

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

**MAJJHIMANIKĀYA
MAJJHIMAPAÑÑĀSA-PĀḶI
(Tập 2)**

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Namo tassa bhagavato arahato sammāsambuddhassa

Majjhimanikāye Majjhimaṇṇāsapāḷi

1. Gahapativaggo

1. Kandarakasuttaṃ

1. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharāṇiyā tīre mahatā bhikkhusaṅghena saddhiṃ. Atha kho pesso [peyo (ka.)] ca hatthārohaputto kandarako ca paribbājako yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā pesso hatthārohaputto bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Kandarako pana paribbājako bhagavatā saddhiṃ sammodi. Sammodaniyaṃ kathaṃ saraṇiyaṃ [sārāṇiyaṃ (sī. syā. kaṃ pī.)] vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ t̥hito kho kandarako paribbājako tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhagavantaṃ etadavoca – “acchariyaṃ, bho gotama, abbhutaṃ, bho gotama, yāvañcidaṃ bhotā gotamena sammā bhikkhusaṅgho paṭipādito! Yepi te, bho gotama, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādesuṃ – seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṅgho paṭipādito. Yepi te, bho gotama, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādessanti – seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṅgho paṭipādito”ti.

2. “Evametaṃ, kandaraka, evametaṃ, kandaraka. Yepi te, kandaraka, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādesuṃ – seyyathāpi etarahi mayā sammā bhikkhusaṅgho paṭipādito. Yepi te, kandaraka, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādessanti – seyyathāpi etarahi mayā sammā bhikkhusaṅgho paṭipādito.

“Santi hi, kandaraka, bhikkhū imasmim bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇiyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā. Santi hi, kandaraka, bhikkhū imasmim bhikkhusaṅghe sekkhā santatasīlā santatavuttino nipakā nipakavuttino; te catūsu [nipakavuttino catūsu (sī.)] satipaṭṭhānesu suppatitṭhitacittā [supatṭhitacittā (sī. pī. ka.)] viharanti. Katamesu catūsu? Idha, kandaraka, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassa”nti.

3. Evaṃ vutte, pesso hatthārohaputto bhagavantaṃ etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva supaññattā cime, bhante, bhagavatā cattāro satipaṭṭhānā sattānaṃ visuddhiyā sokaparidevānaṃ [sokapariddavānaṃ (sī. pī.)] samatikkamāya dukkhadomanassaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya. Mayampi hi, bhante, gihī odātavasanā kālena kālaṃ imesu catūsu satipaṭṭhānesu suppatitṭhitacittā viharāma. Idha mayaṃ, bhante, kāye kāyānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ; citte cittānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassino viharāma ātāpino sampajānā satimanto,

vineyya loke abhijjhādomanassam. Acchariyam, bhante, abbhutam, bhante! Yāvañcidam, bhante, bhagavā evam manussagahane evam manussakasaṭe evam manussasāṭheyye vattamāne sattānam hitāhitam jānāti. Gahanañhetam, bhante, yadidam manussā; uttānakañhetam, bhante, yadidam pasavo. Ahañhi, bhante, pahomi hatthidammaṃ sāretum. Yāvatakena antarena campam gatāgataṃ karissati sabbāni tāni sāṭheyeyāni kūṭeyeyāni vañkeyyāni jimheyeyāni pātukarissati. Amhākam pana, bhante, dāsāti vā pessāti vā kammakarāti vā aññathāva kāyena samudācaranti aññathāva vācāya aññathāva nesam cittam hoti. Acchariyam, bhante, abbhutam, bhante! Yāvañcidam, bhante, bhagavā evam manussagahane evam manussakasaṭe evam manussasāṭheyye vattamāne sattānam hitāhitam jānāti. Gahanañhetam, bhante, yadidam manussā; uttānakañhetam, bhante, yadidam pasavo’’ti.

4. “Evametam, pessa, evametam, pessa. Gahanañhetam, pessa, yadidam manussā; uttānakañhetam, pessa, yadidam pasavo. Cattārome, pessa, puggalā santo samvijjamānā lokasmim. Katame cattāro? Idha, pessa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto; idha pana, pessa, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto; idha pana, pessa, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto; idha pana, pessa, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto [sītībhūto (sī. pī. ka.)] sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Imesam, pessa, catunnam puggalanam katamo te puggalo cittam ārādhētī’’ti?

“Yvāyam, bhante, puggalo attantapo attaparitāpanānuyogamanuyutto, ayam me puggalo cittam nārādhētī. Yopāyam, bhante, puggalo parantapo paraparitāpanānuyogamanuyutto, ayampi me puggalo cittam nārādhētī. Yopāyam, bhante, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto, ayampi me puggalo cittam nārādhētī. Yo ca kho ayam, bhante, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati – ayameva [ayam (sī. syā. kam. pī.)] me puggalo cittam ārādhētī’’ti.

5. “Kasmā pana te, pessa, ime tayo puggalā cittam nārādhētī’’ti? “Yvāyam, bhante, puggalo attantapo attaparitāpanānuyogamanuyutto so attānam sukhakāmaṃ dukkhapaṭikkūlam ātāpeti paritāpeti – iminā me ayam puggalo cittam nārādhētī. Yopāyam, bhante, puggalo parantapo paraparitāpanānuyogamanuyutto so param sukhakāmaṃ dukkhapaṭikkūlam ātāpeti paritāpeti – iminā me ayam puggalo cittam nārādhētī. Yopāyam, bhante, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlam [sukhakāme dukkhapaṭikkūle (sī. pī.)] ātāpeti paritāpeti – iminā me ayam puggalo cittam nārādhētī. Yo ca kho ayam, bhante, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā [viharati. iminā (sī. syā. kam. pī.)] viharati; so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlam neva ātāpeti na paritāpeti – iminā [viharati. iminā (sī. syā. kam. pī.)] me ayam puggalo cittam ārādhētī. Handa, ca dāni mayam, bhante, gacchāma; bahukiccā mayam bahukaraṇīyā’’ti. “Yassadāni tvam, pessa, kālam maññasī’’ti. Atha kho pesso hatthārohaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

6. Atha kho bhagavā acirapakkante pesse hatthārohaputte bhikkhū āmantesi – “paṇḍito, bhikkhave, pesso hatthārohaputto; mahāpañño, bhikkhave, pesso hatthārohaputto. Sace, bhikkhave, pesso hatthārohaputto muhuttaṃ nisīdeyya yāvassāhaṃ ime cattāro puggale vitthārena vibhajissāmi [vibhajāmi (sī. pī.)], mahatā atthena saṃyutto abhāvissa. Api ca, bhikkhave, ettāvataṃpi pesso hatthārohaputto mahatā atthena saṃyutto”ti. “Etassa, bhagavā, kālo, etassa, sugata, kālo, yaṃ bhagavā ime cattāro puggale vitthārena vibhajeyya. Bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

7. “Katamo ca, bhikkhave, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo acelako hoti muttācāro hatthāpalekhano [hatthāvalekhano (syā. kaṃ.)] naehibhaddantiko natiṭṭhabhaddantiko [naehibhaddantiko, natiṭṭhabhaddantiko (sī. syā. kaṃ. pī.)]; nābhihaṭaṃ na uddissakataṃ na nimantanaṃ sādiyati; so na kumbhimukhā paṭiggaṇhāti na kaḷopimukhā [khaḷopimukho (sī.)] paṭiggaṇhāti na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ na dvinnam bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittīsu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārīnī; na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko...pe... sattāgāriko vā hoti sattālopiko; ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti...pe... sattahipi dattīhi yāpeti; ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti...pe... sattāhikampi āhāraṃ āhāreti – iti evarūpaṃ aḍḍhamāsikaṃ pariyāyabhaddantiko attaparitāpanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmābhakkho 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, ajinānīpi dhāreti, ajinakkhipānīpi dhāreti, kusacīrānīpi dhāreti, vākacīrānīpi dhāreti, phalakacīrānīpi dhāreti, kesakambalānīpi dhāreti, vāḷakambalānīpi dhāreti, ulūkapakkhānīpi dhāreti; kesamassulocakopi hoti, kesamassulocānānuyogamanuyutto, ubbhaṭṭhakopi hoti āsanapaṭikkhito, ukkuṭīkopi hoti ukkuṭīkappadhānānuyogamanuyutto, kaṇṭakāpassayīkopi hoti kaṇṭakāpassaye seyyaṃ kappeti [passama. ni. 1.155 mahāsīhanādasutte]; sāyatatiyānīpi udakorohanānuyogamanuyutto viharati – iti evarūpaṃ anekavihitāṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati, bhikkhave, puggalo attantapo attaparitāpanānuyogamanuyutto.

8. “Katamo ca, bhikkhave, puggalo parantapo paraparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko ye vā panaññepi keci kurūrakammantā. Ayaṃ vuccati, bhikkhave, puggalo parantapo paraparitāpanānuyogamanuyutto.

