭipajjissāma; evaṃ no ayaṃ amhākaṃ samaññā ca saccā bhavissati paṭiññā ca bhūtā; yesaṇca mayaṃ cīvarapiṇḍapātasenaśanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāma, tesam te kārā amhesu mahapphalā bhavissanti mahānisamsā, amhākañcevāyaṃ pabbajjā avañjhā bhavissati saphalā saudrayā’ti. Evañhi vo, bhikkhave, sikkhitabbaṃ.

**436.** “Kathaṇca, bhikkhave, bhikkhu na samaṇasāmīcippaṭipadaṃ paṭipanno hoti? Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā appahīnā hoti, byāpannacittassa byāpādo appahīno hoti, kodhanassa kodho appahīno hoti, upanāhissa upanāho appahīno hoti, makkhissa makkho appahīno hoti, paḷāsisso paḷāso appahīno hoti, issukissa issā appahīnā hoti, maccharissa macchariyaṃ appahīnaṃ hoti, saṭhassa sātheyyaṃ appahīnaṃ hoti, māyāvissa māyā appahīnā hoti, pāpicchassa pāpikā icchā appahīnā hoti, micchādītṭhikassa micchādītṭhi appahīnā hoti – imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ samaṇadosānaṃ samaṇakasatānaṃ āpāyikānaṃ ṭhānānaṃ duggativedaniyānaṃ appahānā ‘na samaṇasāmīcippaṭipadaṃ paṭipanno’ti vadāmi. Seyyathāpi, bhikkhave, matajaṃ nāma āvudhajātaṃ ubhatodhāraṃ pītanisitaṃ. Tadassa saṅghāṭiyā sampārutaṃ sampalivethitaṃ. Tathūpamāhaṃ, bhikkhave, imassa bhikkhuno pabbajjaṃ vadāmi.

**437.** “Nāhaṃ, bhikkhave, saṅghāṭikassa saṅghāṭidhāraṇamattena sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, acelakassa acelakamattena sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, rajojallikassa rajojallikamattena sāmaññaṃ vadāmi. Nāhaṃ, bhikkhave, udakorohakassa

udakorohaṇamattena [udakorohakamattena (sī. pī.)] sāmāññaṃ vadāmi. Nāhaṃ, bhikkhave, rukkhāmūlikassa rukkhāmūlikamattena sāmāññaṃ vadāmi. Nāhaṃ, bhikkhave, abbhokāsikassa abbhokāsikamattena sāmāññaṃ vadāmi. Nāhaṃ, bhikkhave, ubbhaṭṭhakassa ubbhaṭṭhakamattena sāmāññaṃ vadāmi. Nāhaṃ, bhikkhave, pariyāyabhattikassa pariyāyabhattikamattena sāmāññaṃ vadāmi. Nāhaṃ, bhikkhave, mantajjhāyakassa mantajjhāyakamattena sāmāññaṃ vadāmi. Nāhaṃ, bhikkhave, jaṭilakassa jaṭadhāraṇamattena sāmāññaṃ vadāmi.

“Saṅghāṭikassa ce, bhikkhave, saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, palāsissa palāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyaṃ pahīyetha, saṭhassa sāṭheyyaṃ pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādittikassa micchādittī pahīyetha, tamenam mittāmaccā ñātisālohitā jātameva naṃ saṅghāṭikaṃ kareyyuṃ, saṅghāṭikattameva [saṅghāṭikatte ceva (ka.)] samādapēyyuṃ – ‘ehi tvam, bhadramukha, saṅghāṭiko hohi, saṅghāṭikassa te sato saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, palāsissa palāso pahīyissati, issukissa issā pahīyissati, maccharissa macchariyaṃ pahīyissati, saṭhassa sāṭheyyaṃ pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādittikassa micchādittī pahīyissati’ ti. Yasmā ca kho ahaṃ, bhikkhave, saṅghāṭikampi idhekaccaṃ passāmi abhijjhālūṃ byāpannacittaṃ kodhanaṃ upanāhiṃ makkhiṃ palāsiṃ issukiṃ macchariṃ saṭhaṃ māyāviṃ pāpicchaṃ micchādittikaṃ, tasmā na saṅghāṭikassa saṅghāṭidhāraṇamattena sāmāññaṃ vadāmi.

“Acelakassa ce, bhikkhave...pe... rajojallikassa ce, bhikkhave...pe... udakorohakassa ce, bhikkhave...pe... rukkhāmūlikassa ce, bhikkhave...pe... abbhokāsikassa ce, bhikkhave...pe... ubbhaṭṭhakassa ce, bhikkhave...pe... pariyāyabhattikassa ce, bhikkhave...pe... mantajjhāyakassa ce, bhikkhave...pe... jaṭilakassa ce, bhikkhave, jaṭadhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, palāsissa palāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyaṃ pahīyetha, saṭhassa sāṭheyyaṃ pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādittikassa micchādittī pahīyetha, tamenam mittāmaccā ñātisālohitā jātameva naṃ jaṭilakaṃ kareyyuṃ, jaṭilakattameva [jaṭilakatte ceva (ka.)] samādapēyyuṃ – ‘ehi tvam, bhadramukha, jaṭilako hohi, jaṭilakassa te sato jaṭadhāraṇamattena abhijjhālussa abhijjhā pahīyissati byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati...pe... pāpicchassa pāpikā icchā pahīyissati micchādittikassa micchādittī pahīyissati’ ti. Yasmā ca kho ahaṃ, bhikkhave, jaṭilakampi idhekaccaṃ passāmi abhijjhālūṃ byāpannacittaṃ kodhanaṃ upanāhiṃ makkhiṃ palāsiṃ issukiṃ macchariṃ saṭhaṃ māyāviṃ pāpicchaṃ micchādittikaṃ, tasmā na jaṭilakassa jaṭadhāraṇamattena sāmāññaṃ vadāmi.

**438.** “Kathaṇca, bhikkhave, bhikkhu samaṇasāmīcippaṭipadaṃ paṭipanno hoti? Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā pahīnā hoti, byāpannacittassa byāpādo pahīno hoti, kodhanassa kodho pahīno hoti, upanāhissa upanāho pahīno hoti, makkhissa makkho pahīno hoti, palāsissa palāso pahīno hoti, issukissa issā pahīnā hoti, maccharissa macchariyaṃ pahīnaṃ hoti, saṭhassa sāṭheyyaṃ pahīnaṃ hoti, māyāvissa māyā pahīnā hoti, pāpicchassa pāpikā icchā pahīnā hoti, micchādittikassa micchādittī pahīnā hoti – imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ samaṇadosānaṃ samaṇakasaṭānaṃ āpāyikānaṃ ṭhānānaṃ duggativedaniyānaṃ pahānā ‘samaṇasāmīcippaṭipadaṃ paṭipanno’ ti vadāmi. So sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānaṃ samanupassati ( ) [(vimuttamattānaṃ samanupassati) (sī. syā. kaṃ. pī.)]. Tassa sabbehi imehi pāpakehi

akusalehi dhammehi visuddhamattānaṃ samanupassato ( ) [(vimuttamattānaṃ samanupassato) (sī. syā. kaṃ. pī.)] pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

“So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Seyyathāpi, bhikkhave, pokkharāṇī acchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā. Puratthimāya cepi disāya puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito. So taṃ pokkharāṇiṃ āgamma vineyya udakapipāsāṃ vineyya ghammapariḷāhaṃ...pe... pacchimāya cepi disāya puriso āgaccheyya...pe... uttarāya cepi disāya puriso āgaccheyya...pe... dakkhiṇāya cepi disāya puriso āgaccheyya. Yato kuto cepi naṃ puriso āgaccheyya ghammābhitatto ghammapareto, kilanto tasito pipāsito. So taṃ pokkharāṇiṃ āgamma vineyya udakapipāsāṃ, vineyya ghammapariḷāhaṃ. Evameva kho, bhikkhave, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma, evaṃ mettaṃ karuṇaṃ muditaṃ upekkhaṃ bhāvetvā labhati ajjhattaṃ [tamahaṃ (ka.)] vūpasamaṃ [tamahaṃ (ka.)]. Ajjhattaṃ vūpasamā ‘samaṇasāmicippaṭipadaṃ paṭipanno’ti vadāmi. Brāhmaṇakulā cepi...pe... vessakulā cepi...pe... suddakulā cepi...pe... yasmā kasmā cepi kulā agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma, evaṃ mettaṃ karuṇaṃ muditaṃ upekkhaṃ bhāvetvā labhati ajjhattaṃ vūpasamaṃ. Ajjhattaṃ vūpasamā ‘samaṇasāmicippaṭipadaṃ paṭipanno’ti vadāmi.

“Khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti. So ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati. Āsavānaṃ khayā samaṇo hoti. Brāhmaṇakulā cepi...pe... vessakulā cepi...pe... suddakulā cepi...pe... yasmā kasmā cepi kulā agārasmā anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati. Āsavānaṃ khayā samaṇo hoti”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cūḷaassapurassuttaṃ niṭṭhitaṃ dasamaṃ.

Mahāyamakavaggo niṭṭhito catuttho.

Tassuddānaṃ –

Giṇṇakasālavanaṃ pariharitaṃ, paññavato puna saccakanisedho;

Mukhavaṇṇapasīdanatāpindo, kevaṭṭaassapurajaṭilena.

## 5. Cūḷayamakavaggo

### 1. Sāleyyakasuttaṃ

**439.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena sālā nāma kosalanāṃ brāhmaṇagāmo tadavasari. Assosum kho sāleyyakā brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ sālāṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā

araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti’. Sādhū kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hotī”ti.

Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisaṇetvā ekamantaṃ nisīdimsu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tuṇhībhitā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocaṃ – “ko nu kho, bho gotama, hetu, ko paccayo, yena midhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti? Ko pana, bho gotama, hetu, ko paccayo, yena midhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti”ti?

“Adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Dhammacariyāsammacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti”ti.

“Na kho mayaṃ imassa bhoto gotamassa saṃkhittena bhāsitaṃ, vitthārena atthaṃ avibhattaṃ, vitthārena atthaṃ ājānāma. Sādhū no bhavaṃ gotamo tathā dhammaṃ desetu, yathā mayaṃ imassa bhoto gotamassa saṃkhittena bhāsitaṃ, vitthārena atthaṃ avibhattaṃ, vitthārena atthaṃ ājāneyyāma”ti. “Tena hi, gahapatayo, suṇātha, sādhuṃ manasi karotha, bhāsissāmi”ti. “Evaṃ, bho”ti kho sāleyyakā brāhmaṇagahapatikā bhagavato paccassosaṃ. Bhagavā etadavoca –

**440.** “Tividhaṃ kho, gahapatayo, kāyena adhammacariyāvisamacariyā hoti, catubbidhaṃ vācāya adhammacariyāvisamacariyā hoti, tividhaṃ manasā adhammacariyāvisamacariyā hoti.

“Kathaṇca, gahapatayo, tividhaṃ kāyena adhammacariyāvisamacariyā hoti? Idha, gahapatayo, ekacco paṇātipātī hoti, luddo [luddo dāruṇo (ka.) tīkā oloketabbā] lohitapāṇi hatappahate nivittṭho adayāpanno paṇabhūtesu [sabbapaṇabhūtesu (syā. kaṃ. ka.)].

“Adinnādāyī kho pana hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ, gāmagataṃ vā araṇṇagataṃ vā, taṃ adinnaṃ theyyasaṅkhataṃ ādātā hoti.

“Kāmesumicchācārī kho pana hoti. Yā tā māturaṃkhitā pituraṃkhitā mātāpituraṃkhitā bhāturaṃkhitā bhaginiraṃkhitā nātiraṃkhitā gottaraṃkhitā dhammaraṃkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhattāpi, tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividhaṃ kāyena adhammacariyāvisamacariyā hoti.

“Kathaṇca, gahapatayo, catubbidhaṃ vācāya adhammacariyāvisamacariyā hoti? Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā parisāgato vā, nātimaṃjhaḡato vā pūgamaṃjhaḡato vā rājakulamajjhaḡato vā, abhinīto sakkhiputtṭho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti, so ajānaṃ vā āha – ‘jānāmi’ti, jānaṃ vā āha – ‘na jānāmi’ti, apassaṃ vā āha – ‘passāmi’ti, passaṃ vā āha – ‘na passāmi’ti [so āha ajānaṃ vā ahaṃ jānāmi jānaṃ vā ahaṃ na jānāmi apassaṃ vā ahaṃ passāmi passaṃ vā ahaṃ na passāmi (ka.)]. Iti attahetu vā parahetu vā āmisakiñcikkahetu vā sampajānamusā bhāsitaṃ hoti.

“Pisunāvāco kho pana hoti. Ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhetta [bhedakā (ka.), bhedetā (syā. kaṃ.), taddatthakathāyaṃ pana bhettaṃ dissati], bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsītā hoti.

“Pharusavāco kho pana hoti. Yā sā vācā aṇḍakā [kaṇḍakā (ka.)] kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsītā hoti.

“Samphappalāpī kho pana hoti. Akālavādī abhūtavādī anattavādī adhammavādī avinayavādī. Anidhānavatiṃ vācaṃ bhāsītā hoti akālena anapadesaṃ apariyantavatiṃ anattasaṃhitāṃ. Evaṃ kho, gahapatayo, catubbidhaṃ vācāya adhammacariyāvisamacariyā hoti.

“Kathaṇca, gahapatayo, tividhaṃ manasā adhammacariyāvisamacariyā hoti? Idha, gahapatayo, ekacco abhiññālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhiññātā hoti – ‘aho vata yaṃ parassa taṃ mamassā’”ti!

“Byāpannacitto kho pana hoti paduttthamanasaṅkappo – ‘ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesu’”nti [mā vā ahesuṃ iti vāti (sī. pī. ka.)].

“Micchādittthiko kho pana hoti viparītadassano – ‘natthi dinnāṃ natthi yittāṃ natthi hutāṃ, natthi sukataḍḍakāṇaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayāṃ abhiññā sacchikatvā pavedentī’”ti. Evaṃ kho, gahapatayo, tividhaṃ manasā adhammacariyāvisamacariyā hoti.

“Evaṃ adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

**441.** “Tividhaṃ kho, gahapatayo, kāyena dhammacariyāsamacariyā hoti, catubbidhaṃ vācāya dhammacariyāsamacariyā hoti, tividhaṃ manasā dhammacariyāsamacariyā hoti.

“Kathaṇca, gahapatayo, tividhaṃ kāyena dhammacariyāsamacariyā hoti? Idha, gahapatayo, ekacco pañātipātaṃ pahāya pañātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapaṇabhūtahitānukampī viharati.

“Adinnādānaṃ pahāya adinnādānā paṭivirato hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ, gāmagataṃ vā araṇṇagataṃ vā, taṃ nādinnaṃ theyyasaṅkhātāṃ ādātā hoti.

“Kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti. Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividhaṃ kāyena dhammacariyāsamacariyā hoti.

“Kathaṇca, gahapatayo, catubbidhaṃ vācāya dhammacariyāsamacariyā hoti? Idha, gahapatayo, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhāgato vā parisāgato vā, ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā, abhinīto sakkhiputttho – ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’”ti, so ajānaṃ vā āha – ‘na jānāmī’”ti, jānaṃ vā āha – ‘jānāmī’”ti, apassaṃ vā āha – ‘na passāmī’”ti, passaṃ vā āha – ‘passāmī’”ti. Iti attahetu vā parahetu vā āmisakiñcikkahetu vā na sampajjānamusā bhāsītā hoti.

“Pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

“Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kannaasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā – tathārūpiṃ vācam bhāsītā hoti.

“Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti. Kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācam bhāsītā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitam. Evaṃ kho, gahapatayo, catubbidham vācāya dhammacariyāsamacariyā hoti.

“Kathaṇca, gahapatayo, tividham manasā dhammacariyāsamacariyā hoti? Idha, gahapatayo, ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti – ‘aho vata yaṃ parassa taṃ mamassā’ ti!

“Abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo – ‘ime sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ ti.

“Sammādiṭṭhiko kho pana hoti aviparītadassano – ‘atthi dīnaṃ atthi yitṭhaṃ atthi hutam, atthi sukataḍḍakātānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī’ ti. Evaṃ kho, gahapatayo, tividham manasā dhammacariyāsamacariyā hoti.

“Evaṃ dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

**442.** “Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ sahabyataṃ upapajjeyya’ nti; tñānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā brāhmaṇamahāsālānaṃ...pe... gahapatimahāsālānaṃ sahabyataṃ upapajjeyya’ nti; tñānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā gahapatimahāsālānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya’ nti; tñānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā tāvatimsānaṃ devānaṃ...pe... yāmānaṃ devānaṃ... tusitānaṃ devānaṃ... nimmānaratīnaṃ devānaṃ... paranimmitavasavattīnaṃ devānaṃ... brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjeyya’ nti; tñānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ sahabyataṃ upapajjeyya’ nti; tñānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā parittābhānaṃ devānaṃ...pe... appamāṇābhānaṃ devānaṃ... ābhassarānaṃ devānaṃ... parittasubhānaṃ devānaṃ... appamāṇasubhānaṃ devānaṃ... subhakinhānaṃ devānaṃ... vehapphalānaṃ devānaṃ... avihānaṃ devānaṃ... atappānaṃ devānaṃ...

sudassānaṃ devānaṃ... sudassīnaṃ devānaṃ... akaniṭṭhānaṃ devānaṃ...  
ākāsānañcāyatanūpagānaṃ devānaṃ... viññāṇañcāyatanūpagānaṃ devānaṃ ...  
ākīṇcaññāyatanūpagānaṃ devānaṃ... nevasaññānāsaññāyatanūpagānaṃ devānaṃ  
sahabyataṃ upapajjeyya’nti; tñānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ  
maraṇā nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahabyataṃ upapajjeyya. Taṃ kissa  
hetu? Tathā hi so dhammacārī samacārī.

“Ākañkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāhaṃ āsavānaṃ khayā  
anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā  
upasampajja vihareyya’nti; tñānaṃ kho panetaṃ vijjati, yaṃ so āsavānaṃ khayā anāsavaṃ  
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja  
vihareyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī”ti.

**443.** Evaṃ vutte, sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocum –  
“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ  
vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā  
telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhantīti. Evamevaṃ bhotā gotamena  
anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma  
dhammañca bhikkhusaṅghaṇca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge  
pāṇupete [pāṇupetaṃ (ka.)] saraṇaṃ gate”ti.

Sāleyyakasuttaṃ niṭṭhitaṃ paṭhamam.

## 2. Verañjakasuttaṃ

**444.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane  
anāthapiṇḍikassa ārāme. Tena kho pana samayena verañjakā brāhmaṇagahapatikā  
sāvatthiyaṃ paṭivasanti kenacideva karaṇīyena. Assosum kho verañjakā brāhmaṇagahapatikā  
– “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito sāvatthiyaṃ viharati jetavane  
anāthapiṇḍikassa ārāme. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo  
abbhuggato – ‘itipi so bhagavā araṇaṃ sammāsambuddho vijjācaraṇasampanno sugato  
lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ  
lokaṃ sadevakaṃ samārakaṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ  
sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ  
pakāseti’. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

Atha kho verañjakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu;  
upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce  
bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdimsu; appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdimsu; appekacce  
bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tuṇhībhitā  
ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho verañjakā brāhmaṇagahapatikā bhagavantaṃ  
etadavocum – “ko nu kho, bho gotama, hetu, ko paccayo yena midhekacce sattā kāyassa  
bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti? Ko pana, bho  
gotama, hetu, ko paccayo yena midhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ  
saggaṃ lokaṃ upapajjanti”ti?

“Adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa  
bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.  
Dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ paraṃ  
maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti”ti.

“Na kho mayaṃ imassa bhoto gotamassa saṃkhittena bhāsitaṃ, vitthārena atthaṃ avibhattaṃ, vitthārena atthaṃ ājānāma. Sādhu no bhavaṃ gotamo tathā dhammaṃ desetu yathā mayaṃ imassa bhoto gotamassa saṃkhittena bhāsitaṃ, vitthārena atthaṃ avibhattaṃ, vitthārena atthaṃ ājāneyyāma”ti. “Tena hi, gahapatayo, suṇātha sādhukaṃ manasi karoṭha, bhāsissāmi”ti. “Evaṃ bho”ti kho verañjakā brāhmaṇagahapatikā bhagavato paccassosum. Bhagavā etadavoca –

**445.** “Tividhaṃ kho, gahapatayo, kāyena adhammacārī visamacārī hoti, catubbidhaṃ vācāya adhammacārī visamacārī hoti, tividhaṃ manasā adhammacārī visamacārī hoti.

“Kathaṇca, gahapatayo, tividhaṃ kāyena adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco pāṇātipātī hoti. Luddo lohitapāṇi hatappahate nivīṭṭho adayāpanno pāṇabhūtesu. Adinnādāyī kho pana hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ... taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti. Kāmesumicchācārī kho pana hoti. Yā tā mātūrakkhitā... tathārūpāsu cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividhaṃ kāyena adhammacārī visamacārī hoti.

“Kathaṇca, gahapatayo, catubbidhaṃ vācāya adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā... sampajānamusā bhāsitaṃ hoti. Pisūṇavāco kho pana hoti. Ito sutvā amutra akkhātā... vaggakaraṇiṃ vācaṃ bhāsitaṃ hoti. Pharusavāco kho pana hoti. Yā sā vācā aṇḍakā kakkasā... tathārūpiṃ vācaṃ bhāsitaṃ hoti. Samphappalāpī kho pana hoti. Akālavādī... apariyantavatiṃ anattasaṃhitāṃ. Evaṃ kho, gahapatayo, catubbidhaṃ vācāya adhammacārī visamacārī hoti.

“Kathaṇca, gahapatayo, tividhaṃ manasā adhammacārī visamacārī hoti? Idha, gahapatayo, ekacco abhijjhālu hoti...pe... taṃ mamassā’ti. Byāpannacitto kho pana hoti paduṭṭhamanasaṅkappo – ime sattā haññantu vā... mā vā ahesu’nti. Micchādittihiko kho pana hoti viparītadassano – ‘natthi dinnāṃ, natthi yitthaṃ... sacchikatvā pavedentī’ti. Evaṃ kho, gahapatayo, tividhaṃ manasā adhammacārī visamacārī hoti.

“Evaṃ adhammacariyāvisamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

**446.** “Tividhaṃ kho, gahapatayo, kāyena dhammacārī samacārī hoti, catubbidhaṃ vācāya dhammacārī samacārī hoti, tividhaṃ manasā dhammacārī samacārī hoti.

“Kathaṇca, gahapatayo, tividhaṃ kāyena dhammacārī samacārī hoti? Idha, gahapatayo, ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasatto lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa... taṃ nādinnaṃ theyyasaṅkhātāṃ ādātā hoti. Kāmesumicchācāraṃ pahāya... tathārūpāsu na cārittaṃ āpajjitā hoti. Evaṃ kho, gahapatayo, tividhaṃ kāyena dhammacārī samacārī hoti.

“Kathaṇca, gahapatayo, catubbidhaṃ vācāya dhammacārī samacārī hoti? Idha, gahapatayo, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhāgato vā...pe... na sampajānamusā bhāsitaṃ hoti. Pisūṇaṃ vācaṃ pahāya... samaggakaraṇiṃ vācaṃ bhāsitaṃ hoti. Pharusāṃ vācaṃ pahāya... tathārūpiṃ vācaṃ bhāsitaṃ hoti. Samphappalāpaṃ pahāya... kālena sāpadesaṃ pariyaṇṭavatiṃ attasaṃhitāṃ. Evaṃ kho, gahapatayo, catubbidhaṃ vācāya dhammacārī samacārī hoti.

“Kathaṇca, gahapatayo, tividhaṃ manasā dhammacārī samacārī hoti? Idha, gahapatayo, ekacco anabhijjhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti ‘aho vata yaṃ parassa, taṃ mamassā’ti. Abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo – ‘ime sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ti. Sammāditthiko kho pana

hoti aviparītadassano – ‘atthi dinnam, atthi yittham... sayam abhiññā sacchikatvā pavedentī’ti. Evaṃ kho, gahapatayo, tividham manasā dhammacārī samacārī hoti.

“Evaṃ dhammacariyāsamacariyāhetu kho, gahapatayo, evamidhekacce sattā kāyassa bhedaṃ param maraṇā sugatim saggaṃ lokam upapajjanti.

**447.** “Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāham kāyassa bhedaṃ param maraṇā khattiyamahāsālānam saḥabyataṃ upapajjeyya’nti; thānam kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ param maraṇā khattiyamahāsālānam saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāham kāyassa bhedaṃ param maraṇā brāhmaṇamahāsālānam gahapatimahāsālānam saḥabyataṃ upapajjeyya’nti; thānam kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ param maraṇā gahapatimahāsālānam saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāham kāyassa bhedaṃ param maraṇā cātumahārājikānam devānam saḥabyataṃ upapajjeyya’nti; thānam kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ param maraṇā cātumahārājikānam devānam saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāham kāyassa bhedaṃ param maraṇā tāvatimsānam devānam... yāmānam devānam... tusitānam devānam... nimmānaratīnam devānam... paranimmitavasavattīnam devānam... brahmakāyikānam devānam saḥabyataṃ upapajjeyya’nti; thānam kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ param maraṇā brahmakāyikānam devānam saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī – ‘aho vatāham kāyassa bhedaṃ param maraṇā ābhānam devānam saḥabyataṃ upapajjeyya’nti; thānam kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ param maraṇā ābhānam devānam saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī ‘aho vatāham kāyassa bhedaṃ param maraṇā parittābhānam devānam...pe... appamāṇābhānam devānam... ābhassarānam devānam... parittasubhānam devānam... appamāṇasubhānam devānam... subhakinhānam devānam ... vehapphalānam devānam... avihānam devānam... atappānam devānam... sudassānam devānam... sudassīnam devānam... akaniṭṭhānam devānam... ākāsaṇāñcāyatanūpagānam devānam... viññāṇāñcāyatanūpagānam devānam... ākiñcaññāyatanūpagānam devānam... nevasaññānāsaññāyatanūpagānam devānam saḥabyataṃ upapajjeyya’nti; thānam kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ param maraṇā nevasaññānāsaññāyatanūpagānam devānam saḥabyataṃ upapajjeyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī.

“Ākaṅkheyya ce gahapatayo dhammacārī samacārī – ‘aho vatāham āsavānam khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya’nti; thānam kho panetaṃ vijjati, ‘yaṃ so āsavānam khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya. Taṃ kissa hetu? Tathā hi so dhammacārī samacārī’”ti.

**448.** Evaṃ vutte, verañjakā brāhmaṇagahapatikā bhagavantam etadavocum – “abhikkantaṃ, bho gotama, abhikkantaṃ bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ gotamaṃ saraṇam

gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge paṇupete saraṇaṃ gate”ti.

Verañjakasuttaṃ niṭṭhitam dutiyaṃ.

### 3. Mahāvedallasuttaṃ

**449.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtena saddhim sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sārīputtaṃ etadavoca –

“Duppañño duppañño’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, duppañño’ti vuccatī”ti?