9. “Katamo ca, bhikkhave, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo rājā vā hoti khattiyō muddhāvasitto brāhmaṇo vā mahāsālo. So puratthimena nagarassa navaṃ santhāgāraṃ [sandhāgāraṃ (ṭīkā)] kārapetvā kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abbhañjivā magavisāṇena piṭṭhiṃ kaṇḍuvamāno navaṃ santhāgāraṃ pavasati saddhiṃ mahesiyā brāhmaṇena ca purohitena. So tattha anantarahitāya bhūmiyā haritupalittāya seyyaṃ kappeti. Ekissāya gāvīyā sarūpavacchāya yaṃ ekasmiṃ thāne khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmiṃ thāne khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thāne khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmiṃ thāne khīraṃ hoti tena aggim juhati, avasesena vacchako yāpeti. So evamāha – ‘ettakā usabhā haññantu yaññatthāya, ettakā vaccharā haññantu yaññatthāya, ettakā vaccharīyo haññantu

yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, (ettakā assā haññantu yaññatthāya) [() natthi sī. pī. potthakesu], ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihissatthāyā'ti [parihim satthāya (ka.)]. Yepissa te honti dāsāti vā pessāti vā kammakarāti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati, bhikkhave, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

10. “Katamo ca, bhikkhave, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati? Idha, bhikkhave, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyośanakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Tam dhammam suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto. So tam dhammam sutvā tathāgate saddham paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitam brahmacariyam caritum. Yamnūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyya’nti. So aparena samayena appam vā bhogakkhandham pahāya, mahantaṃ vā bhogakkhandham pahāya, appam vā nātiparivaṭṭam pahāya, mahantaṃ vā nātiparivaṭṭam pahāya, kesamassum ohāretvā, kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

11. “So evam pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātam pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati. Abrahmacariyam pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisunaṃ vācam 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 vācam bhāsītā hoti. Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācam bhāsītā hoti. Samhappalāpaṃ pahāya samhappalāpā paṭivirato hoti kālavadī bhūtavadī atthavadī dhammavadī vinayavadī, nidhānavatiṃ vācam bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitam. So bījagāmaḥbhūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato virato vikālabhojanā; naccagītavāditavisūkadassanā paṭivirato hoti; mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti; uccāsayanamahāsayanā paṭivirato hoti; jātarūparajatapaṭiggahaṇā paṭivirato hoti; āmakadhaññapaṭiggahaṇā paṭivirato hoti; āmakamaṃsapaṭiggahaṇā paṭivirato hoti; itthikumārikapaṭiggahaṇā paṭivirato hoti; dāsīdāsapaṭiggahaṇā paṭivirato hoti; ajeḷakapaṭiggahaṇā paṭivirato hoti; kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti; hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti; khettavattupaṭiggahaṇā paṭivirato hoti; dūteyyapahiṇagamanānuyogā paṭivirato hoti; kayavikkayā paṭivirato hoti; tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti; ukkoṭanavañcananikatisāciyogā [sāvīyogā (syā. kam. ka.) sāci kuṭilapariyāyo] paṭivirato hoti; chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti [passa ma. ni. 1.293 cūḷahatthipadopame].

“So santuttho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti; evameva bhikkhu santuttho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

12. “So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā 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 abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

13. “So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santutthiyā samannāgato,) [passa ma. ni. 1.296 cūḷahatthipadopame] iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāññena samannāgato vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapāṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti, byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapañabhūtāhitānukampī, 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.

“So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavīhārī’ ti tatiyaṃ jhānaṃ upasampajja viharati; sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

14. “So evaṃ samāhite citte parisuddhe pariyaḍāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro

evaṃsukhadukkhappaṭisaṃvedī evaṃāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

15. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāyā cittaṃ abhininnāmeti. So 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 micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nīrayaṃ upapannaṃ; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapannaṃ’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

16. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāyā 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, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñānaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ayaṃ vuccati, bhikkhave, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto. So attantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukappaṭisaṃvedī brahmabhūtena attanā viharatī’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kandarakasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Aṭṭhakanāgarasuttaṃ

17. Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā ānando vesāliyaṃ viharati beluvagāmake [veluvagāmake (syā. kam. ka.)]. Tena kho pana samayena dasamo gahapati aṭṭhakanāgaro pāṭaliputtaṃ anupatto hoti kenacideva karaṇīyena. Atha kho dasamo gahapati aṭṭhakanāgaro yena kukkuṭārāmo yena aññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro taṃ bhikkhuṃ etadavoca – “kahaṃ nu kho, bhante, āyasmā ānando etarahi viharati? Dassanakāmā hi mayaṃ taṃ āyasmantaṃ ānanda”nti. “Eso, gahapati, āyasmā ānando vesāliyaṃ viharati beluvagāmake”ti. Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputte taṃ karaṇīyaṃ tīretvā yena vesālī yena beluvagāmake yena āyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi.

18. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca – “atthi nu kho, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yatha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananupattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī”ti?

“Atthi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti”’ti.

“Katamo pana, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti”’ti?

19. “Idha, gahapati, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘idampi paṭhamam jhānaṃ abhisankhataṃ abhisāñcetaṃ. Yaṃ kho pana kiñci abhisankhataṃ abhisāñcetaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tatha t̄hito āsavānaṃ khayaṃ pāpuṇāti. No ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tatha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

20. “Puna caparaṃ, gahapati, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ...pe... dutiyaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘idampi kho dutiyaṃ jhānaṃ abhisankhataṃ abhisāñcetaṃ... anuttaraṃ yogakkhemaṃ anupāpuṇāti.

“Puna caparaṃ, gahapati, bhikkhu pītiyā ca virāgā...pe... tatiyaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘idampi kho tatiyaṃ jhānaṃ abhisankhataṃ abhisāñcetaṃ...pe... anuttaraṃ yogakkhemaṃ anupāpuṇāti.

“Puna caparaṃ, gahapati, bhikkhu sukhasa ca pahānā...pe... catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘idampi kho catutthaṃ jhānaṃ abhisankhataṃ abhisāñcetaṃ... anuttaraṃ yogakkhemaṃ anupāpuṇāti.

“Puna caparaṃ, gahapati, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ [catutthim (sī. pī.)]. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena [abyāpajjhena (sī. syā. pī.), abyāpajjena (ka.) aṅguttaratanipātaṭkā oloketabbā] pharivā viharati. So iti paṭisañcikkhati – ‘ayampi kho mettācetovimutti abhisankhatā abhisāñcetaṃ. Yaṃ kho pana kiñci abhisankhataṃ abhisāñcetaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tatha t̄hito...pe... anuttaraṃ yogakkhemaṃ anupāpuṇāti.

“Puna caparaṃ, gahapati, bhikkhu karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. So iti paṭisañcikkhati – ‘ayampi kho upekkhācetovimutti abhisankhatā abhisāñcetaṃ. Yaṃ kho pana kiñci abhisankhataṃ abhisāñcetaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tatha t̄hito... anuttaraṃ yogakkhemaṃ anupāpuṇāti.

“Puna caparaṃ, gahapati, bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāsō’ti ākāsānañcāyatanam upasampajja viharati. So iti paṭisañcikkhati – ‘ayampi kho ākāsānañcāyatanasamāpatti abhisankhatā abhisāñcetaṃ. Yaṃ kho pana kiñci

tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantam aṭṭhamsu. Ekamantam ṭhitā kho kāpilavatthavā sakyā bhagavantam etadavocum – “sabbasantharim santhataṃ, bhante, santhāgāraṃ, āsanāni paññattāni, udakamaṇiko upatṭhāpito, telappadīpo āropito. Yassadāni, bhante, bhagavā kālam maññatī”ti. Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhim bhikkhusaṅghena yena santhāgāraṃ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā santhāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi. Bhikkhusaṅghopi kho pāde pakkhāletvā santhāgāraṃ pavisitvā pacchimaṃ bhittim nissāya puratthābhimukho nisīdi, bhagavantamyeva purakkhatvā. Kāpilavatthavāpi kho sakyā pāde pakkhāletvā santhāgāraṃ pavisitvā puratthimaṃ bhittim nissāya pacchimābhimukhā nisīdimsu, bhagavantamyeva purakkhatvā. Atha kho bhagavā kāpilavatthave sakye bahudeva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā āyasmantaṃ ānandaṃ āmantesi – “paṭibhātu taṃ, ānanda, kāpilavatthavānaṃ sakyānaṃ sekho paṭipado [paṭipado (syā. kam. ka.)]. Piṭṭhi me āgilāyati; tamahaṃ āyamissāmi”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā catugguṇaṃ saṅghāṭim paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ accādhāya, sato sampajāno, uttānasaññaṃ manasi karitvā.

23. Atha kho āyasmā ānando mahānāmaṃ sakkam āmantesi – “idha, mahānāma, ariyasāvako sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyaṃ anuyutto hoti, sattahī saddhammehi samannāgato hoti, catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

24. “Kathaṅca, mahānāma, ariyasāvako sīlasampanno hoti? Idha, mahānāma, ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Evaṃ kho, mahānāma, ariyasāvako sīlasampanno hoti.