“Nappajānāti nappajānātī’ti kho, āvuso, tasmā duppañño’ti vuccati.

“Kiñca nappajānāti? ‘Idaṃ dukkha’nti nappajānāti, ‘ayaṃ dukkhasamudayo’ti nappajānāti, ‘ayaṃ dukkhanirodho’ti nappajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti nappajānāti. ‘Nappajānāti nappajānātī’ti kho, āvuso, tasmā duppañño’ti vuccatī”ti.

“Sādhāvuso’ti kho āyasmā mahākoṭṭhiko āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttariṃ pañhaṃ apucchi –

“Paññavā paññavā’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, paññavā’ti vuccatī”ti?

“Pajānāti pajānātī’ti kho, āvuso, tasmā paññavā’ti vuccati.

“Kiñca pajānāti? ‘Idaṃ dukkha’nti pajānāti, ‘ayaṃ dukkhasamudayo’ti pajānāti, ‘ayaṃ dukkhanirodho’ti pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti pajānāti. ‘Pajānāti pajānātī’ti kho, āvuso, tasmā paññavā’ti vuccatī”ti.

“Viññāṇaṃ viññāṇa’nti, āvuso, vuccati. Kittāvatā nu kho, āvuso, viññāṇanti vuccatī”ti?

“Vijānāti vijānātī’ti kho, āvuso, tasmā viññāṇanti vuccati.

“Kiñca vijānāti? Sukhantipi vijānāti, dukkhantipi vijānāti, adukkhamasukhantipi vijānāti. ‘Vijānāti vijānātī’ti kho, āvuso, tasmā viññāṇanti vuccatī”ti.

“Yā cāvuso, paññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā udāhu visamsaṭṭhā? Labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā [vinibbhujitvā vinibbhujitvā (ka.)] vinibbhujitvā nānākaraṇaṃ paññāpetu”nti? “Yā cāvuso, paññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā, no visamsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ hāvuso [yañcāvuso (syā. kaṃ. ka.)], pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti. Tasmā ime dhammā saṃsaṭṭhā, no visamsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetu”nti.

“Yā cāvuso, paññā yañca viññāṇaṃ – imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visamsaṭṭhānaṃ kiṃ nānākaraṇa”nti? “Yā cāvuso, paññā yañca viññāṇaṃ – imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visamsaṭṭhānaṃ paññā bhāvetabbā, viññāṇaṃ pariññeyyaṃ. Idaṃ nesaṃ nānākaraṇa”nti.

**450.** “Vedanā vedanā’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, vedanā’ti vuccatī”ti?

“Vedeti vedetī’ti kho, āvuso, tasmā vedanā’ti vuccati.

“Kiñca vedeti? Sukhampi vedeti, dukkhampi vedeti, adukkhamasukhampi vedeti. ‘Vedeti vedetī’ti kho, āvuso, tasmā vedanā’ti vuccatī”ti.

“Saññā saññā’ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, saññā’ti vuccatī”ti?

“Sañjānāti sañjānātī”ti kho, āvuso, tasmā saññāti vuccati.

“Kiñca sañjānāti? Nīlakampi sañjānāti, pītakampi sañjānāti, lohītakampi sañjānāti, odātampi sañjānāti. ‘Sañjānāti sañjānātī’ti kho, āvuso, tasmā saññāti vuccatī”ti.

“Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā udāhu viṣaṃsaṭṭhā? Labbhā ca pañimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetu”nti? “Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ – ime dhammā saṃsaṭṭhā, no viṣaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ hāvuso [yañcāvuso (syā. kam. ka.)], vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti. Tasmā ime dhammā saṃsaṭṭhā no viṣaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetu”nti.

**451.** “Nissatṭhena hāvuso [nissatṭhena panāvuso (?)], pañcahi indriyehi parisuddhena manoviññāṇena kiṃ neyya”nti?

“Nissatṭhena āvuso, pañcahi indriyehi parisuddhena manoviññāṇena ‘ananto ākāso’ti ākāsañāñcāyatanam neyyam, ‘anantaṃ viññāṇa’nti viññāṇañcāyatanam neyyam, ‘natthi kiñcī’ti ākiñcaññāyatanam neyya”nti.

“Neyyam panāvuso, dhammaṃ kena pajānātī”ti?

“Neyyam kho, āvuso, dhammaṃ paññācakkhunā pajānātī”ti.

“Paññā panāvuso, kimatthiyā”ti?

“Paññā kho, āvuso, abhiññatthā pariññatthā pahānatthā”ti.

**452.** “Kati panāvuso, paccayā sammādiṭṭhiyā uppādāyā”ti?

“Dve kho, āvuso, paccayā sammādiṭṭhiyā uppādāyā – parato ca ghoso, yoniso ca manasikāro. Ime kho, āvuso, dve paccayā sammādiṭṭhiyā uppādāyā”ti.

“Katihi panāvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphālā ca hoti cetovimuttiphālānisamsā ca, paññāvimuttiphālā ca hoti paññāvimuttiphālānisamsā cā”ti?

“Pañcahi kho, āvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphālā ca hoti cetovimuttiphālānisamsā ca, paññāvimuttiphālā ca hoti paññāvimuttiphālānisamsā ca. Idhāvuso, sammādiṭṭhi sīlānuggahitā ca hoti, sūtānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassanānuggahitā ca hoti. Imehi kho, āvuso, pañcahaṅgehi anuggahitā sammādiṭṭhi cetovimuttiphālā ca hoti cetovimuttiphālānisamsā ca, paññāvimuttiphālā ca hoti paññāvimuttiphālānisamsā cā”ti.

**453.** “Kati panāvuso, bhavā”ti?

“Tayome, āvuso, bhavā – kāmabhavo, rūpabhavo, arūpabhavo”ti.

“Kathaṃ panāvuso, āyatim punabbhavābhiniḃbatti hotī”ti?

“Avijjānīvaraṇānaṃ kho, āvuso, sattānaṃ taṇhāsamyōjanānaṃ tatratatrābhinandaṇā – evaṃ āyatim punabbhavābhiniḃbatti hotī”ti.

“Kathaṃ panāvuso, āyatim punabbhavābhiniḃbatti na hotī”ti?

“Avijjāvīrāgā kho, āvuso, vijjuppādā taṇhānirodhā – evaṃ āyatim punabbhavābhiniḃbatti na hotī”ti.

**454.** “Katamaṃ panāvuso, paṭhamam jhāna”nti?

“Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati – idaṃ vuccati, āvuso, paṭhamam jhāna”nti.

“Paṭhamam panāvuso, jhānaṃ katiāṅgika”nti?

“Paṭhamam kho, āvuso, jhānaṃ pañcaṅgikaṃ. Idhāvuso, paṭhamam jhānaṃ samāpannassa bhikkhuno vitakko ca vattati, vicāro ca pīti ca sukhaṅca cittekkaggatā ca. Paṭhamam kho, āvuso, jhānaṃ evam pañcaṅgika”nti.

“Paṭhamam panāvuso, jhānaṃ kataṅgavippahīnaṃ kataṅgasamannāgata”nti?

“Paṭhamam kho, āvuso, jhānaṃ pañcaṅgavippahīnaṃ, pañcaṅgasamannāgataṃ. Idhāvuso, paṭhamam jhānaṃ samāpannassa bhikkhuno kāmaccando pahīno hoti, byāpādo pahīno hoti, thīnamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti; vitakko ca vattati, vicāro ca pīti ca sukhaṅca cittekkaggatā ca. Paṭhamam kho, āvuso, jhānaṃ evam pañcaṅgavippahīnaṃ pañcaṅgasamannāgata”nti.

**455.** “Pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, kiṃ paṭisaraṇaṃ, ko ca nesaṃ gocaravisayaṃ paccanubhoti”ti?

“Pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, mano paṭisaraṇaṃ, mano ca nesaṃ gocaravisayaṃ paccanubhoti”ti.

**456.** “Pañcimāni, āvuso, indriyāni, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imāni kho, āvuso, pañcindriyāni kiṃ paṭicca tiṭṭhanti”ti?

“Pañcimāni, āvuso, indriyāni, seyyathidaṃ – cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ. Imāni kho, āvuso, pañcindriyāni āyup paṭicca tiṭṭhanti”ti.

“Āyu panāvuso, kiṃ paṭicca tiṭṭhati”ti?

“Āyu usmaṃ paṭicca tiṭṭhati”ti.

“Usmā panāvuso, kiṃ paṭicca tiṭṭhati”ti?

“Usmā āyup paṭicca tiṭṭhati”ti.

“Idāneva kho mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ evam ājānāma – ‘āyu usmaṃ paṭicca tiṭṭhati’ti. Idāneva pana mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ evam ājānāma – ‘usmā āyup paṭicca tiṭṭhati’ti.

“Yathā kathaṃ panāvuso, imassa bhāsitassa attho daṭṭhabbo”ti?

“Tena hāvuso, upamaṃ te karissāmi; upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti. Seyyathāpi, āvuso, telappadīpassa jhāyato acciṃ paṭicca ābhā paññāyati, ābhaṃ paṭicca acci paññāyati; evameva kho, āvuso, āyu usmaṃ paṭicca tiṭṭhati, usmā āyup paṭicca tiṭṭhati”ti.

**457.** “Teva nu kho, āvuso, āyusaṅkhārā, te vedaniyā dhammā udāhu aññe āyusaṅkhārā aññe vedaniyā dhammā”ti? “Na kho, āvuso, teva āyusaṅkhārā te vedaniyā dhammā. Te ca

hāvuso, āyusaṅkhārā abhaviṃsu te vedaniyā dhammā, na yidaṃ saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyetha. Yasmā ca kho, āvuso, aññe āyusaṅkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyatī”ti.

“Yadā nu kho, āvuso, imaṃ kāyaṃ kati dhammā jahanti; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetana”nti?

“Yadā kho, āvuso, imaṃ kāyaṃ tayo dhammā jahanti – āyu usmā ca viññāṇaṃ; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetana”nti.

“Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno – imesaṃ kiṃ nānākaraṇa”nti?

“Yvāyaṃ, āvuso, mato kālaṅkato tassa kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu na parikkhīṇo, usmā vūpasantā, indriyāni paribhinnāni. Yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno tassapi kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu na parikkhīṇo, usmā avūpasantā, indriyāni vipassannāni. Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno – idaṃ nesaṃ nānākaraṇa”nti.

**458.** “Kati panāvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā”ti?

“Cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā. Idhāvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ime kho, āvuso, cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā”ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā samāpattiyā”ti?

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā samāpattiyā – sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro. Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā samāpattiyā”ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā tṭhiyā”ti?

“Tayo kho, āvuso, paccayā animittāya cetovimuttiyā tṭhiyā – sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisāṅkhāro. Ime kho, āvuso, tayo paccayā animittāya cetovimuttiyā tṭhiyā”ti.

“Kati panāvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāyā”ti?

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāyā – sabbanimittānañca manasikāro, animittāya ca dhātuyā amanasikāro. Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā vuṭṭhānāyā”ti.

**459.** “Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti – ime dhammā nānāthā ceva nānābyañjanā ca udāhu ekatthā byañjanameva nāna”nti?

“Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti – atthi kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā nānāthā ceva nānābyañjanā ca; atthi ca kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā ekatthā, byañjanameva nānaṃ”.

“Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā nānāthā ceva nānābyañjanā ca”?

“Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Ayaṃ vuccatāvuso, appamāṇā cetovimutti”.

“Katamā cāvuso, ākiñcaññā cetovimutti”?

“Idhāvuso, bhikkhu sabbaso viññāṇaṇcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati. Ayaṃ vuccatāvuso, ākiñcaññā cetovimutti”.

“Katamā cāvuso, suññatā cetovimutti”?

“Idhāvuso, bhikkhu araṇṇagato vā rukkhāmūlagato vā suññāgāragato vā iti paṭisaṇcikkhati – ‘suññamidaṃ attena vā attaniyena vā’ti. Ayaṃ vuccatāvuso, suññatā cetovimutti”.

“Katamā cāvuso, animittā cetovimutti”?

“Idhāvuso, bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhim upasampajja viharati. Ayaṃ vuccatāvuso, animittā cetovimutti. Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānāthā ceva nānābyañjanā ca”.

“Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā byañjanameva nānaṃ”?

“Rāgo kho, āvuso, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Yāvatā kho, āvuso, appamāṇā cetovimuttiyo, akuppā tāsam cetovimutti aggama kkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Rāgo kho, āvuso, kiñcano, doso kiñcano, moho kiñcano. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Yāvatā kho, āvuso, ākiñcaññā cetovimuttiyo, akuppā tāsam cetovimutti aggama kkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Rāgo kho, āvuso, nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Yāvatā kho, āvuso, animittā cetovimuttiyo, akuppā tāsam cetovimutti aggama kkhāyati. Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena. Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā byañjanameva nāna”nti.

Idamavocāysmā sārīputto. Attamano āyasmā mahākoṭṭhiko āyasmato sārīputtassa bhāsitaṃ abhinandīti.

Mahāvedallasuttaṃ niṭṭhitaṃ tatiyaṃ.

#### 4. Cūḷavedallasuttaṃ

**460.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho visākho upāsako yena dhammadinnā bhikkhunī tenupasaṅkami; upasaṅkamitvā dhammadinnaṃ bhikkhuniṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho visākho upāsako dhammadinnaṃ bhikkhuniṃ etadavoca – “sakkāyo sakkāyo’ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyo vutto bhagavatā’ti? “Pañca kho ime, āvuso visākha, upādānakkhandhā sakkāyo vutto bhagavatā, seyyathidaṃ – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho,

viññāṇupādānakkhandho. Ime kho, āvuso visākha, pañcupādānakkhandhā sakkāyo vutto bhagavatā”ti.