“Kathaṅca, mahānāma, ariyasāvako indriyesu guttadvāro hoti? Idha, mahānāma, ariyasāvako cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃ menaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ 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 menaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho, mahānāma, ariyasāvako indriyesu guttadvāro hoti.

“Kathaṅca, mahānāma, ariyasāvako bhojane mattaññū hoti? Idha, mahānāma, ariyasāvako paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘neva davāya na madāya na maṇḍanāya na vibhūsanāya; yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihimsūparatiyā brahmacariyānuggahāya. Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi, navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti. Evaṃ kho, mahānāma, ariyasāvako bhojane mattaññū hoti.

“Kathaṅca, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti? Idha, mahānāma, ariyasāvako divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti, pāde pādaṃ accādhāya, sato sampajāno, uttānasaññaṃ manasi karitvā, rattiyā pacchimaṃ yāmaṃ paccutṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Evaṃ kho, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti.

25. “Kathaṅca, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti? Idha, mahānāma, ariyasāvako saddho hoti, saddahati tathāgatassa bodhim – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Hirimā hoti, hiriyati kāyaduccaritena vacīduccaritena manoduccaritena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. Ottappī hoti, ottappati kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. Bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā [bahū sutā (?)] honti dhātā [dhatā (sī. syā. kam. pī.)] vacasā paricītā manasānupekkhitā ditthiyā suppaṭividdhā. Āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ daḷhaparakkamo anikkhattadhuro kusalesu dhammesu. Satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitaṃ saritā anussaritaṃ. Paññavā hoti, udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Evaṃ kho, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti.

26. “Kathaṅca, mahānāma, ariyasāvako catunnaṃ jhānaṃ ābhicetasikānaṃ ditthadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī? Idha, mahānāma, ariyasāvako vivicceva kāmehi vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajam pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ...pe... dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā...pe... tatiyaṃ jhānaṃ upasampajja viharati; sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā...pe... catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho, mahānāma, ariyasāvako catunnaṃ jhānaṃ ābhicetasikānaṃ ditthadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī.

27. “Yato kho, mahānāma, ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññū hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānaṃ ābhicetasikānaṃ ditthadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī, ayaṃ vuccati, mahānāma, ariyasāvako sekho pāṭipado apuccaṇḍatāya samāpanno, bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathāpi, mahānāma, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā tānāssu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni, kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya – ‘aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyu’nti, atha kho bhābbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjitum. Evameva kho, mahānāma, yato ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññū hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānaṃ ābhicetasikānaṃ ditthadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī, ayaṃ vuccati, mahānāma, ariyasāvako sekho pāṭipado apuccaṇḍatāya samāpanno, bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya.

28. “Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhim āgamma anekavihitam pubbenivāsam anussarati, seyyathidaṃ – ekampi jātim dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsam anussarati, ayamassa paṭhamābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā.

“Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhim āgamma dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne

upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate...pe... yathākammūpage satte pajānāti, ayamassa dutiyābhinibbhidaṃ hoti kukkuṭacchāpakasseva aṇḍakosamhā.

“Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayamassa tatiyābhinibbhidaṃ hoti kukkuṭacchāpakasseva aṇḍakosamhā.

29. “Yampi [yampi kho (ka.)], mahānāma, ariyasāvako sīlasampanno hoti, idampissa hoti caraṇasmim; yampi, mahānāma, ariyasāvako indriyesu guttadvāro hoti, idampissa hoti caraṇasmim; yampi, mahānāma, ariyasāvako bhojane mattaññū hoti, idampissa hoti caraṇasmim; yampi, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti, idampissa hoti caraṇasmim; yampi, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti, idampissa hoti caraṇasmim; yampi, mahānāma, ariyasāvako catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, idampissa hoti caraṇasmim.

“Yañca kho, mahānāma, ariyasāvako anekavihitāṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati, idampissa hoti vijjāya; yampi, mahānāma, ariyasāvako dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate...pe... yathākammūpage satte pajānāti, idampissa hoti vijjāya. Yampi, mahānāma, ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, idampissa hoti vijjāya.

“Ayaṃ vuccati, mahānāma, ariyasāvako vijjāsampanno itipi caraṇasampanno itipi vijjācaraṇasampanno itipi.

30. “Brahmunāpesā, mahānāma, sanaṅkumārena gāthā bhāsita –

‘Khattiyo seṭṭho janetasmim, ye gottapaṭisārino;

Vijjācaraṇasampanno, so seṭṭho devamānuse’ti.

“Sā kho panesā, mahānāma, brahmunā sanaṅkumārena gāthā sugītā no duggītā, subhāsita no dubbhāsita, atthasaṃhitā no anattasaṃhitā, anumatā bhagavatā’ti.

Atha kho bhagavā utṭhahitvā āyasmantaṃ ānandaṃ āmantesi – “sādhu sādhu, ānanda, sādhu kho tvam, ānanda, kāpilavatthavānaṃ sakyānaṃ sekhaṃ pāṭipadaṃ abhāsī’ti.

Idamavocāyasmā ānando. Samanuñño satthā ahosi. Attamanā kāpilavatthavā sakyā āyasmato ānandassa bhāsitaṃ abhinanduntī.

Sekhasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Potaliyasuttaṃ

31. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā aṅguttarāpesu viharati āpaṇaṃ nāma aṅguttarāpānaṃ nigamo. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvisi. Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yenaññataro vanasaṇḍo tenupasaṅkami divāvihārāya. Taṃ vanasaṇḍaṃ ajjhogāhetvā [ajjhogāhetvā (sī. syā. ka.), ajjhogāhitvā (pī. ka.)] aññatarasmim rukkhamūle divāvihāraṃ nisīdi. Potaliyopi kho gahapati sampannanivāsanapāvuraṇo [pāpuraṇo (sī. syā. ka.)] chattupāhanaṃ [chattupāhanaṃ (ka.)] jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena so vanasaṇḍo tenupasaṅkami; upasaṅkamtivā taṃ vanasaṇḍaṃ ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ

kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭitaṃ kho potaliyaṃ gahapatiṃ bhagavā etadavoca – “saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā”ti. Evaṃ vutte, potaliyo gahapati “gahapativādena maṃ samaṇo gotamo samudācaratī”ti kupito anattamaṇo tuṅhī ahoṣi. Dutiyampi kho bhagavā...pe... tatiyampi kho bhagavā potaliyaṃ gahapatiṃ etadavoca – “saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā”ti. “Evaṃ vutte, potaliyo gahapati gahapativādena maṃ samaṇo gotamo samudācaratī”ti kupito anattamaṇo bhagavantaṃ etadavoca – “tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ, yaṃ maṃ tvamaṃ gahapativādena samudācarasī”ti. “Te hi te, gahapati, ākāra, te liṅga, te nimittā yathā taṃ gahapatissā”ti. “Tathā hi pana me, bho gotama, sabbe kammaṇā paṭikkhattā, sabbe vohāra samucchinnā”ti. “Yathā kathaṃ pana te, gahapati, sabbe kammaṇā paṭikkhattā, sabbe vohāra samucchinnā”ti? “Idha me, bho gotama, yaṃ ahoṣi dhaṇaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā sabbaṃ taṃ puttānaṃ dāyajjaṃ niyyātaṃ, tatthāhaṃ anovādī anupavādī ghāsacchādanaparamo viharāmi. Evaṃ kho me [evaṇca me (syā.), evaṃ me (ka.)], bho gotama, sabbe kammaṇā paṭikkhattā, sabbe vohāra samucchinnā”ti. “Aññathā kho tvamaṃ, gahapati, vohārasamucchedaṃ vadasi, aññathā ca pana ariyassa vinaye vohārasamucchedo hotī”ti. “Yathā kathaṃ pana, bhante, ariyassa vinaye vohārasamucchedo hoti? Sādhū me, bhante, bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye vohārasamucchedo hotī”ti. “Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī”ti. “Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.