“Sādhayye”ti kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā dhammadinnaṃ bhikkhuniṃ uttarim pañhaṃ apucchi – “sakkāyasamudayo sakkāyasamudayo”ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyasamudayo vutto bhagavatā”ti? “Yāyaṃ, āvuso visākha, taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā bhavataṇhā vibhavataṇhā; ayaṃ kho, āvuso visākha, sakkāyasamudayo vutto bhagavatā”ti.

“Sakkāyanirodho sakkāyanirodho”ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyanirodho vutto bhagavatā”ti?

“Yo kho, āvuso visākha, tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo; ayaṃ kho, āvuso visākha, sakkāyanirodho vutto bhagavatā”ti.

“Sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā”ti, ayye, vuccati. Katamā nu kho, ayye, sakkāyanirodhagāminī paṭipadā vuttā bhagavatā”ti?

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāminī paṭipadā vuttā bhagavatā, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhī”ti.

“Taṇhēva nu kho, ayye, upādānaṃ te [teva (sī.)] pañcupādānakkhandhā udāhu aññatra pañcahupādānakkhandhehi upādāna”nti? “Na kho, āvuso visākha, taṇhēva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ. Yo kho, āvuso visākha, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādāna”nti.

**461.** “Kathaṃ panāyye, sakkāyadiṭṭhi hotī”ti? “Idhāvuso visākha, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ. Vedanaṃ...pe... saññaṃ... saṅkhāre... viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho, āvuso visākha, sakkāyadiṭṭhi hotī”ti.

“Kathaṃ panāyye, sakkāyadiṭṭhi na hotī”ti?

“Idhāvuso visākha, sutavā ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ. Na vedanaṃ...pe... na saññaṃ... na saṅkhāre...pe... na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. Evaṃ kho, āvuso visākha, sakkāyadiṭṭhi na hotī”ti.

**462.** “Katamo panāyye, ariyo aṭṭhaṅgiko maggo”ti?

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhī”ti. “Ariyo panāyye, aṭṭhaṅgiko maggo saṅkhato udāhu asaṅkhato”ti?

“Ariyo kho, āvuso visākha, aṭṭhaṅgiko maggo saṅkhato”ti.

“Ariyena nu kho, ayye, aṭṭhaṅgikena maggena tayo khandhā saṅgahitā udāhu tīhi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito”ti?

“Na kho, āvuso visākha, ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā; tīhi ca kho, āvuso visākha, khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito. Yā cāvuso visākha, sammāvācā yo ca sammākammanto yo ca sammājīvo ime dhammā sīlakkhandhe saṅgahitā.

Yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ime dhammā samādhikkhandhe saṅgahitā. Yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā”ti.

“Katamo panāyye, samādhi, katame dhammā samādhinimittā, katame dhammā samādhiparikkhārā, katamā samādhibhāvanā”ti?

“Yā kho, āvuso visākha, cittassa ekaggatā ayaṃ samādhi; cattāro satipaṭṭhānā samādhinimittā; cattāro sammappadhānā samādhiparikkhārā. Yā tesamēva dhammānaṃ āsevanā bhāvanā bahulikammaṃ, ayaṃ ettha samādhibhāvanā”ti.

**463.** “Kati panāyye, saṅkhārā”ti?

“Tayome, āvuso visākha, saṅkhārā – kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro”ti.

“Katamo panāyye, kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro”ti?

“Assāsapassāsā kho, āvuso visākha, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro”ti.

“Kasmā panāyye, assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro”ti?

“Assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācam bhindati, tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro”ti.

**464.** “Kathaṃ panāyye, saññāvedayitanirodhasamāpatti hotī”ti?

“Na kho, āvuso visākha, saññāvedayitanirodhaṃ samāpajjantassa bhikkhuno evaṃ hoti – ‘ahaṃ saññāvedayitanirodhaṃ samāpajjissa’nti vā, ‘ahaṃ saññāvedayitanirodhaṃ samāpajjāmi’ti vā, ‘ahaṃ saññāvedayitanirodhaṃ samāpanno’ti vā. Atha khvāssa pubbeva tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upaneti”ti.

“Saññāvedayitanirodhaṃ samāpajjantassa panāyye, bhikkhuno katame dhammā paṭhamam nirujjhanti – yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti? “Saññāvedayitanirodhaṃ samāpajjantassa kho, āvuso visākha, bhikkhuno paṭhamam nirujjhanti vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro”ti.

“Kathaṃ panāyye, saññāvedayitanirodhasamāpattiyā vuṭṭhānam hotī”ti?

“Na kho, āvuso visākha, saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa bhikkhuno evaṃ hoti – ‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahissa’nti vā, ‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhahāmi’ti vā, ‘ahaṃ saññāvedayitanirodhasamāpattiyā vuṭṭhito’ti vā. Atha khvāssa pubbeva tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upaneti”ti.

“Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa panāyye, bhikkhuno katame dhammā paṭhamam uppajjanti – yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti? “Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa kho, āvuso visākha, bhikkhuno paṭhamam uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro”ti.

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitam panāyye, bhikkhum kati phassā phusanti”ti? “Saññāvedayitanirodhasamāpattiyā vuṭṭhitam kho, āvuso visākha, bhikkhum tayo phassā phusanti – suññato phasso, animitto phasso, appaṇihito phasso”ti.

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitassa panāyye, bhikkhuno kiṃninnam cittam hoti kiṃpoṇam kiṃpabbhāra”nti? “Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitassa kho, āvuso visākha, bhikkhuno vivekaninnam cittam hoti, vivekaṇoṇam vivekapabbhāra”nti.

**465.** “Kati panāyye, vedanā”ti?

“Tisso kho imā, āvuso visākha, vedanā – sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā”ti.

“Katamā panāyye, sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanā”ti?

“Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā sukhaṃ sātāṃ vedayitaṃ – ayaṃ sukhā vedanā. Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātāṃ vedayitaṃ – ayaṃ dukkhā vedanā. Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā neva sātāṃ nāsātāṃ vedayitaṃ – ayaṃ adukkhamasukhā vedanā”ti.

“Sukhā panāyye, vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā kiṃsukhā kiṃdukkhā, adukkhamasukhā vedanā kiṃsukhā kiṃdukkhā”ti?

“Sukhā kho, āvuso visākha, vedanā tṭhisukhā vipariṇāmadukkhā; dukkhā vedanā tṭhidukkhā vipariṇāmasukhā; adukkhamasukhā vedanā ñāṇasukhā aññānadukkhā”ti.

“Sukhāya panāyye, vedanāya kiṃ anusayo anuseti, dukkhāya vedanāya kiṃ anusayo anuseti, adukkhamasukhāya vedanāya kiṃ anusayo anuseti”ti?

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anuseti, adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo anuseti, sabbāya dukkhāya vedanāya paṭighānusayo anuseti, sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti?

“Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo anuseti, na sabbāya dukkhāya vedanāya paṭighānusayo anuseti, na sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

“Sukhāya panāyye, vedanāya kiṃ pahātabbam, dukkhāya vedanāya kiṃ pahātabbam, adukkhamasukhāya vedanāya kiṃ pahātabba”nti?

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti.

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti?

“Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo. Idhāvuso visākha, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāram vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. Rāgaṃ tena pajahati, na tattha rāgānusayo anuseti. Idhāvuso visākha, bhikkhu iti paṭisañcikkhati – ‘kudāssu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharantī’ti? Iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati piḥappaccayā domanassaṃ. Paṭighaṃ tena pajahati, na tattha paṭighānusayo anuseti. Idhāvuso visākha, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ

catuttham jhānaṃ upasampajja viharati. Avijjaṃ tena pajahati, na tatha avijjānusayo anuseti”ti.

**466.** “Sukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“Sukhāya kho, āvuso visākha, vedanāya dukkhā vedanā paṭibhāgo”ti.

“Dukkhāya pannāyye, vedanāya kiṃ paṭibhāgo”ti?

“Dukkhāya kho, āvuso visākha, vedanāya sukhā vedanā paṭibhāgo”ti.

“Adukkhamasukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“Adukkhamasukhāya kho, āvuso visākha, vedanāya avijjā paṭibhāgo”ti.

“Avijjāya panāyye, kiṃ paṭibhāgo”ti?

“Avijjāya kho, āvuso visākha, vijjā paṭibhāgo”ti.

“Vijjāya panāyye, kiṃ paṭibhāgo”ti?

“Vijjāya kho, āvuso visākha, vimutti paṭibhāgo”ti.

“Vimuttiya panāyye, kiṃ paṭibhāgo”ti?

“Vimuttiya kho, āvuso visākha, nibbānaṃ paṭibhāgo”ti.

“Nibbānassa panāyye, kiṃ paṭibhāgo”ti? “Accayāsi, āvuso [accasarāvuso (sī. pī.), accassarāvuso (syā. kaṃ.)] visākha, pañhaṃ, nāsakki pañhānaṃ pariyaṇaṃ gahetuṃ. Nibbānogadhañhi, āvuso visākha, brahmacariyaṃ, nibbānaparāyaṇaṃ nibbānapariyosānaṃ. Ākaṅkhamāno ca tvaṃ, āvuso visākha, bhagavantaṃ upasaṅkamitvā etamatthaṃ puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsi”ti.

**467.** Atha kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho visākho upāsako yāvatako ahosi dhammadinnāya bhikkhuniyā saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. Evaṃ vutte, bhagavā visākhaṃ upāsakaṃ etadavoca – “paṇḍitā, visākha, dhammadinnā bhikkhunī, mahāpañña, visākha, dhammadinnā bhikkhunī. Maṃ cepi tvaṃ, visākha, etamatthaṃ puccheyyāsi, ahampi taṃ evamevaṃ byākareyyaṃ, yathā taṃ dhammadinnāya bhikkhuniyā byākatam. Eso cevetassa [esovetassa (syā. kaṃ.)] attho. Evañca naṃ [evametaṃ (sī. syā. kaṃ.)] dhārehī”ti.

Idamavoca bhagavā. Attamano visākho upāsako bhagavato bhāsitaṃ abhinandīti.

Cūḷavedallasuttaṃ niṭṭhitaṃ catuttham.

## 5. Cūḷadhammasamādānasuttaṃ

**468.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhave”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “cattārimāni, bhikkhave, dhammasamādānāni. Katamāni cattāri? Atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatim dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhāñceva āyatiñca dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhāṃ āyatim sukhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ”.

**469.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatim dukkhavipākaṃ? Santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi kāmesu doso’ti. Te kāmesu pātabyataṃ āpajjanti. Te kho moliḃaddhāhi [moliḃandhāhi (syā.

kaṃ. ka.)) paribbājikāhi paricārenti. Te evamāhaṃsu – ‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti? Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso’ti te kāmesu pātabyataṃ āpajjanti. Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Te tattha dukkhā tibbā kharā kaṭukā vedanā vedayanti. Te evamāhaṃsu – ‘idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti, ime hi mayaṃ kāmahetu kāmanidānaṃ dukkhā tibbā kharā kaṭukā vedanā vedayāmā’ti. Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse mālūvāsipātikā phaleyya. Atha kho taṃ, bhikkhave, mālūvābijaṃ aññatarasmim sālāmūle nipateyya. Atha kho, bhikkhave, yā tasmim sāle adhivatthā devatā sā bhītā samviggaṃ santāsaṃ āpajjeyya. Atha kho, bhikkhave, tasmim sāle adhivatthāya devatāya mittāmaccā ñātisālohitā āramadevatā vanadevatā rukkhadevatā osadhiṭṭhavanappatīsu adhivatthā devatā saṅgama samāgama evaṃ samassāseyyuṃ – ‘mā bhavaṃ bhāyi, mā bhavaṃ bhāyi; appeva nāmetaṃ mālūvābijaṃ moro vā gileyya [moro vā gileyya, godhā vā khādeyya (ka.)], mago vā khādeyya, davadāho [vanadāho (ka.)] vā ḍaheyya, vanakammikā vā uddhareyyuṃ, upacikā vā utṭhaheyyuṃ [udrabheyyuṃ (sī. pī. ka.)], abijaṃ vā panassā’ti. Atha kho taṃ, bhikkhave, mālūvābijaṃ neva moro gileyya, na mago khādeyya, na davadāho ḍaheyya, na vanakammikā uddhareyyuṃ, na upacikā utṭhaheyyuṃ, bijaṇca panassa taṃ pāvussakena meghena abhippavutṭhaṃ sammadeva viruheyya. Sāssa mālūvālatā taruṇā mudukā lomasā vilambinī, sā taṃ sālāṃ upaniseveyya. Atha kho, bhikkhave, tasmim sāle adhivatthāya devatāya evamassa – ‘kiṃsu nāma te bhonto mittāmaccā ñātisālohitā āramadevatā vanadevatā rukkhadevatā osadhiṭṭhavanappatīsu adhivatthā devatā mālūvābije anāgatabhayaṃ sampassamānā saṅgama samāgama evaṃ samassāsesuṃ [samassāseyyuṃ (ka.)] – “mā bhavaṃ bhāyi mā bhavaṃ bhāyi, appeva nāmetaṃ mālūvābijaṃ moro vā gileyya, mago vā khādeyya, davadāho vā ḍaheyya, vanakammikā vā uddhareyyuṃ, upacikā vā utṭhaheyyuṃ, abijaṃ vā panassā’ti; sukho imissā mālūvālatāya taruṇāya mudukāya lomasāya vilambiniyā samphasso’ti. Sā taṃ sālāṃ anuparihareyya. Sā taṃ sālāṃ anupariharitvā upari viṭabhiṃ [viṭapaṃ (syā. ṭṭha.)] kareyya. Upari viṭabhiṃ karitvā oghanaṃ janeyya. Oghanaṃ janetvā ye tassa sālassa mahantā mahantā khandhā te padāleyya. Atha kho, bhikkhave, tasmim sāle adhivatthāya devatāya evamassa – ‘idaṃ kho te bhonto mittāmaccā ñātisālohitā āramadevatā vanadevatā rukkhadevatā osadhiṭṭhavanappatīsu adhivatthā devatā mālūvābije anāgatabhayaṃ sampassamānā saṅgama samāgama evaṃ samassāsesuṃ [samassāseyyuṃ (ka.)] – “mā bhavaṃ bhāyi mā bhavaṃ bhāyi, appeva nāmetaṃ mālūvābijaṃ moro vā gileyya, mago vā khādeyya, davadāho vā ḍaheyya, vanakammikā vā uddhareyyuṃ, upacikā vā utṭhaheyyuṃ abijaṃ vā panassā’ti. Yañcāhaṃ [yaṃ vāhaṃ (ka.), svāhaṃ (syā. kaṃ.)] mālūvābijahetu dukkhā tibbā kharā kaṭukā vedanā vedayāmī’ti. Evameva kho, bhikkhave, santi eke samaṇabrāhmaṇā evaṃvādino evaṃditṭhino ‘natthi kāmesu doso’ti. Te kāmesu pātabyataṃ āpajjanti. Te moliḃaddhāhi paribbājikāhi paricārenti. Te evamāhaṃsu – ‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti? Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso’ti. Te kāmesu pātabyataṃ āpajjanti. Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Te tattha dukkhā tibbā kharā kaṭukā vedanā vedayanti. Te evamāhaṃsu – ‘idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti. Ime hi mayaṃ kāmahetu kāmanidānaṃ dukkhā tibbā kharā kaṭukā vedanā vedayāmā’ti. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatim dukkhavipākaṃ.