32. Bhagavā etadavoca – “aṭṭha kho ime, gahapati, dhammā ariyassa vinaye vohārasamucchedāya saṃvattanti. Katame aṭṭha? Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo; dinnādānaṃ nissāya adinnādānaṃ pahātabbaṃ; saccavācaṃ [saccaṃ vācaṃ (syā.)] nissāya musāvādo pahātabbo; apisuṇaṃ vācaṃ nissāya piṣuṇā vācā pahātabbā; agiddhiloḥkaṃ nissāya giddhiloḥko pahātabbo; anindāroṣaṃ nissāya nindāroṣo pahātabbo; akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo; anatimānaṃ nissāya atimāno pahātabbo. Ime kho, gahapati, aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṃvattantī”ti. “Ye me [ye me pana (syā. ka.)], bhante, bhagavatā aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṃvattanti, sādhu me, bhante, bhagavā ime aṭṭha dhamme vitthārena [vitthāretvā (ka.)] vibhajatu anukampaṃ upādāyā”ti. “Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī”ti. “Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi. Bhagavā etadavoca –

33. “Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo”ti iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisaṅcikkhati – ‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu pāṇātipātī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva [ahañce (?)] kho pana pāṇātipātī assaṃ, attāpi maṃ upavadeyya pāṇātipātapaccayā, anuviccāpi maṃ viññū [anuvicca viññū (sī. syā. pī.)] garaheyyuṃ pāṇātipātapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā pāṇātipātapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pāṇātipāto. Ye ca pāṇātipātapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, pāṇātipātā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’. ‘Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo’ti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

34. “Dinnādānaṃ nissāya adinnādānaṃ pahātabba”nti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisaṅcikkhati – ‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu adinnādāyī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana adinnādāyī assaṃ, attāpi maṃ upavadeyya adinnādānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ adinnādānapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā adinnādānapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ adinnādānaṃ. Ye ca adinnādānapaccayā uppajjeyyuṃ āsavā

vighātapariḷāhā adinnādānā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’.
‘Dinnādānaṃ nissāya adinnādānaṃ pahātabba’nti – iti yantaṃ vuttaṃ idametaṃ paṭicca
vuttaṃ.

35. “Saccavācaṃ nissāya musāvādo pahātabbo’ti iti kho panetaṃ vuttaṃ kiñcetaṃ
paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – ‘yesaṃ kho ahaṃ
saṃyojanānaṃ hetu musāvādī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchēdāya
paṭipanno. Ahañceva kho pana musāvādī assaṃ, attāpi maṃ upavadeyya musāvādapaccayā,
anuviccāpi maṃ viññū garaheyyuṃ musāvādapaccayā, kāyassa bhedaṃ paraṃ marañā duggati
pāṭikañkhā musāvādapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ
yadidaṃ musāvādo. Ye ca musāvādapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, musāvādā
paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’ . ‘Saccavācaṃ nissāya musāvādo
pahātabbo’ti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

36. “Apisuṇaṃ vācaṃ nissāya piṣuṇā vācā pahātabbā’ti iti kho panetaṃ vuttaṃ
kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – ‘yesaṃ kho ahaṃ
saṃyojanānaṃ hetu piṣuṇavāco assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchēdāya
paṭipanno. Ahañceva kho pana piṣuṇavāco assaṃ, attāpi maṃ upavadeyya
piṣuṇavācāpaccayā, anuviccāpi maṃ viññū garaheyyuṃ piṣuṇavācāpaccayā, kāyassa bhedaṃ
paraṃ marañā duggati pāṭikañkhā piṣuṇavācāpaccayā. Etadeva kho pana saṃyojanaṃ etaṃ
nīvaraṇaṃ yadidaṃ piṣuṇā vācā. Ye ca piṣuṇavācāpaccayā uppajjeyyuṃ āsavā
vighātapariḷāhā, piṣuṇāya vācāya paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’ .
‘Apisuṇaṃ vācaṃ nissāya piṣuṇā vācā pahātabbā’ti – iti yantaṃ vuttaṃ idametaṃ paṭicca
vuttaṃ.

37. “Agiddhilobhaṃ nissāya giddhilobho pahātabbo’ti iti kho panetaṃ vuttaṃ,
kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – ‘yesaṃ kho ahaṃ
saṃyojanānaṃ hetu giddhilobhī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchēdāya
paṭipanno. Ahañceva kho pana giddhilobhī assaṃ, attāpi maṃ upavadeyya
giddhilobhapaccayā, anuviccāpi maṃ viññū garaheyyuṃ giddhilobhapaccayā, kāyassa bhedaṃ
paraṃ marañā duggati pāṭikañkhā giddhilobhapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ
nīvaraṇaṃ yadidaṃ giddhilobho. Ye ca giddhilobhapaccayā uppajjeyyuṃ āsavā
vighātapariḷāhā, giddhilobhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’ .
‘Agiddhilobhaṃ nissāya giddhilobho pahātabbo’ti – iti yantaṃ vuttaṃ idametaṃ paṭicca
vuttaṃ.

38. “Anindārosaṃ nissāya nindāroso pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ
paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – ‘yesaṃ kho ahaṃ
saṃyojanānaṃ hetu nindārosī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchēdāya
paṭipanno. Ahañceva kho pana nindārosī assaṃ, attāpi maṃ upavadeyya nindārosapaccayā,
anuviccāpi maṃ viññū garaheyyuṃ nindārosapaccayā, kāyassa bhedaṃ paraṃ marañā duggati
pāṭikañkhā nindārosapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ
nindāroso. Ye ca nindārosapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, anindārosissa
evaṃsa te āsavā vighātapariḷāhā na honti’ . ‘Anindārosaṃ nissāya nindāroso pahātabbo’ti – iti
yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

39. “Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo’ti iti kho panetaṃ vuttaṃ,
kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – ‘yesaṃ kho ahaṃ
saṃyojanānaṃ hetu kodhūpāyāsī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchēdāya
paṭipanno. Ahañceva kho pana kodhūpāyāsī assaṃ, attāpi maṃ upavadeyya
koddhūpāyāsapaccayā, anuviccāpi maṃ viññū garaheyyuṃ kodhūpāyāsapaccayā, kāyassa
bhedaṃ paraṃ marañā duggati pāṭikañkhā kodhūpāyāsapaccayā. Etadeva kho pana
saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ kodhūpāyāso. Ye ca kodhūpāyāsapaccayā

uppajjeyyūṃ āsavā vighātapariḷāhā, akkodhūpāyāsissa evaṃsa te āsavā vighātapariḷāhā na honti’. ‘Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo’ti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

40. “Anatimānaṃ nissāya atimāno pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – ‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu atimānī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchēdāya paṭipanno. Ahañceva kho pana atimānī assaṃ, attāpi maṃ upavadeyya atimānapaccayā, anuviccāpi maṃ viññū garaheyyūṃ atimānapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikañkhā atimānapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ atimāno. Ye ca atimānapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā, anatimānissa evaṃsa te āsavā vighātapariḷāhā na honti’. ‘Anatimānaṃ nissāya atimāno pahātabbo’ti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

41. “Ime kho, gahapati, aṭṭha dhammā saṃkhittena vuttā, vitthārena vibhattā [avibhattā (syā. ka.)], ye ariyassa vinaye vohārasamucchēdāya saṃvattanti; na tveva tāva ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchēdo hotī’ti.

“Yathā kathaṃ pana, bhante, ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchēdo hoti? Sādhu me, bhante, bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchēdo hotī’ti. “Tena hi, gahapati, suñāhi, sādhukaṃ manasi karoḥi, bhāsissāmī’ti. “Evaṃ, bhante’ti kho potaliyo gahapati bhagavato paccassosi. Bhagavā etadvoca –

Kāmādīnavakathā

42. “Seyyathāpi, gahapati, kukkuro jighacchādubbalyapareto goghātakasūnaṃ paccupaṭṭhito assa. Tameṃ dakkho goghātakā vā goghātakantevāsī vā aṭṭhikañkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ upasumbheyya [upacchubheyya (sī. pī.), upacchūbheyya (syā. kaṃ.), upaccumbheyya (ka.)]. Taṃ kiṃ maññasi, gahapati, api nu kho so kukkuro amuṃ aṭṭhikañkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ palehanto jighacchādubbalyaṃ paṭivineyyā’ti?

“No hetam, bhante”.

“Taṃ kissa hetu”?

“Aduñhi, bhante, aṭṭhikañkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ. Yāvadeva pana so kukkuro kilamathassa vighātassa bhāgī assāti. Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – ‘aṭṭhikañkalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā [bahūpāyāsā (sī. syā. kaṃ. pī.)], ādīnavo ettha bhiyyo’ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā, yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

43. “Seyyathāpi, gahapati, giṃjho vā kaṅko vā kulalo vā maṃsapesiṃ ādāya uddīyeyya [uddāyeyya (syā. pī.)]. Tameṃ giṃjhāpi kaṅkāpi kulalāpi anupatitvā anupatitvā vitaccheyyūṃ vissajjeyyūṃ [virājeyyūṃ (sī. syā. kaṃ. pī.)]. Taṃ kiṃ maññasi, gahapati, sace so giṃjho vā kaṅko vā kulalo vā taṃ maṃsapesiṃ na khippameva paṭinissajjeyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkha’nti?

“Evaṃ, bhante”.

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – ‘maṃsapesūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā yāyaṃ upekkhā

ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

44. “Seyyathāpi, gahapati, puriso ādittaṃ tiṇukkaṃ ādāya paṭivātaṃ gaccheyya. Taṃ kiṃ maññasi, gahapati, sace so puriso taṃ ādittaṃ tiṇukkaṃ na khippameva paṭinissajjeyya tassa sā ādittā tiṇukkā hatthaṃ vā daheyya bāhuṃ vā daheyya aññataraṃ vā aññataraṃ vā aṅgapaccaṅgaṃ [daheyya. aññataraṃ vā aṅgapaccaṅga (sī. pī.)] daheyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkha’nti?”