**470.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākam? Idha, bhikkhave, ekacco acelako hoti muttācāro hatthāpalekhano, naehibhaddantiko, natitṭhabhaddantiko, nābhihaṭam, na uddissakataṃ, na nimantanam sādīyati, so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaram, na daṇḍamantaram, na musalamantaram, na dvinnam bhuñjamānānam, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārīnī, na macchaṃ, na mamsaṃ, na suraṃ, na merayaṃ, na thusodakaṃ pivati. So ekāgārīko vā hoti ekālopīko, dvāgārīko vā hoti dvālopīko...pe... sattāgārīko vā hoti sattālopīko. Ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti... sattahipi dattīhi yāpeti. Ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti... sattāhikampi āhāraṃ āhāreti. Iti evarūpaṃ addhamāsikampi pariyyābhattabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāñānīpi dhāreti, masāñānīpi dhāreti, chavadussānīpi dhāreti, paṃsukūlānīpi dhāreti, tirīṭānīpi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti, kesamassulocakopi hoti, kesamassulocanānuyogamanuyutto, ubbhaṭṭhakopi hoti, āsanapaṭikkhitto, ukkuṭīkopi hoti ukkuṭīkappadhānamanuyutto, kaṇṭakāpassayīkopi hoti, kaṇṭakāpassaye seyyaṃ kappeti [passa ma. ni. 1.155 mahāsīhanādasutte], sāyatatiyakampi udakorohanānuyogamanuyutto viharati. Iti evarūpaṃ anekavihiṭam kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākam.

**471.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipākam? Idha, bhikkhave, ekacco pakatiyā tibbarāgajātiko hoti, so abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbadosajātiko hoti, so abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbamohajātiko hoti, so abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. So sahāpi dukkhena, sahāpi domanassena, assumukhopi rudamāno paripuññaṃ parisuddhaṃ brahmacariyaṃ carati. So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipākam.

**472.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākam? Idha, bhikkhave, ekacco pakatiyā na tibbarāgajātiko hoti, so na abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbadosajātiko hoti, so na abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbamohajātiko hoti, so na abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākam. Imāni kho, bhikkhave, cattāri dhammasamādānāni”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cūḷadhammasamādānasuttaṃ niṭṭhitaṃ pañcamaṃ.

## 6. Mahādhammasamādānasuttaṃ

**473.** Evaṃ me sutāṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “yebhuyyena, bhikkhave, sattā evaṃkāma evaṃchandā evaṃadhippāyā – ‘aho vata anittā akantā amanāpā dhammā parihāyeyyū, itthā kantā manāpā dhammā abhivaḍḍheyyu’nti. Tesāṃ, bhikkhave, sattānaṃ evaṃkāmaṇaṃ evaṃchandānaṃ evaṃadhippāyānaṃ anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti. Tatra tumhe, bhikkhave, kaṃ hetum paccethā”ti? “Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā, bhagavaṃpatisaraṇā. Sādhū vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitaṃ attho; bhagavato sutvā bhikkhū dhāressanti”ti. “Tena hi, bhikkhave, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

**474.** “Idha, bhikkhave, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto, sevitaḍḍhamme na jānāti asevitaḍḍhamme na jānāti, bhajitaḍḍhamme na jānāti abhajitaḍḍhamme na jānāti. So sevitaḍḍhamme ajānanto asevitaḍḍhamme ajānanto, bhajitaḍḍhamme ajānanto abhajitaḍḍhamme ajānanto, asevitaḍḍhamme sevati sevitaḍḍhamme na sevati, abhajitaḍḍhamme bhajati bhajitaḍḍhamme na bhajati. Tassa asevitaḍḍhamme sevato sevitaḍḍhamme asevato, abhajitaḍḍhamme bhajato bhajitaḍḍhamme abhajato anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

“Sutavā ca kho, bhikkhave, ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisaḍḍhammassa kovido sappurisaḍḍhamme suvinīto, sevitaḍḍhamme jānāti asevitaḍḍhamme jānāti, bhajitaḍḍhamme jānāti abhajitaḍḍhamme jānāti. So sevitaḍḍhamme jānanto asevitaḍḍhamme jānanto, bhajitaḍḍhamme jānanto abhajitaḍḍhamme jānanto, asevitaḍḍhamme na sevati sevitaḍḍhamme sevati, abhajitaḍḍhamme na bhajati bhajitaḍḍhamme bhajati. Tassa asevitaḍḍhamme asevato sevitaḍḍhamme sevato, abhajitaḍḍhamme abhajato bhajitaḍḍhamme bhajato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

**475.** “Cattārimāni, bhikkhave, dhammasamādānāni. Katamāni cattāri? Atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ; atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ.

**476.** “Tatra, bhikkhave, yamidaṃ [yadidaṃ (sī.)] dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipāka’nti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipāka’nti. Taṃ avidvā avijjāgato

yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipāka’nti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipāka’nti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

**477.** “Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipāka’nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatim dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatim dukkhavipāka’nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti. Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipāka’nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

“Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti – ‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipāka’nti. Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti. Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti. Taṃ kissa hetu? Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

**478.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ? Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātī hoti, pāṇātipātapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena adinnādāyī hoti, adinnādānapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena kāmesu micchācārī hoti, kāmesu micchācārapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena musāvādī hoti, musāvādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena piṣuṇavāco hoti, piṣuṇavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena pharusavāco hoti, pharusavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena samphappalāpī hoti, samphappalāpāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena abhijjhālu hoti, abhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena byāpannacitto hoti, byāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena micchādītthi hoti, micchādītthipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ.

**479.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ? Idha, bhikkhave, ekacco sahāpi sukkena sahāpi somanassena pāṇātipātī hoti, pāṇātipātapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena adinnādāyī hoti, adinnādānapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena kāmesumicchācārī hoti, kāmesumicchācārapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena musāvādī hoti, musāvādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena piṣuṇavāco hoti, piṣuṇavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena pharusavāco hoti, pharusavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena samphappalāpī hoti, samphappalāpāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena abhijjhālu hoti, abhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena byāpannacitto hoti, byāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena micchādītthi hoti, micchādītthipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ.

**480.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ? Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātā paṭivirato hoti, pāṇātipātā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena piṣuṇāya vācāya paṭivirato hoti, piṣuṇāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena anabhijjhālu hoti, anabhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena abyāpannacitto hoti, abyāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti; sahāpi dukkhena sahāpi domanassena sammādītthi hoti, sammādītthipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti. So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati. Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ.

**481.** “Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ? Idha, bhikkhave, ekacco sahāpi sukkena sahāpi somanassena pāṇātipātā paṭivirato hoti, pāṇātipātā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca

sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena pisuṇāya vācāya paṭivirato hoti, pisuṇāya vācāya veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena anabhijjhālu hoti, anabhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena abyāpānaccitto hoti, abyāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti; sahāpi sukkena sahāpi somanassena sammādiṭṭhi hoti, sammādiṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Idaṃ, vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ. Imāni kho, bhikkhave, cattāri dhammasamādānāni.

**482.** “Seyyathāpi, bhikkhave, tittakālābu visena saṃsaṭṭho. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. Tamenam evaṃ vadeyyum – ‘ambho purisa, ayaṃ tittakālābu visena saṃsaṭṭho, sace ākaṅkhasi piva [pipa (sī. pī.)]. Tassa te pivato [pipato (sī. pī.)] ceva nacchādessati vaṇṇenapi gandhenapi rasenapi, pivitvā [pītvā (sī.)] ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkha’nti. So taṃ appaṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivato ceva nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ.

**483.** “Seyyathāpi, bhikkhave, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno. So ca kho visena saṃsaṭṭho. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo. Tamenam evaṃ vadeyyum – ‘ambho purisa, ayaṃ āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno. So ca kho visena saṃsaṭṭho, sace ākaṅkhasi piva. Tassa te pivato [pivatopi (ka.)] kho chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkha’nti. So taṃ appaṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivato kho chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ.

**484.** “Seyyathāpi, bhikkhave, pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ. Atha puriso āgaccheyya paṇḍukarogī. Tamenam evaṃ vadeyyum – ‘ambho purisa, idaṃ pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ, sace ākaṅkhasi piva. Tassa te pivato kho nacchādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasī’ti. So taṃ paṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivato kho nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa. Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ.

**485.** “Seyyathāpi, bhikkhave, dadhi ca madhu ca sappi ca phāṇitaṇca ekajjhaṃ saṃsaṭṭhaṃ. Atha puriso āgaccheyya lohitaṇḍakhandiko. Tamenam evaṃ vadeyyum – ‘ambho purisa, idaṃ dadhiṃ ca madhuṃ ca sappiṃ ca phāṇitaṇca ekajjhaṃ saṃsaṭṭhaṃ, sace ākaṅkhasi piva. Tassa te pivato ceva chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasī’ti. So taṃ paṭisaṅkhāya piveyya, nappaṭinissajjeyya. Tassa taṃ pivato ceva chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa. Tathūpamāhaṃ,

bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ.

**486.** “Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abbhussakkamāno sabbaṃ ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocate ca; evameva kho, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ tadanñe puthusamaṇabrāhmaṇaparappavāde abhivihacca bhāsate ca tapate ca virocate cā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahādhammasamādānasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Vīmaṃsakasuttaṃ

**487.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosun. Bhagavā etadavoca – “vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānantena [ājānantena (pī. ka.), ajānantena kinti (?)] tathāgate samannesanā kātabbā ‘sammāsambuddho vā no vā’ iti viññāṇāyā”ti. “Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā bhagavaṃpaṭisaraṇā; sādhu vata, bhante, bhagavantamyeva paṭibhātu etassa bhāsitaṃ attho; bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hi, bhikkhave, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmī”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosun. Bhagavā etadavoca –

**488.** “Vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānantena dvīsu dhammesu tathāgato samannesitabbo cakkhusotaviññeyyesu dhammesu – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti? Tamenam samannesamāno evaṃ jānāti – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti, tato naṃ uttarim samannesati – ‘ye vītimissā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti? Tamenam samannesamāno evaṃ jānāti – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti, tato naṃ uttarim samannesati – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti? Tamenam samannesamāno evaṃ jānāti – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti te tathāgatassā’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti te tathāgatassā’ti, tato naṃ uttarim samannesati – ‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, udāhu ittarasamāpanno’ti? Tamenam samannesamāno evaṃ jānāti – ‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, nāyamāyasmā ittarasamāpanno’ti.

“Yato naṃ samannesamāno evaṃ jānāti – ‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, nāyamāyasmā ittarasamāpanno’ti, tato naṃ uttarim samannesati – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, saṃvijjantassa idhekacce ādīnavā’ti? Na tāva, bhikkhave, bhikkhuno idhekacce ādīnavā saṃvijjanti yāva na ñattajjhāpanno hoti yasappatto. Yato ca kho, bhikkhave, bhikkhu ñattajjhāpanno hoti yasappatto, athassa

idhekacce ādīnavā saṃvijjanti. Tamenam samannesamāno evaṃ jānāti – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādīnavā saṃvijjanti’<sup>ti</sup>.

“Yato nam samannesamāno evaṃ jānāti – ‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādīnavā saṃvijjanti’<sup>ti</sup>, tato nam uttarim samannesati – ‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’<sup>ti</sup>? Tamenam samannesamāno evaṃ jānāti – ‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’<sup>ti</sup>. Tañce, bhikkhave, bhikkhum pare evaṃ puccheyyū – ‘ke panāyasmato ākāra, ke anvayā, yenāyasmā evaṃ vadesi – abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato; vītarāgattā kāme na sevati khayā rāgassā’<sup>ti</sup>. Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘tathā hi pana ayamāyasmā saṅhe vā viharanto eko vā viharanto, ye ca tattha sugatā ye ca tattha duggatā, ye ca tattha gaṇamanusāsanti, ye ca idhekacce āmisesu saṃdissanti, ye ca idhekacce āmisena anupalittā, nāyamāyasmā tam tena avajānāti. Sammukhā kho pana metaṃ bhagavato sutam sammukhā paṭiggahitam – abhayūparato hamasmi, nāhamasmi bhayūparato, vītarāgattā kāme na sevāmi khayā rāgassā’<sup>ti</sup>.

**489.** “Tatra, bhikkhave, tathāgatova uttarim paṭipucchitabbo – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’<sup>ti</sup>? Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya – ‘ye saṃkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’<sup>ti</sup>.”

“Ye vītimissā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā<sup>ti</sup>? Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya – ‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’<sup>ti</sup>.

“Ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā<sup>ti</sup>? Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya – ‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti te tathāgatassa; etaṃ pathohamasmi, etaṃ gocaro [etapathohamasmi etapocaro (sī. syā. kaṃ. pī.)], no ca tena tammayo’<sup>ti</sup>.

“Evaṃvādiṃ kho, bhikkhave, satthāraṃ arahati sāvako upasaṅkamitum dhammassavanāya. Tassa satthā dhammam deseti uttaruttarim paṇītapāṇītam kaṇhasukkasappaṭibhāgaṃ. Yathā yathā kho, bhikkhave, bhikkhuno satthā dhammam deseti uttaruttarim paṇītapāṇītam kaṇhasukkasappaṭibhāgaṃ tathā tathā so tasmim dhamme abhiññāya idhekaccaṃ dhammam dhammesu niṭṭham gacchati, satthari pasīdati – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho’<sup>ti</sup>. Tañce, bhikkhave, bhikkhum pare evaṃ puccheyyū – ‘ke panāyasmato ākāra, ke anvayā, yenāyasmā evaṃ vadesi – sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho’<sup>ti</sup>? Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya – ‘idhāham, āvuso, yena bhagavā tenupasaṅkamim dhammassavanāya. Tassa me bhagavā dhammam deseti uttaruttarim paṇītapāṇītam kaṇhasukkasappaṭibhāgaṃ. Yathā yathā me, āvuso, bhagavā dhammam deseti uttaruttarim paṇītapāṇītam kaṇhasukkasappaṭibhāgaṃ tathā tathāham tasmim dhamme abhiññāya idhekaccaṃ dhammam dhammesu niṭṭhamagamaṃ, satthari pasīdim – sammāsambuddho bhagavā, svākkhāto bhagavatā, dhammo, suppaṭipanno saṅgho’<sup>ti</sup>.

**490.** “Yassa kassaci, bhikkhave, imehi ākārehi imehi padehi imehi byañjanehi tathāgate saddhā nivīṭṭhā hoti mūlajātā patitṭhitā, ayam vuccati, bhikkhave, ākāravatī saddhā dassanamūlikā, dalhā; asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasim. Evaṃ kho, bhikkhave, tathāgate dhammasamannesanā hoti. Evañca pana tathāgato dhammatāsusamanniṭṭho hoti”<sup>ti</sup>.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Vīmaṃsakasuttaṃ niṭṭhitam sattamaṃ.

## 8. Kosambiyasuttaṃ

**491.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā kosambiyam viharati ghoṣitārāme. Tena kho pana samayena kosambiyam bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti. Te na ceva aññamaññaṃ saññāpentī na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī, na ca nijjhattim upenti. Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca – “idha, bhante, kosambiyam bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti, te na ceva aññamaññaṃ saññāpentī, na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī, na ca nijjhattim upenti”ti.

Atha kho bhagavā aññataram bhikkhum āmantesi – “ehi tvam, bhikkhu, mama vacanena te bhikkhū āmantehi – ‘sattā vo āyasmante āmanteti’”ti. “Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “sattā āyasmante āmanteti”ti. “Evaṃāvuso”ti kho te bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca – “saccaṃ kira tumhe, bhikkhave, bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattim upetha”ti? “Evaṃ, bhante”. “Taṃ kiṃ maññatha, bhikkhave, yasmim tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, api nu tumhākaṃ tasmim samaye mettaṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvi ceva raho ca, mettaṃ vacīkammaṃ...pe... mettaṃ manokammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvi ceva raho cā”ti? “No hetam, bhante”. “Iti kira, bhikkhave, yasmim tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, neva tumhākaṃ tasmim samaye mettaṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvi ceva raho ca, na mettaṃ vacīkammaṃ...pe... na mettaṃ manokammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvi ceva raho ca. Atha kiñcarahi tumhe, moghapurisā, kiṃ jānantā kiṃ passantā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattim upetha? Tañhi tumhākaṃ, moghapurisā, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

**492.** Atha kho bhagavā bhikkhū āmantesi – “chayime, bhikkhave, dhammā sārāṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti. Katame cha? Idha, bhikkhave, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, bhikkhave, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Ime kho, bhikkhave, cha sāraṇīyā dhammā piyakaraṇā garukaraṇā saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti. Imesaṃ kho, bhikkhave, channaṃ sāraṇīyānaṃ dhammānaṃ etaṃ aggamaṃ etaṃ saṅgāhikaṃ [saṅgāhakaṃ (?)] etaṃ saṅghātanikaṃ – yadidaṃ yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya. Seyyathāpi, bhikkhave, kūṭāgārassa etaṃ aggamaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ kūṭaṃ; evameva kho, bhikkhave, imesaṃ channaṃ sāraṇīyānaṃ dhammānaṃ etaṃ aggamaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

**493.** “Kathaṇca, bhikkhave, yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaṇagato vā suññāgārāgato vā iti paṭisañcikkhati – ‘atthi nu kho me taṃ pariyaṭṭhānaṃ ajjhataṃ appahīnaṃ, yenāhaṃ pariyaṭṭhānena pariyaṭṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyya’nti? Sace, bhikkhave, bhikkhu kāmarāgapariyaṭṭhito hoti, pariyaṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu byāpādapariyaṭṭhito hoti, pariyaṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu thīnamiddhapariyaṭṭhito hoti, pariyaṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu uddhaccakukkuccapariyaṭṭhito hoti, pariyaṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu vicikicchāpariyaṭṭhito hoti, pariyaṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu idhalokacintāya pasuto hoti, pariyaṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu paralokacintāya pasuto hoti, pariyaṭṭhitacittova hoti. Sace, bhikkhave, bhikkhu bhaṇḍanaajāto kalahajāto vivādāpanno aññaamaññaṃ mukhasattīhi vitudanto viharati, pariyaṭṭhitacittova hoti. So evaṃ pajānāti – ‘natthi kho me taṃ pariyaṭṭhānaṃ ajjhataṃ appahīnaṃ, yenāhaṃ pariyaṭṭhānena pariyaṭṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyyaṃ. Suppaṇihitaṃ me mānaṃ saccānaṃ bodhāyā’ti. Idamassa paṭhamāṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**494.** “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘imaṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbuti’nti? So evaṃ pajānāti – ‘imaṃ kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbuti’nti. Idamassa dutiyaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**495.** “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathā rūpāyāhaṃ diṭṭhiyā samannāgato, atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti? So evaṃ pajānāti – ‘yathārūpāyāhaṃ diṭṭhiyā samannāgato, natthi ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti. Idamassa tatiyaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

**496.** “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato? Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa – ‘kiñcāpi tathārūpiṃ āpattiṃ āpajjati, yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ

khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti; desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjati’. Seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako hatthena vā pādena vā āṅgāram akkamitvā khippameva paṭisaṃharati; evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa – ‘kiñcāpi tathārūpim āpattim āpajjati yathārūpāya āpattiyā vuṭṭhānam paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti; desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjati’. So evaṃ pajānāti – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Idamassa catuttham ñāṇam adhigataṃ hoti ariyaṃ lokuttaram asādhāraṇam puthujjanehi.

**497.** “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato? Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa – ‘kiñcāpi yāni tāni sabrahmacārīnam uccāvacāni kiṃkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya’. Seyyathāpi, bhikkhave, gāvī taruṇavacchā thambañca ālumpati vacchakañca apacinati; evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa – ‘kiñcāpi yāni tāni sabrahmacārīnam uccāvacāni kiṃkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya’. So evaṃ pajānāti – ‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti. Idamassa pañcamaṃ ñāṇam adhigataṃ hoti ariyaṃ lokuttaram asādhāraṇam puthujjanehi.

**498.** “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Kathaṃrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato? Balatā esā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ tathāgatappavedite dhammavinaye desiyamāne atthimkatvā manasikavā sabbacetasaṃ [sabbacetaso (sī. syā. kaṃ. pī.), sabbam cetasaṃ (ka.)] samannāharitvā ohitasoto dhammaṃ suṇāti. So evaṃ pajānāti – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Idamassa chaṭṭham ñāṇam adhigataṃ hoti ariyaṃ lokuttaram asādhāraṇam puthujjanehi.

**499.** “Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Kathaṃrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato? Balatā esā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmojjaṃ. So evaṃ pajānāti – ‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti. Idamassa sattamaṃ ñāṇam adhigataṃ hoti ariyaṃ lokuttaram asādhāraṇam puthujjanehi.

**500.** “Evaṃ sattaṅgasamannāgatassa kho, bhikkhave, ariyasāvakassa dhammatā susamannitṭhā hoti sotāpatti phalasacchikiriyāya. Evaṃ sattaṅgasamannāgato kho, bhikkhave, ariyasāvako sotāpatti phalasamannāgato hoti”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kosambiyasuttaṃ nitṭhitaṃ atṭhamam.

## 9. Brahmanimantanikasuttaṃ

**501.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosun. Bhagavā etadavoca –

“Ekamidāhaṃ, bhikkhave, samayaṃ ukkaṭṭhāyaṃ viharāmi subhagavane sālarājamūle. Tena kho pana, bhikkhave, samayena bakassa brahmuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – ‘idaṃ niccaṃ, idaṃ dhuvāṃ, idaṃ sassataṃ, idaṃ kevalaṃ, idaṃ acavanadhammaṃ, idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati, ito ca panaññaṃ uttari nissaraṇaṃ natthī’ti. Atha khvāhaṃ, bhikkhave, bakassa brahmuno cetasā cetoparivitakkamaññāya – seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya, evameva – ukkaṭṭhāyaṃ subhagavane sālarājamūle antarahito tasmim brahmaloke pāturahosiṃ. Addasā kho maṃ, bhikkhave, bako brahmā dūratova āgacchantāṃ; disvāna maṃ etadavoca – ‘ehi kho, mārisa, svāgataṃ, mārisa! Cīrassaṃ kho, mārisa, imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Idaṃhi, mārisa, niccaṃ, idaṃ dhuvāṃ, idaṃ sassataṃ, idaṃ kevalaṃ, idaṃ acavanadhammaṃ, idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati. Ito ca panaññaṃ uttari nissaraṇaṃ natthī’”ti.

Evaṃ vutte, ahaṃ, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ – “avijjāgato vata, bho, bako brahmā; avijjāgato vata, bho, bako brahmā; yatra hi nāma aniccaṃyeva samānaṃ niccanti vakkhati, addhuvāṃyeva samānaṃ dhuvanti vakkhati, asassataṃyeva samānaṃ sassatanti vakkhati, akevalaṃyeva samānaṃ kevalanti vakkhati, cavanadhammaṃyeva samānaṃ acavanadhammanti vakkhati; yattha ca pana jāyati jīyati mīyati cavati upapajjati tañca vakkhati – ‘idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati’ti; santañca panaññaṃ uttari nissaraṇaṃ ‘natthaññaṃ uttari nissaraṇa’nti vakkhati”ti.

**502.** “Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ etadavoca – ‘bhikkhu, bhikkhu, metamāsado metamāsado, eso hi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā setṭho sajita [sajjitā (syā. kaṃ. ka.), sañjitā (sī. pī.)] vasī pitā bhūtabhabyānaṃ. Ahesuṃ kho ye, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmim pathavīgarahakā pathavījigucchakā, āpagarahakā āpajigucchakā, tejagarahakā tejajigucchakā, vāyagarahakā vāyajigucchakā, bhūtagarahakā bhūtajigucchakā, devagarahakā devajigucchakā, pajāpatigarahakā pajāpatijigucchakā, brahmagarahakā brahmajigucchakā – te kāyassa bhedaṃ pāṇupacchedā hīne kāye patitṭhitā ahesuṃ. Ye pana, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmim pathavīpasamsakā pathavābhinandino, āpapasamsakā āpābhinandino, tejapasamsakā tejābhinandino, vāyapasamsakā vāyābhinandino, bhūtapasamsakā bhūtābhinandino, devapasamsakā devābhinandino, pajāpatipasamsakā pajāpatābhinandino, brahmapasamsakā brahmābhinandino – te kāyassa bhedaṃ pāṇupacchedā paṇīte kāye patitṭhitā. Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi – ‘īṅha tvāṃ, mārisa, yadeva te brahmā āha tadeva tvāṃ karohi, mā tvāṃ brahmuno vacanaṃ upātivattittho’. Sace kho tvāṃ, bhikkhu, brahmuno vacanaṃ upātivattissasi, seyyathāpi nāma puriso sirim āgacchantim daṇḍena paṭippanāmeyya, seyyathāpi vā pana, bhikkhu, puriso narakappapāte papatanto hatthehi ca pādehi ca pathaviṃ virādheyya, evaṃ sampadamidaṃ, bhikkhu, tuyhaṃ bhavissati. ‘īṅhaṃ tvāṃ, mārisa, yadeva te brahmā āha tadeva tvāṃ karohi, mā tvāṃ brahmuno vacanaṃ upātivattittho. Nanu tvāṃ, bhikkhu, passasi brahmaparisaṃ sannipatita’nti? Iti kho maṃ, bhikkhave, māro pāpimā brahmaparisaṃ upanesi.