“Evam, bhante”.

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – ‘tiṇukkūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo’ti. Evametam yathābhūtaṃ sammappaññāya disvā...pe... tamevūpekkhaṃ bhāveti.

45. “Seyyathāpi, gahapati, aṅgārakāsu sādhipaporisā, pūrā aṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkūlo. Tameṇaṃ dve balavanto purisā nānābāhāsu gahetvā aṅgārakāsuṃ upakaḍḍheyyaṃ. Taṃ kiṃ maññasi, gahapati, api nu so puriso iticiticeva kāyaṃ sannāmeyyā’ti?”

“Evam, bhante”.

“Taṃ kissa hetu”?

“Viditañhi, bhante, tassa purisassa imañcāhaṃ aṅgārakāsuṃ papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchissāmi maraṇamattaṃ vā dukkha’nti. “Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – ‘aṅgārakāsūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo’ti. Evametam yathābhūtaṃ sammappaññāya disvā...pe... tamevūpekkhaṃ bhāveti.

46. “Seyyathāpi, gahapati, puriso supinakaṃ passeyya ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharāṇirāmaṇeyyakam. So paṭibuddho na kiñci paṭipasseyya [passeyya (sī. syā. kam. pī.)]. Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – ‘supinakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo’ti...pe... tamevūpekkhaṃ bhāveti.

47. “Seyyathāpi, gahapati, puriso yācītakaṃ bhogaṃ yācitvā yānaṃ vā [yānaṃ (syā. kam. pī.)] poriseyyaṃ [poroseyyaṃ (sī. pī. ka.), oroṇeyya (syā. kam.)] pavaramaṇikuṇḍalaṃ. So tehi yācītakehi bhogehi purakkhato parivuto antarāpaṇaṃ paṭipajjeyya. Tameṇaṃ jano disvā evaṃ vadeyya – ‘bhogī vata, bho, puriso, evaṃ kira bhogino bhogāni bhuñjanti’ti. Tameṇaṃ sāmikā yattha yattheva passeyyuṃ tattha tattheva sāni hareyyuṃ. Taṃ kiṃ maññasi, gahapati, alaṃ nu kho tassa purisassa aññathattāyā’ti?”

“Evam, bhante”.

“Taṃ kissa hetu”?

“Sāmīno hi, bhante, sāni haranti’ti. “Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – ‘yācītakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo’ti...pe... tamevūpekkhaṃ bhāveti.

48. “Seyyathāpi, gahapati, gāmassa vā nigamassa vā avidūre tibbo vanasaṅḍo. Tatrassa rukkhō sampannaphalo ca upapannaphalo [uppannaphalo (syā.)] ca, na cassu kānici phalāni bhūmiyaṃ patitāni. Atha puriso āgaccheyya phalattiko phalagavesī phalapariyesanaṃ caramāno. So taṃ vanasaṅḍaṃ ajjhogāhetvā taṃ rukkhāṃ passeyya sampannaphalañca upapannaphalañca. Tassa evamassa – ‘ayaṃ kho rukkhō sampannaphalo ca upapannaphalo

ca, natthi ca kānici phalāni bhūmiyaṃ patitāni. Jānāmi kho panāhaṃ rukkhamaṃ ārohituṃ [āruhituṃ (sī.)]. Yaṃnūnāhaṃ imaṃ rukkhamaṃ ārohitvā yāvadaṭṭhañca khādeyyaṃ ucchaṅgañca pūreyya’nti. So taṃ rukkhamaṃ ārohitvā yāvadaṭṭhañca khādeyya ucchaṅgañca pūreyya. Atha dutiyo puriso āgaccheyya phalattiko phalagavesī phalapariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ [kudhāriṃ (syā. kaṃ. ka.)] ādāya. So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhamaṃ passeyya sampannaphalañca upapannaphalañca. Tassa evamassa – ‘ayaṃ kho rukkhomaṃ sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni bhūmiyaṃ patitāni. Na kho panāhaṃ jānāmi rukkhamaṃ ārohituṃ. Yaṃnūnāhaṃ imaṃ rukkhamaṃ mūlato chetvā yāvadaṭṭhañca khādeyyaṃ ucchaṅgañca pūreyya’nti. So taṃ rukkhamaṃ mūlatova chindeyya. Taṃ kiṃ maññasi, gahapati, amuko [asu (sī. pī.)] yo so puriso pathamaṃ rukkhamaṃ ārūḷho sace so na khippameva oroheyya tassa so rukkhomaṃ papatanto hatthaṃ vā bhañjeyya pādaṃ vā bhañjeyya aññataraṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhañjeyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkha’nti?

“Evaṃ, bhante”.

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – ‘rukkhaphalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiiyo’ti. Evameva yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhamaṃ bhāveti.

49. “Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

“Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇṭe suvaṇṇe dubbaṇṇe sugate duggate...pe... yathākammūpage satte pajānāti.

“Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati. Ettāvataṃ kho, gahapati, ariyassa vinaye sabbena sabbamaṃ sabbathā sabbamaṃ vohārasamucchedo hoti.

50. “Taṃ kiṃ maññasi, gahapati, yathā ariyassa vinaye sabbena sabbamaṃ sabbathā sabbamaṃ vohārasamucchedo hoti, api nu tvaṃ evarūpaṃ vohārasamucchedaṃ attani samanupassasi’ti? “Ko cāhaṃ, bhante, ko ca ariyassa vinaye sabbena sabbamaṃ sabbathā sabbamaṃ vohārasamucchedo! Ārakā ahaṃ, bhante, ariyassa vinaye sabbena sabbamaṃ sabbathā sabbamaṃ vohārasamucchedā. Mayañhi, bhante, pubbe aññatitthiye paribbājake anājānīyeva samāne ājānīyāti amaññimha, anājānīyeva samāne ājānīyabhojanaṃ bhojīmha, anājānīyeva samāne ājānīyathāne ṭhapimha; bhikkhū pana mayaṃ, bhante, ājānīyeva samāne anājānīyāti amaññimha, ājānīyeva samāne anājānīyabhojanaṃ bhojīmha, ājānīyeva samāne anājānīyathāne ṭhapimha; idāni pana mayaṃ, bhante, aññatitthiye paribbājake anājānīyeva samāne anājānīyāti jānissāma, anājānīyeva samāne anājānīyabhojanaṃ bhojessāma, anājānīyeva samāne anājānīyathāne ṭhapessāma. Bhikkhū pana mayaṃ, bhante, ājānīyeva samāne ājānīyāti jānissāma ājānīyeva samāne ājānīyabhojanaṃ bhojessāma, ājānīyeva samāne ājānīyathāne ṭhapessāma. Ajanesi vata me, bhante, bhagavā samaṇesu samaṇappemaṃ, samaṇesu samaṇappasādaṃ, samaṇesu samaṇagāraṃ. Abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhantīti; evamevaṃ kho, bhante, bhagavatā anekapariyāyena

dhammo pakāsito. Esāhaṃ, bhante, bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghaṇca. Upāsakam maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gata’nti.

Potaliyasuttam niṭṭhitam catuttham.

5. Jīvakasuttam

51. Evaṃ me sutam – ekam samayaṃ bhagavā rājagahe viharati jīvakassa komārabhaccassa ambavane. Atha kho jīvako komārabhacco yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho jīvako komārabhacco bhagavantam etadavoca – “sutam metaṃ, bhante – ‘samaṇam gotamaṃ uddissa pāṇam ārabhanti [ārambhanti (ka.)], tam samaṇo gotamo jānam uddissakataṃ [uddissakataṃ (sī. pī.)] maṃsam paribhuñjati paṭiccakamma’nti. Ye te, bhante, evamāhaṃsu – ‘samaṇam gotamaṃ uddissa pāṇam ārabhanti, tam samaṇo gotamo jānam uddissakataṃ maṃsam paribhuñjati paṭiccakamma’nti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantam abhūtena abbhācikkhanti, dhammassa cānudhammam byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchatī’nti?”

52. “Ye te, jīvaka, evamāhaṃsu – ‘samaṇam gotamaṃ uddissa pāṇam ārabhanti, tam samaṇo gotamo jānam uddissakataṃ maṃsam paribhuñjati paṭiccakamma’nti na me te vuttavādino, abbhācikkhanti ca maṃ te asatā abhūtena. Tīhi kho ahaṃ, jīvaka, thānehi maṃsam aparibhoganti vadāmi. Diṭṭham, sutam, parisaṅkitaṃ – imehi kho ahaṃ, jīvaka, tīhi thānehi maṃsam aparibhoganti vadāmi. Tīhi kho ahaṃ, jīvaka, thānehi maṃsam paribhoganti vadāmi. Adiṭṭham, asutam, aparisaṅkitaṃ – imehi kho ahaṃ, jīvaka, tīhi thānehi maṃsam paribhoganti vadāmi.