“Evaṃ vutte, ahaṃ, bhikkhave, māraṃ pāpimantaṃ etadavocaṃ – ‘jānāmi kho tāhaṃ, pāpima; mā tvāṃ maññittho – na maṃ jānāti’ti. Māro tvamasī, pāpima. Yo ceva, pāpima, brahmā, yā ca brahmaparisa, ye ca brahmapārisajjā, sabbeva tava hatthagatā sabbeva tava

vasaṃgatā. Tuyhañhi, pāpima, evaṃ hoti – ‘esopi me assa hatthagato, esopi me assa vasaṃgato’ti. Ahaṃ kho pana, pāpima, neva tava hatthagato neva tava vasaṃgato’ti.

**503.** “Evaṃ vutte, bhikkhave, bako brahmā maṃ etadavoca – ‘ahañhi, mārisa, niccamyeva samānaṃ niccanti vadāmi, dhuvamyeva samānaṃ dhuvanti vadāmi, sassatamyeva samānaṃ sassatanti vadāmi, kevalamyeva samānaṃ kevalanti vadāmi, acavanadhammamyeva samānaṃ acavanadhamma’nti vadāmi, yattha ca pana na jāyati na jīyati na mīyati na cavati na upapajjati tadevāhaṃ vadāmi – ‘idañhi na jāyati na jīyati na mīyati na cavati na upapajjati’ti. Asantañca panaññaṃ uttari nissaraṇaṃ ‘natthaññaṃ uttari nissaraṇa’nti vadāmi. Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ yāvatakaṃ tuyhaṃ kasiṇaṃ āyu tāvatakaṃ tesu tapokammameva ahosi. Te kho evaṃ jāneyyumu – ‘santañca panaññaṃ uttari nissaraṇaṃ atthaññaṃ uttari nissaraṇanti, asantaṃ vā aññaṃ uttari nissaraṇaṃ natthaññaṃ uttari nissaraṇa’nti. Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi – ‘na cevaññaṃ uttari nissaraṇaṃ dakkhissasi, yāvadeva ca pana kilamathassa vighātassa bhāgī bhavissasi. Sace kho tvam, bhikkhu, pathaviṃ ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo. Sace āpaṃ... tejaṃ... vāyaṃ... bhūte... deve... pajāpatim... brahmaṃ ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo’ti.

“Ahampi kho evaṃ, brahme, jānāmi – sace pathaviṃ ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo. ‘Sace āpaṃ... tejaṃ... vāyaṃ... bhūte... deve... pajāpatim... brahmaṃ ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo’ti api ca te ahaṃ, brahme, gatiñca pajānāmi, jutiñca pajānāmi – evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā’ti.

“Yathākathaṃ pana me tvam, mārisa, gatiñca pajānāsi, jutiñca pajānāsi – ‘evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā’ti?

“Yāvatā candimasūriyā, pariharanti disā bhanti virocana;

Tāva sahasadhā loko, ettha te vattate [vattatī (sī. syā. kaṃ. pī.)] vaso.

“Paroparañca [parovarañca (sī. pī.)] jānāsi, atho rāgavirāgiṇaṃ;

Itthabhāvaññathābhāvaṃ, sattānaṃ āgatiṃ gati’nti.

“Evaṃ kho te ahaṃ, brahme, gatiñca pajānāmi jutiñca pajānāmi – ‘evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā’ti.

**504.** “Atthi kho, brahme, añño kāyo, taṃ tvam na jānāsi na passasi; tamahaṃ jānāmi passāmi. Atthi kho, brahme, ābhassarā nāma kāyo yato tvam cuto idhūpappanno. Tassa te aticiranivāseṇa sā sati pamuṭṭhā, tena taṃ tvam na jānāsi na passasi; tamahaṃ jānāmi passāmi. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhiyyo. Atthi kho, brahme, subhakiṇho nāma kāyo, vehapphalo nāma kāyo, abhibhū nāma kāyo, taṃ tvam na jānāsi na passasi; tamahaṃ jānāmi passāmi. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhiyyo. Pathaviṃ kho ahaṃ, brahme, pathavito abhiññāya yāvatā pathaviyā pathavattena ananubhūtaṃ tadabhiññāya pathaviṃ nāpahosiṃ, pathaviyā nāpahosiṃ, pathavito nāpahosiṃ, pathaviṃ meti nāpahosiṃ, pathaviṃ nābhivadiṃ. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhiyyo. Āpaṃ kho ahaṃ, brahme...pe... tejaṃ kho ahaṃ, brahme...pe... vāyaṃ kho ahaṃ, brahme...pe... bhūte kho ahaṃ, brahme...pe... deve kho ahaṃ, brahme...pe... pajāpatim kho ahaṃ, brahme...pe... brahmaṃ kho ahaṃ, brahme...pe... ābhassare kho ahaṃ, brahme...pe... subhakiṇhe kho

ahaṃ, brahme... pe... vehapphale kho ahaṃ, brahme... pe... abhibbuṃ kho ahaṃ, brahme... pe... sabbaṃ kho ahaṃ, brahme, sabbato abhiññāya yāvatā sabbassa sabbattena ananubhūtaṃ tadabhiññāya sabbaṃ nāpahosiṃ sabbasmim nāpahosiṃ sabbato nāpahosiṃ sabbaṃ meti nāpahosiṃ, sabbaṃ nābhivadiṃ. Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ? Atha kho ahameva tayā bhiyyo”ti.

“Sace kho, mārisa, sabbassa sabbattena ananubhūtaṃ, tadabhiññāya mā heva te rittakameva ahosi, tucchakameva ahosi”ti.

“Viññānaṃ anidassanaṃ anantaṃ sabbato pabhaṃ’, taṃ pathaviyā pathavattena ananubhūtaṃ, āpassa āpattena ananubhūtaṃ, tejassa tejattena ananubhūtaṃ, vāyassa vāyattena ananubhūtaṃ, bhūtānaṃ bhūtattena ananubhūtaṃ, devānaṃ devattena ananubhūtaṃ, pajāpatissa pajāpatittena ananubhūtaṃ, brahmānaṃ brahmattena ananubhūtaṃ, ābhassarānaṃ ābhassarattena ananubhūtaṃ, subhakiṇhānaṃ subhakiṇhattena ananubhūtaṃ, vehapphalānaṃ vehapphalatte ananubhūtaṃ, abhibhussa abhibhuttena ananubhūtaṃ, sabbassa sabbattena ananubhūtaṃ”.

“Handa carahi [handā ca hi (sī. pī.)] te, mārisa, passa antaradhāyāmi”ti. ‘Handa carahi me tvaṃ, brahme, antaradhāyassu, sace visahasī’ti. Atha kho, bhikkhave, bako brahmā ‘antaradhāyissāmi samaṇassa gotamassa, antaradhāyissāmi samaṇassa gotamassā’ti nevassu me sakkoti antaradhāyituṃ.

“Evaṃ vutte, ahaṃ, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ – ‘handā carahi te brahme antaradhāyāmi’ti. ‘Handa carahi me tvaṃ, mārisa, antaradhāyassu sace visahasī’ti. Atha kho ahaṃ, bhikkhave, tathārūpaṃ iddhābhisaṅkhāraṃ abhisāṅkhāsīm – ‘ettāvatā brahmā ca brahmapārisā ca brahmapārisajjā ca saddaṇca me sossanti [saddameva suyanti (ka.)], na ca maṃ dakkhantī’ti. Antarahito imaṃ gāthaṃ abhāsīm –

“Bhavevāhaṃ bhayaṃ disvā, bhavaṇca vibhavesinaṃ;

Bhavaṃ nābhivadiṃ kiñci, nandiṇca na upādiyi”nti.

“Atha kho, bhikkhave, brahmā ca brahmapārisā ca brahmapārisajjā ca acchariyabbhutatājjatā ahesuṃ – ‘acchariyaṃ vata bho, abbhutaṃ vata bho! Samaṇassa gotamassa mahiddhikātaṃ mahānubhāvātā, na ca vata no ito pubbe diṭṭho vā, suto vā, añño samaṇo vā brāhmaṇo vā evaṃ mahiddhiko evaṃ mahānubhāvo yathāyaṃ samaṇo gotamo sakyaputto sakyakulā pabbajito. Bhavarāmāya vata, bho, pajāya bhavaratāya bhavasammuditāya samūlaṃ bhavaṃ udabbahī’ti.

**505.** “Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ etadavoca – ‘sace kho tvaṃ, mārisa, evaṃ pajānāsi, sace tvaṃ evaṃ anubuddho, mā sāvake upanesi, mā pabbajite; mā sāvakānaṃ dhammaṃ desesi, mā pabbajitānaṃ; mā sāvakesu gedhimakāsi, mā pabbajitesu. Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmim arahanto sammāsambuddhā paṭijānamānā. Te sāvake upanesuṃ pabbajite, sāvakānaṃ dhammaṃ desesuṃ pabbajitānaṃ, sāvakesu gedhimakāsu pabbajitesu, te sāvake upanetvā pabbajite, sāvakānaṃ dhammaṃ desetvā pabbajitānaṃ, sāvakesu gedhitacittā pabbajitesu, kāyassa bhedaṃ pāṇupacchedā hīne kāye paṭiṭṭhitā. Ahesuṃ ye pana, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmim arahanto sammāsambuddhā paṭijānamānā. Te na sāvake upanesuṃ na pabbajite, na sāvakānaṃ dhammaṃ desesuṃ na pabbajitānaṃ, na sāvakesu gedhimakāsu na pabbajitesu, te na sāvake upanetvā na pabbajite, na sāvakānaṃ dhammaṃ desetvā na pabbajitānaṃ, na sāvakesu gedhitacittā na pabbajitesu, kāyassa bhedaṃ pāṇupacchedā paṇite kāye paṭiṭṭhitā. Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi – iṅgha tvaṃ, mārisa, appossukko diṭṭhadhammasukhavihāraṃ anuyutto viharassu, anakkhātaṃ kusalañhi, mārisa, mā paraṃ ovaḍāhi”ti.

“Evaṃ vutte, ahaṃ, bhikkhave, māraṃ pāpimantaṃ etadavocaṃ – ‘jānāmi kho tāhaṃ, pāpima, mā tvam maññittho – na maṃ jānātī’ti. Māro tvamasī, pāpima. Na maṃ tvam, pāpima, hitānukampī evaṃ vadesi; ahitānukampī maṃ tvam, pāpima, evaṃ vadesi. Tuyhañhi, pāpima, evaṃ hoti – ‘yesaṃ samaṇo gotamo dhammaṃ desessati, te me visayaṃ upātivattissanti’ti. Asammāsambuddhāva pana te, pāpima, samānā sammāsambuddhāhāti paṭijāṇiṃsu. Ahaṃ kho pana, pāpima, sammāsambuddhova samāno sammāsambuddhomhīti paṭijānāmi. Desentopi hi, pāpima, tathāgato sāvakaṇaṃ dhammaṃ tādisoṃv adesentopi hi, pāpima, tathāgato sāvakaṇaṃ dhammaṃ tādisoṃv. Upanentopi hi, pāpima, tathāgato sāvake tādisoṃv, anupanentopi hi, pāpima, tathāgato sāvake tādisoṃv. Taṃ kissa hetu? Tathāgatassa, pāpima, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatimaṃ jātijarāmarāṇiyā – te pahīnā ucchinnaṃmūlā tālāvatthukatā anabhāvaṃkatā āyatimaṃ anuppādadhammā. Seyyathāpi, pāpima, tālo matthakacchinno abhabbo puna virūhiyā; evameva kho, pāpima, tathāgatassa ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatimaṃ jātijarāmarāṇiyā – te pahīnā ucchinnaṃmūlā tālāvatthukatā anabhāvaṃkatā āyatimaṃ anuppādadhammāti.

“Iti hidaṃ mārassa ca anālapanaṭāya brahmuno ca abhinimantanatāya, tasmā imassa veyyākaraṇassa brahmanimantanikaṃteva adhivacana”nti.

Brahmanimantanikasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Māratajjanīyasuttaṃ

**506.** Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā mahāmoggallāno bhaggesu viharati susumāragire bhesakaḷāvane migadāye. Tena kho pana samayena āyasmā mahāmoggallāno abbhokāse caṅkamati. Tena kho pana samayena māro pāpimā āyasmato mahāmoggallānassa kucchigato hoti koṭṭhamaṇupaviṭṭho. Atha kho āyasmato mahāmoggallānassa etadahosi – “kiṃ nu kho me kucchi garugaro viya [garu garu viya (sī. pī. tīkāyaṃ pāṭhantaraṃ)]? Māsācittaṃ maññe”ti. Atha kho āyasmā mahāmoggallāno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. Nisajja kho āyasmā mahāmoggallāno paccattaṃ yoniso manasākāsi. Addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ kucchigataṃ koṭṭhamaṇupaviṭṭhaṃ. Disvāna māraṃ pāpimantaṃ etadavoca – “nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyā”ti. Atha kho mārassa pāpimato etadahosi – “ajānameva kho maṃ ayaṃ samaṇo apassaṃ evamāha – ‘nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyā’ti. Yopissa so satthā sopi maṃ neva khippaṃ jāneyya, kuto pana [kuto ca pana (syā.)] maṃ ayaṃ sāvako jānissati”ti? Atha kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ etadavoca – “evampi kho tāhaṃ, pāpima, jānāmi, mā tvam maññittho – ‘na maṃ jānātī’ti. Māro tvamasī, pāpima; tuyhañhi, pāpima, evaṃ hoti – ‘ajānameva kho maṃ ayaṃ samaṇo apassaṃ evamāha – nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyāti. Yopissa so satthā sopi maṃ neva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissati”ti?