53. “Idha, jīvaka, bhikkhu aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati. So mettāsahagatena cetasā ekam disaṃ pharivā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Tameṇam gahapati vā gahapatiputto vā upasaṅkamitvā svātānāya bhattena nimanteti. Ākaṅkhamānova [ākaṅkhamāno (syā. kaṃ.)], jīvaka, bhikkhu adhvāseti. So tassā rattiyaṃ accayena pubbaṅhasamayaṃ nivāsetvā pattaṭṭhāramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanam tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati. Tameṇam so gahapati vā gahapatiputto vā paṇītena piṇḍapātena parivisati. Tassa na evaṃ hoti – ‘sādhu vata māyam [maṃ + ayam = māyam] gahapati vā gahapatiputto vā paṇītena piṇḍapātena pariviseyyāti! Aho vata māyam gahapati vā gahapatiputto vā āyatimpī evarūpena paṇītena piṇḍapātena pariviseyyā’nti – evampissa na hoti. So tam piṇḍapātam agathito [agadhito (syā. kaṃ. ka.)] amucchito anajjhoppanno [anajjhāpanno (syā. kaṃ. ka.)] ādīnavadassāvī nissaraṇapaṇño paribhuñjati. Tam kiṃ maññasi, jīvaka, api nu so bhikkhu tasmim samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā ceteti’nti?”

“No hetam, bhante”.

“Nanu so, jīvaka, bhikkhu tasmim samaye anavajjamyeva āhāram āhāretī’nti?”

“Evaṃ, bhante. Sutam metaṃ, bhante – ‘brahmā mettāvihārī’nti. Tam me idaṃ, bhante, bhagavā sakkhidittho; bhagavā hi, bhante, mettāvihārī’nti. “Yena kho, jīvaka, rāgena yena dosena yena mohena byāpādavā assa so rāgo so doso so moho tathāgatassa pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato [anabhāvakato (sī. pī.), anabhāvaṃgato (syā. kaṃ.)] āyatim anuppādadhammo. Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ anujānāmi te eta’nti. “Etadeva kho pana me, bhante, sandhāya bhāsitaṃ” [bhāsitanti (syā.)].

54. “Idha, jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Tameṇaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti. Ākaṅkhamānova, jīvaka, bhikkhu adhivāseti. So tassā rattiyā accayena pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena gahapatissa vā gahapatiputtassa vā nivesanaṃ tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati. Tameṇaṃ so gahapati vā gahapatiputto vā paññitena piṇḍapātena parivisati. Tassa na evaṃ hoti – ‘sādhu vata māyaṃ gahapati vā gahapatiputto vā paññitena piṇḍapātena pariviseyyāti! Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi evarūpena paññitena piṇḍapātena pariviseyyā’ti – evampissa na hoti. So taṃ piṇḍapātaṃ agathito amucchito anajjhoppaṇṇo ādīnavadassāvī nissaraṇapañño paribhuñjati. Taṃ kiṃ maññasi, jīvaka, api nu so bhikkhu tasmim samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā ceteti’ti?”

“No hetam, bhante”.

“Nanu so, jīvaka, bhikkhu tasmim samaye anavajjamyeva āhāraṃ āhārenti’ti?”

“Evaṃ, bhante. Sutaṃ metaṃ, bhante – ‘brahmā upekkhāvihārī’ti. Taṃ me idaṃ, bhante, bhagavā sakkhidiṭṭho; bhagavā hi, bhante, upekkhāvihārī’ti. “Yena kho, jīvaka, rāgena yena dosena yena mohena vihesavā assa arativā assa paṭighavā assa so rāgo so doso so moho tathāgatassa pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato āyatim anuppādadhammo. Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ, anujānāmi te eta’nti. “Etadeva kho pana me, bhante, sandhāya bhāsitaṃ”.

55. “Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so pañcahi ṭhānehi bahum apuññaṃ pasavati. Yampi so, gahapati, evamāha – ‘gacchatha, amukaṃ nāma pāṇaṃ ānethā’ti, iminā paṭhamena ṭhānena bahum apuññaṃ pasavati. Yampi so pāṇo galappaveṭṭhakena [galappavedhakena (bahūsu)] ānīyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā dutiyena ṭhānena bahum apuññaṃ pasavati. Yampi so evamāha – ‘gacchatha imaṃ pāṇaṃ ārabhathā’ti, iminā tatiyena ṭhānena bahum apuññaṃ pasavati. Yampi so pāṇo ārabhiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā catutthena ṭhānena bahum apuññaṃ pasavati. Yampi so tathāgataṃ vā tathāgatasāvakaṃ vā akappiyena āsādeti, iminā pañcamena ṭhānena bahum apuññaṃ pasavati. Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so imehi pañcahi ṭhānehi bahum apuññaṃ pasavati’ti.”

Evaṃ vutte, jīvako komārabhacco bhagavantaṃ etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante! Kappiyaṃ vata, bhante, bhikkhū āhāraṃ āhārenti; anavajjaṃ vata, bhante, bhikkhū āhāraṃ āhārenti. Abhikkantaṃ, bhante, abhikkantaṃ, bhante...pe... upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’nti.”

Jīvakasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Upālisuttaṃ

56. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane. Tena kho pana samayena nigaṇṭho nātaputto [nāthaputto (sī.), nātaputto (pī.)] nālandāyaṃ paṭivasati mahatiyā nigaṇṭhapaṇṇāsaṃ saddhiṃ. Atha kho dīghatapassī nigaṇṭho nālandāyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapātaṃ paṭikkantaṃ yena pāvārikambavanaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho dīghatapassim nigaṇṭhaṃ

bhagavā etadavoca – “saṃvijjanti kho, tapassi [dīghatapassi (syā. kam. ka.)], āsanāni; sace ākaṅkhasi nisīdā”ti. Evaṃ vutte, dīghatapassī nigaṅṭho aññatarāṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho dīghatapassim nigaṅṭhaṃ bhagavā etadavoca – “kati pana, tapassi, nigaṅṭho nāṭaputto kammāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti?

“Na kho, āvuso gotama, āciṇṇaṃ nigaṅṭhassa nāṭaputtassa ‘kammaṃ, kamma’nti paññapetuṃ; ‘daṇḍaṃ, daṇḍa’nti kho, āvuso gotama, āciṇṇaṃ nigaṅṭhassa nāṭaputtassa paññapetu’nti.

“Kati pana, tapassi, nigaṅṭho nāṭaputto daṇḍāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti?

“Tīṇi kho, āvuso gotama, nigaṅṭho nāṭaputto daṇḍāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyāti, seyyathidaṃ – kāyadaṇḍaṃ, vacīdaṇḍaṃ, manodaṇḍa’nti.

“Kiṃ pana, tapassi, aññadeva kāyadaṇḍaṃ, aññaṃ vacīdaṇḍaṃ, aññaṃ manodaṇḍa’nti?

“Aññadeva, āvuso gotama, kāyadaṇḍaṃ, aññaṃ vacīdaṇḍaṃ, aññaṃ manodaṇḍa’nti.

“Imesaṃ pana, tapassi, tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisitthānaṃ katamaṃ daṇḍaṃ nigaṅṭho nāṭaputto mahāsāvajjatarāṃ paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, yadi vā kāyadaṇḍaṃ, yadi vā vacīdaṇḍaṃ, yadi vā manodaṇḍa’nti?

“Imesaṃ kho, āvuso gotama, tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisitthānaṃ kāyadaṇḍaṃ nigaṅṭho nāṭaputto mahāsāvajjatarāṃ paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍaṃ, no tathā manodaṇḍa’nti.

“Kāyadaṇḍanti, tapassi, vadesi”?

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“Kāyadaṇḍanti, tapassi, vadesi”?

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“Kāyadaṇḍanti, tapassi, vadesi”?

“Kāyadaṇḍanti, āvuso gotama, vadāmī”ti.

Itiha bhagavā dīghatapassim nigaṅṭhaṃ imasmim kathāvatthusmim yāvatatīyakam patitthāpesi.

57. Evaṃ vutte, dīghatapassī nigaṅṭho bhagavantaṃ etadavoca – “tvam panāvuso gotama, kati daṇḍāni paññapesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti?

“Na kho, tapassi, āciṇṇaṃ tathāgatassa ‘daṇḍaṃ, daṇḍa’nti paññapetuṃ; ‘kammaṃ, kamma’nti kho, tapassi, āciṇṇaṃ tathāgatassa paññapetu’nti?

“Tvam panāvuso gotama, kati kammāni paññapesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti?

“Tīṇi kho ahaṃ, tapassi, kammāni paññapemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, seyyathidaṃ – kāyakammaṃ, vacīkammaṃ, manokamma’nti.

“Kiṃ panāvuso gotama, aññadeva kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ manokamma’nti?

“Aññadeva, tapassi, kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ manokamma”’nti.

“Imesaṃ panāvuso gotama, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvajjatarāṃ paññapesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, yadi vā kāyakammaṃ, yadi vā vacīkammaṃ, yadi vā manokamma”’nti?

“Imesaṃ kho ahaṃ, tapassi, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ manokammaṃ mahāsāvajjatarāṃ paññapemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā kāyakammaṃ, no tathā vacīkamma”’nti.

“Manokammanti, āvuso gotama, vadesi”’?

“Manokammanti, tapassi, vadāmi”’.

“Manokammanti, āvuso gotama, vadesi”’?

“Manokammanti, tapassi, vadāmi”’.

“Manokammanti, āvuso gotama, vadesi”’?

“Manokammanti, tapassi, vadāmi”’ti.

Itiha dīghatapassī nigaṇṭho bhagavantaṃ imasmim̐ kathāvattusmim̐ yāvattiyakam̐ patitṭhāpetvā utṭhāyāsanā yena nigaṇṭho nātaputto tenupasaṅkami.

58. Tena kho pana samayena nigaṇṭho nātaputto mahatiyā ghiparisāya saddhim̐ nisinno hoti bālakiniyā parisāya upālipamukhāya. Addasā kho nigaṇṭho nātaputto dīghatapassim̐ nigaṇṭhaṃ dūrato va āgacchantaṃ; disvāna dīghatapassim̐ nigaṇṭhaṃ etadavoca – “handā, kuto nu tvam̐, tapassi, āgacchasi divā divassā”’ti? “Ito hi kho ahaṃ, bhante, āgacchāmi samaṇassa gotamassa santikā”’ti. “Ahu pana te, tapassi, samaṇena gotamena saddhim̐ kocideva kathāsallāpo”’ti? “Ahu kho me, bhante, samaṇena gotamena saddhim̐ kocideva kathāsallāpo”’ti. “Yathā kathaṃ pana te, tapassi, ahu samaṇena gotamena saddhim̐ kocideva kathāsallāpo”’ti? Atha kho dīghatapassī nigaṇṭho yāvatako ahosi bhagavatā saddhim̐ kathāsallāpo taṃ sabbaṃ nigaṇṭhassa nātaputtassa ārocesi. Evaṃ vutte, nigaṇṭho nātaputto dīghatapassim̐ nigaṇṭhaṃ etadavoca – “sādhu sādhu, tapassi! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanam̐ ājānanta evameva dīghatapassinā nigaṇṭhena samaṇassa gotamassa byākatam̐. Kiñhi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya! Atha kho kāyadaṇḍo mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”’ti.

59. Evaṃ vutte, upāli gahapati nigaṇṭhaṃ nātaputtaṃ etadavoca – “sādhu sādhu, bhante dīghatapassī [tapassī (sī. pī.)]! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanam̐ ājānanta evamevaṃ bhadantaṃ tapassinā samaṇassa gotamassa byākatam̐. Kiñhi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya! Atha kho kāyadaṇḍo mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo. Handā cāhaṃ, bhante, gacchāmi samaṇassa gotamassa imasmim̐ kathāvattusmim̐ vādam̐ āropessāmi. Sace me samaṇo gotamo tathā patitṭhahissati yathā bhadantaṃ tapassinā patitṭhāpitaṃ; seyyathāpi nāma balavā puriso dīghalomikam̐ eḷakam̐ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇam̐ gotamam̐ vādena vādam̐ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikākammakāro mahantaṃ soṇḍikākilañjam̐ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇam̐ gotamam̐ vādena vādam̐ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikādhutto vālam̐ [thālam̐ (ka.)] kaṇṇe gahetvā odhuneyya niddhuneyya nipphoṭeyya [nicchādeyya (sī. pī. ka.), niccoṭeyya (ka.),

nippoṭtheyya (syā. kam.)), evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nipphoṭṭessāmi. Seyyathāpi nāma kuñjaro saṭṭhihāyano gambhīraṃ pokkharāṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīḷitajātaṃ kīḷati, evamevāhaṃ samaṇaṃ gotamaṃ sāṇadhovikaṃ maññe kīḷitajātaṃ kīḷissāmi. Handa cāhaṃ, bhante, gacchāmi samaṇassa gotamassa imasmim̐ kathāvattthusmim̐ vādaṃ āropessāmi”ti. “Gaccha tvaṃ, gahapati, samaṇassa gotamassa imasmim̐ kathāvattthusmim̐ vādaṃ āropehi. Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvaṃ vā”ti.

60. Evaṃ vutte, dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca – “na kho metaṃ, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭeti”ti. “Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. Thānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. Gaccha, tvaṃ, gahapati, samaṇassa gotamassa imasmim̐ kathāvattthusmim̐ vādaṃ āropehi. Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvaṃ vā”ti. Dutiyampi kho dīghatapassī...pe... tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca – “na kho metaṃ, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭeti”ti. “Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. Thānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. Gaccha tvaṃ, gahapati, samaṇassa gotamassa imasmim̐ kathāvattthusmim̐ vādaṃ āropehi. Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvaṃ vā”ti. “Evaṃ, bhante”ti kho upāli gahapati nigaṇṭhassa nāṭaputtassa paṭissutvā uṭṭhāyāsanaṃ nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena pāvārikambavanaṃ yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho upāli gahapati bhagavantaṃ etadavoca – “āgamā nu khvidha, bhante, dīghatapassī nigaṇṭho”ti?

“Āgamā khvidha, gahapati, dīghatapassī nigaṇṭho”ti.

“Ahu kho pana te, bhante, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti?

“Ahu kho me, gahapati, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti.

“Yathā kathaṃ pana te, bhante, ahu dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti?

Atha kho bhagavā yāvatako ahosi dīghatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbaṃ upālissa gahapatissa ārocesi.

61. Evaṃ vutte, upāli gahapati bhagavantaṃ etadavoca – “sādhu sādhu, bhante tapassī! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānanta evamevaṃ dīghatapassinā nigaṇṭhena bhagavato byākataṃ. Kiñhi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya? Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti. “Sace kho tvaṃ, gahapati, sacce patiṭṭhāya manteyyāsi siyā no ettha kathāsallāpo”ti. “Sacce ahaṃ, bhante, patiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo”ti.

62. “Taṃ kiṃ maññasi, gahapati, idhassa nigaṇṭho ābādhiko dukkhito bālhaḡilāno sītodakapaṭikkhitto uṇhodakapaṭisevī. So sītodakaṃ alabhamāno kālaṅkareyya. Imassa pana, gahapati, nigaṇṭho nāṭaputto katthūpapattiṃ paññapeṭi”ti?

“Atthi, bhante, manosattā nāma devā tattha so upapajjati”.

“Taṃ kissa hetu”?

“Asu hi, bhante, manopaṭibaddho kālaṅkarotī”ti.

“Manasi karohi, gahapati [gahapati gahapati manasi karohi (sī. syā. kaṃ.), gahapati manasi karohi (ka.), gahapati gahapati (pī.)], manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimam, pacchimana vā purimam. Bhāsītā kho pana te, gahapati, esā vācā – ‘sacce aham, bhante, patiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo’”ti. “Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

63. “Taṃ kiṃ maññasi, gahapati, idhassa nigaṇṭho nāṭaputto cātuyāmasaṃvarasaṃvuto sabbavāriyārito sabbavāriyutto sabbavāridhuto sabbavāriphuṭo. So abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. Imassa pana, gahapati, nigaṇṭho nāṭaputto kaṃ vipākaṃ paññapetī”ti?

“Asañcetanikaṃ, bhante, nigaṇṭho nāṭaputto no mahāsāvajjaṃ paññapetī”ti.

“Sace pana, gahapati, cetetī”ti?

“Mahāsāvajjaṃ, bhante, hotī”ti.

“Cetanaṃ pana, gahapati, nigaṇṭho nāṭaputto kismiṃ paññapetī”ti?

“Manodaṇḍasmim, bhante”ti.

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimam, pacchimana vā purimam. Bhāsītā kho pana te, gahapati, esā vācā – ‘sacce aham, bhante, patiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo’”ti. “Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

64. “Taṃ kiṃ maññasi, gahapati, ayaṃ nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā”ti?

“Evaṃ, bhante, ayaṃ nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā”ti.

“Taṃ kiṃ maññasi, gahapati, idha puriso āgaccheyya ukkhittāsiko. So evaṃ vadeyya – ‘aham yāvatikā imissā nāḷandāya pāṇā te ekena khaṇena ekena muhuttana ekaṃ maṃsakhalam ekaṃ maṃsapuñjam karissāmī”ti. Taṃ kiṃ maññasi, gahapati, pahoti nu kho so puriso yāvatikā imissā nāḷandāya pāṇā te ekena khaṇena ekena muhuttana ekaṃ maṃsakhalam ekaṃ maṃsapuñjam kātu”nti?