Atha kho mārassa pāpimato etadahosi – “jāname kho maṃ ayaṃ samaṇo passaṃ evamāha – ‘nikkhama, pāpima; nikkhama, pāpima! Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ. Mā te ahosi dīgharattaṃ ahitāya dukkhāyā”ti. Atha kho māro pāpimā āyasmato mahāmoggallānassa mukhato uggantvā paccaggaḷe aṭṭhāsi.

**507.** Addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ paccaggaḷe ṭhitaṃ; disvāna māraṃ pāpimantaṃ etadavoca – ‘etthāpi kho tāhaṃ, pāpima, passaṃ; mā tvam maññittho “na maṃ passati”ti. Eso tvam, pāpima, paccaggaḷe ṭhito. Bhūtapubbāhaṃ, pāpima, dūsī nāma māro ahosiṃ, tassa me kālī nāma bhaginī. Tassā tvam putto. So me tvam

bhāgineyyo ahosi. Tena kho pana, pāpima, samayena kakusandho bhagavā araham sammāsambuddho loke uppanno hoti. Kakusandhassa kho pana, pāpima, bhagavato arahato sammāsambuddhassa vidhurasañjīvaṃ nāma sāvakayugaṃ ahosi aggamaṃ bhaddayugaṃ. Yāvata kho pana, pāpima, kakusandhassa bhagavato arahato sammāsambuddhassa sāvaka. Tesu na ca koci āyasmatā vidhurena samasamo hoti yadidaṃ dhammadesanāya. Iminā kho evaṃ [etam (sī. syā. pī.)], pāpima, pariyāyena āyasmato vidhurassa vidhuroteva [vidhurassa vidhuo vidhuroteva (sī. syā. kam. pī.)] samañña udupādi.

“Āyasmā pana, pāpima, sañjīvo araññagatopi rukkhamaṃlagatopi suññāgāragatopi appakasireneva saññāvedayitanirodham samāpajjati. Bhūtapubbaṃ, pāpima, āyasmā sañjīvo aññatarasmim rukkhamaṃle saññāvedayitanirodham samāpanno nisinno hoti. Addasaṃsu kho, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ aññatarasmim rukkhamaṃle saññāvedayitanirodham samāpannaṃ nisinnaṃ; disvāna tesaṃ etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Ayaṃ samaṇo nisinnakova kālaṅkato! Handa naṃ dahāmā’ti. Atha kho te, pāpima, gopālakā pasupālakā kassakā pathāvino tiṇaṅca kaṭṭhaṅca gomayaṅca saṃkaḍḍhitvā āyasmato sañjīvassa kāye upacinitvā aggim datvā pakkamimsu. Atha kho, pāpima, āyasmā sañjīvo tassā rattiya accayena tāya samāpattiya vutṭhahitvā cīvarāni papphotetvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ piṇḍāya pāvisi. Addasaṃsu kho te, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ piṇḍāya carantaṃ; disvāna nesaṃ etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Ayaṃ samaṇo nisinnakova kālaṅkato, svāyaṃ paṭisañjīvito’ti. Iminā kho evaṃ, pāpima, pariyāyena āyasmato sañjīvassa sañjīvoteva [sañjīvo sañjīvoteva (sī. syā. kam. pī.)] samañña udupādi.

**508.** “Atha kho, pāpima, dūsissa māraṃsa etadahosi – ‘imesaṃ kho ahaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ neva jānāmi āgatiṃ vā gatiṃ vā. Yaṃnūnāhaṃ brāhmaṇagahapatike anvāvisēyyaṃ – etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha. Appeva nāma tumhehi akkosiyamānānaṃ paribhāsīyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāra’nti. Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi – ‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha. Appeva nāma tumhehi akkosiyamānānaṃ paribhāsīyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāra’nti.

“Atha kho te, pāpima, brāhmaṇagahapatikā anvāvisiṭṭhā dūsina mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāsanti rosetti vihesenti – ‘ime pana muṇḍakā samaṇakā ibbhā kiṇhā [kaṇhā (syā. kam. ka.)] bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma ulūko rukkhasākhāyaṃ mūsikaṃ maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma bilāro sandhisamalasaṅkaṭṭhāre mūsikaṃ maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathāpi nāma gadrabho vahacchinno sandhisamalasaṅkaṭṭhāre jhāyati pajjhāyati nijjhāyati apajjhāyati; evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti”ti.

“Ye kho pana, pāpima, tena samayena manussā kālaṅkaronti yebhuyyena kāyassa bhedaṁ paramaṁ maraṇaṁ apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.

**509.** “Atha kho, pāpima, kakusandho bhagavā araham sammāsambuddho bhikkhū āmantesi – ‘anvāvitṭhā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena – etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, appeva nāma tumhehi akkosiyamānānaṁ paribhāsiyamānānaṁ rosiyamānānaṁ vihesiyamānānaṁ siyā cittassa aññathattaṁ, yathā taṁ dūsī māro labhetha otāra’nti. Etha, tumhe, bhikkhave, mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantāṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharatha. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantāṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharatha’ti.

“Atha kho te, pāpima, bhikkhū kakusandhena bhagavatā arahatā sammāsambuddhena evaṁ ovadiyamānā evaṁ anusāsiyamānā araññagatāpi rukkhāmūlagatāpi suññāgāragatāpi mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharimṣu, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantāṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimṣu. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharimṣu, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantāṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimṣu.

**510.** “Atha kho, pāpima, dūsissa māraṇa etadahosi – ‘evampi kho aham karonto imesaṁ bhikkhūnaṁ sīlavantānaṁ kalyāṇadhammānaṁ neva jānāmi āgatiṁ vā gatiṁ vā, yaṁnūnāhaṁ brāhmaṇagahapatike anvāvisēyyaṁ – etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṁ karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānaṁ garukariyamānānaṁ māniyamānānaṁ pūjiamānānaṁ siyā cittassa aññathattaṁ, yathā taṁ dūsī māro labhetha otāra’nti. Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi – ‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṁ karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānaṁ garukariyamānānaṁ māniyamānānaṁ pūjiamānānaṁ siyā cittassa aññathattaṁ, yathā taṁ dūsī māro labhetha otāra’nti. Atha kho te, pāpima, brāhmaṇagahapatikā anvāvitṭhā dūsinā mārena bhikkhū sīlavante kalyāṇadhamme sakkaronti garuṁ karonti mānenti pūjenti.

“Ye kho pana, pāpima, tena samayena manussā kālaṅkaronti yebhuyyena kāyassa bhedaṁ paramaṁ maraṇaṁ sugatiṁ saggaṁ lokaṁ upapajjanti.

**511.** “Atha kho, pāpima, kakusandho bhagavā araham sammāsambuddho bhikkhū āmantesi – ‘anvāvitṭhā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena – etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṁ karotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānaṁ garukariyamānānaṁ māniyamānānaṁ pūjiamānānaṁ siyā cittassa aññathattaṁ, yathā taṁ dūsī māro labhetha otāraṁti. Etha, tumhe, bhikkhave, asubhānupassino kāye viharatha, āhāre paṭikūlasaññino, sabbaloke anabhiratasaññino [anabhiratasaññino (sī. syā. kam. pī.)], sabbasaṅkhāresu aniccānupassino’ti.

“Atha kho te, pāpima, bhikkhū kakuśandhena bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatāpi rukkhamaḷagatāpi suṇṇāgāragatāpi asubhānupassino kāye vihariṃsu, āhāre paṭikūlasaṇṇino, sabbaloke anabhiratisaṇṇino, sabbasaṅkhāresu aniccānupassino.

**512.** “Atha kho, pāpima, kakuśandho bhagavā arahamaṃ sammāsambuddho pubbaṇhasamayamaṃ nivāsetvā pattaṭṭhāramādaya āyasmatā vidhurena pacchāsamaṇena gāmaṃ piṇḍāya pāvisi. Atha kho, pāpima, dūsī māro aṇṇataraṃ kumārakaṃ [kumāraṃ (sī. pī.)] anvāvisitvā sakkhamaṃ gahetvā āyasmato vidhurassa sīse pahāramadāsi; sīsaṃ vobhindi [sīsaṃ te bhindissāmīti (ka.)]. Atha kho, pāpima, āyasmaṃ vidhuro bhinnena sīsena lohiteṇa gaḷanteṇa kakuśandhamāyeva bhagavantaṃ arahantaṃ sammāsambuddhaṃ piṭṭhito piṭṭhito anubandhi. Atha kho, pāpima, kakuśandho bhagavā arahamaṃ sammāsambuddho nāgāpalokitaṃ apalokesi – ‘na vāyamaṃ dūsī māro mattamaṇṇāsī’ti. Sahāpalokaṇāya ca pana, pāpima, dūsī māro tamhā ca tṭhānā cavi mahānirayaṇca upapajji.

“Tassa kho pana, pāpima, mahānirayassa tayo nāmadheyyā honti – chaphassāyataniko itipi, saṅkusamāhato itipi, paccattavedaniyo itipi. Atha kho maṃ, pāpima, nirayapālā upasaṅkamitvā etadavocaṃ – yadā kho te [yato te (ka.)], mārisa, saṅkunā saṅku hadaye samāgaccheyya. Atha naṃ tvaṃ jāneyyāsi – ‘vassasahassaṃ me niraye paccamānassā’ti. So kho ahaṃ, pāpima, bahūni vassāni bahūni vassasatāni bahūni vassasahassāni tasmiṃ mahāniraye apaccim. Dasavassasahassāni tasseeva mahānirayassa ussade apaccim vuṭṭhānimaṃ nāma vedanaṃ vediyamāno. Tassa mayhaṃ, pāpima, evarūpo kāyo hoti, seyyathāpi manussassa. Evarūpaṃ sīsaṃ hoti, seyyathāpi macchassa.

**513.**

“Kīdiso nirayo āsi, yattha dūsī apaccatha;

Vidhuraṃ sāvakaṃsajja, kakuśandhaṇca brāhmaṇaṃ.

“Sataṃ āsi ayosaṅkū, sabbe paccattavedanā;

Īdiso nirayo āsi, yattha dūsī apaccatha;

Vidhuraṃ sāvakaṃsajja, kakuśandhaṇca brāhmaṇaṃ.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Majjhe sarassa tiṭṭhanti, vimānā kappatṭhāyino;

Veluriyavaṇṇā rucirā, accimanto pabhassarā;

Accharā tattha naccanti, puthu nānattavaṇṇiyo.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo ve buddhena codito, bhikkhu saṅghassa pekkhato;

Migāramātupāsādaṃ, pādaṅguṭṭhena kampayī.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;

Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.

“Yo vejayantaṃ pāsādaṃ, pādaṅguṭṭhena kampayī;

Iddhibalenupatthaddho, saṃvejesi ca devatā.

“Yo etamabhijānāti, bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.  
“Yo vejayantapāsāde, sakkaṃ so paripucchati;  
Api vāsava jānāsi, taṇhākkhayavimuttiyo;  
Tassa sakko viyākāsi, pañhaṃ puṭṭho yathātathaṃ.  
“Yo etamabhijānāti, bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.  
“Yo brahmaṃ paripucchati, sudhammāyābhito sabhaṃ;  
Ajjāpi tyāvuso diṭṭhi, yā te diṭṭhi pure ahu;  
Passasi vītivattantaṃ, brahmaloke pabhassaraṃ.  
“Tassa brahmā viyākāsi, anupubbaṃ yathātathaṃ;  
Na me mārisa sā diṭṭhi, yā me diṭṭhi pure ahu.  
“Passāmi vītivattantaṃ, brahmaloke pabhassaraṃ;  
Sohaṃ ajja kathaṃ vajjaṃ, ahaṃ niccomhi sassato.  
“Yo etamabhijānāti, bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.  
“Yo mahāmeruno kūṭaṃ, vimokkhena aphassayi;  
Vanaṃ pubbavidehānaṃ, ye ca bhūmisayā narā.  
“Yo etamabhijānāti, bhikkhu buddhassa sāvako;  
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.  
“Na ve aggi cetayati [veṭṭhayati (sī.)], ‘ahaṃ bālaṃ ḍaḥāmī’ti;  
Bālo ca jalitaṃ aggiṃ, āsajja naṃ sa ḍayhati.  
“Evameva tuvaṃ māra, āsajja naṃ tathāgataṃ;  
Sayamaṃ ḍahissasi attānaṃ, bālo aggiṃva saṃphusaṃ.  
“Apuññaṃ pasavī māro, āsajja naṃ tathāgataṃ;  
Kinna maññasi pāpima, na me pāpaṃ vipaccati.  
“Karoto cīyati pāpaṃ, cirarattāya antaka;  
Māra nibbinda buddhamhā, āsaṃ mākāsi bhikkhusu.  
“Iti māraṃ atajjesi, bhikkhu bhesakaḷāvane;  
Tato so dummano yakkho, natatthevantaradhāyathā”ti.

Māratajjanīyasuttaṃ niṭṭhitaṃ dasamaṃ.

Cūḷayamakavaggo niṭṭhito pañcamaṃ.

Tassuddānaṃ –

Sāleyya verañjaduve ca tuṭṭhi, cūḷamahādhammasamādānañca;  
Vīmaṃsakā kosambi ca brāhmaṇo, dūsī ca māro dasamo ca vaggo.

Sāleyyavaggo niṭṭhito pañcamo.

Idaṃ vaggānamuddānaṃ –

Mūlapariyāyo ceva, sīhanādo ca uttamo;

Kakaco ceva gosinṇo, sāleyyo ca ime pañca.

Mūlapaṇṇāsakaṃ samattaṃ.