“Dasapi, bhante, purisā, vīsampi, bhante, purisā, tiṃsampi, bhante, purisā, cattārīsampi, bhante, purisā, paññāsampi, bhante, purisā nappahonti yāvatikā imissā nāḷandāya pāṇā te ekena khaṇena ekena muhuttana ekaṃ maṃsakhalam ekaṃ maṃsapuñjam kātuṃ. Kiñhi sobhati eko chavo puriso”ti!

“Taṃ kiṃ maññasi, gahapati, idha āgaccheyya samaṇo vā brāhmaṇo vā iddhimā cetovasippatto. So evaṃ vadeyya – ‘aham imaṃ nāḷandaṃ ekena manopadosena bhasmaṃ karissāmī”ti. Taṃ kiṃ maññasi, gahapati, pahoti nu kho so samaṇo vā brāhmaṇo vā iddhimā cetovasippatto imaṃ nāḷandaṃ ekena manopadosena bhasmaṃ kātu”nti?

“Dasapi, bhante, nāḷandā, vīsampi nāḷandā, tiṃsampi nāḷandā, cattārīsampi nāḷandā, paññāsampi nāḷandā pahoti so samaṇo vā brāhmaṇo vā iddhimā cetovasippatto ekena manopadosena bhasmaṃ kātuṃ. Kiñhi sobhati ekā chavā nāḷandā”ti!

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Bhāsītā kho pana te, gahapati, esā vācā – ‘sacce ahaṃ, bhante, patitṭhāya mantessāmi; hotu no ettha kathāsallāpo’”ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

65. “Taṃ kiṃ maññasi, gahapati, sutam te daṇḍakīraññaṃ [daṇḍakāraññaṃ (sī. pī.)] kāliṅgāraññaṃ majjhāraññaṃ [mejjhāraññaṃ (sī. syā. kaṃ. pī.)] mātaṅgāraññaṃ araññaṃ araññabhūta’nti?

“Evam, bhante, sutam me daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūta’nti.

“Taṃ kiṃ maññasi, gahapati, kinti te sutam kena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūta’nti?

“Sutam metaṃ, bhante, isīnaṃ manopadosena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūta’nti.

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Bhāsītā kho pana te, gahapati, esā vācā – ‘sacce ahaṃ, bhante, patitṭhāya mantessāmi; hotu no ettha kathāsallāpo’”ti.

66. “Purimenevāhaṃ, bhante, opammaena bhagavato attamano abhiraddho. Api cāhaṃ imāni bhagavato vicitrāni pañhapaṭibhānāni sotukāmo, evāhaṃ bhagavantaṃ paccaṇīkaṃ kātappaṃ amaññissaṃ. Abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’nti.

67. “Anuviccaṅkaṃ kho, gahapati, karohi, anuviccaṅkaro tumhādisānaṃ nātamanussānaṃ sādhu hotī”ti. “Imināpāhaṃ, bhante, bhagavato bhīyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha – ‘anuviccaṅkaṃ kho, gahapati, karohi, anuviccaṅkaro tumhādisānaṃ nātamanussānaṃ sādhu hotī’ti. Mañhi, bhante, aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ nālandaṃ paṭākaṃ parihareyyuṃ – ‘upāli amhākaṃ gahapati sāvakattaṃ upagato’ti. Atha ca pana maṃ bhagavā evamāha – ‘anuviccaṅkaṃ kho, gahapati, karohi, anuviccaṅkaro tumhādisānaṃ nātamanussānaṃ sādhu hotī’ti. Esāhaṃ, bhante, dutiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’nti.

68. “Dīgharattaṃ kho te, gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesam upagatānaṃ piṇḍakaṃ dātappaṃ maññeyyāsī”ti. “Imināpāhaṃ, bhante, bhagavato bhīyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha – ‘dīgharattaṃ kho te, gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesam upagatānaṃ piṇḍakaṃ dātappaṃ maññeyyāsī’ti. Sutam metaṃ, bhante, samaṇo gotamo evamāha – ‘mayhameva dānaṃ dātappaṃ, nāññesaṃ dānaṃ dātappaṃ; mayhameva sāvakaṇaṃ dānaṃ dātappaṃ, nāññesaṃ sāvakaṇaṃ dānaṃ dātappaṃ; mayhameva dinnam mahapphalaṃ, nāññesaṃ dinnam mahapphalaṃ; mayhameva sāvakaṇaṃ dinnam mahapphalaṃ, nāññesaṃ sāvakaṇaṃ dinnam mahapphala’nti. Atha ca pana maṃ bhagavā nigaṇṭhesupī dāne samādapeti. Api ca, bhante, mayametta kālaṃ jānissāma. Esāhaṃ, bhante, tatiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’nti.

69. Atha kho bhagavā upālissa gahapatissa anupubbim katham [ānupubbīkatham (sī.), ānupubbīkatham (pī.), anupubbīkatham (syā. kam. ka.)] kathesi, seyyathidaṃ – dānakatham sīlakatham saggakatham, kāmānaṃ ādīnavam okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi upāliṃ gahapatiṃ kallacittam muducittam vinīvaraṇacittam udaggacittam pasannacittam, atha yā buddhānaṃ sāmukkaṃsīkā dhammadesanā taṃ pakāsesi – dukkham, samudayaṃ, nirodham, maggaṃ. Seyyathāpi nāma suddham vattham apagatakāḷakam sammadeva rajanaṃ paṭiggaṇheyya, evameva upālissa gahapatissa tasmimyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’nti. Atha kho upāli gahapati diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – “handā ca dāni mayaṃ, bhante, gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti. “Yassadāni tvam, gahapati, kālam maññasi”ti.

70. Atha kho upāli gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ tenupasaṅkami; upasaṅkamtvā dovārikaṃ āmantesi – “ajjatagge, samma dovārika, āvaraṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Sace koci nigaṇṭho āgacchati tamenam tvam evam vadeyyāsi – ‘tiṭṭha, bhante, mā pāvisi. Ajjatagge upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato. Āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti. “Evam, bhante”ti kho dovāriko upālissa gahapatissa paccassosi.

71. Assosi kho dīghatapassī nigaṇṭho – “upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagato”ti. Atha kho dīghatapassī nigaṇṭho yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamtvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca – “sutaṃ metaṃ, bhante, upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagato”ti. “Atṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. Ṭhānaṅca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyyā”ti. Dutiyampi kho dīghatapassī nigaṇṭho...pe... tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca – “sutaṃ metaṃ, bhante ...pe... upālissa gahapatissa sāvakattaṃ upagaccheyyā”ti. “Handāham, bhante, gacchāmi yāva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā no”ti. “Gaccha tvam, tapassi, jānāhi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā no”ti.

72. Atha kho dīghatapassī nigaṇṭho yena upālissa gahapatissa nivesanaṃ tenupasaṅkami. Addasā kho dovāriko dīghatapassim nigaṇṭhaṃ dūratova āgacchantaṃ. Disvāna dīghatapassim nigaṇṭhaṃ etadavoca – “tiṭṭha, bhante, mā pāvisi. Ajjatagge upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato. Āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti. “Na me, āvuso, piṇḍakena attho”ti vatvā tato paṭinivattitvā yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamtvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca – “saccaṃyeva kho, bhante, yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato. Etaṃ kho te aham, bhante, nālatthaṃ na kho me, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭeti. Āvaṭṭo kho te, bhante, upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyā”ti. “Atṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. Ṭhānaṅca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyyā”ti. Dutiyampi kho dīghatapassī nigaṇṭho

nigaṇṭham nāṭaputtam etadavoca – “saccaṃyeva, bhante...pe... upālissa gahapatissa sāvakattam upagaccheyyā”ti. Tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nāṭaputtam etadavoca – “saccaṃyeva kho, bhante...pe... upālissa gahapatissa sāvakattam upagaccheyyā”ti. “Handa cāham, tapassi, gacchāmi yāva cāham sāmāṃyeva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattam upagato yadi vā no”ti.

Atha kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ yena upālissa gahapatissa nivesanam tenupasaṅkami. Addasā kho dovāriko nigaṇṭham nāṭaputtam dūratova āgacchantam. Disvāna nigaṇṭham nāṭaputtam etadavoca – “tiṭṭha, bhante, mā pāvīsi. Ajjatagge upāli gahapati samaṇassa gotamassa sāvakattam upagato. Āvaṭam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvāram bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam. Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti. “Tena hi, samma dovārika, yena upāli gahapati tenupasaṅkama; upasaṅkamitvā upāliṃ gahapatiṃ evaṃ vadehi – ‘nigaṇṭho, bhante, nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ bahidvāraḷḷhake ṭhito; so te dassanakāmo’”ti. “Evaṃ, bhante”ti kho dovāriko nigaṇṭhassa nāṭaputtassa paṭissutvā yena upāli gahapati tenupasaṅkami; upasaṅkamitvā upāliṃ gahapatiṃ etadavoca – “nigaṇṭho, bhante, nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ bahidvāraḷḷhake ṭhito; so te dassanakāmo”ti. “Tena hi, samma dovārika, majjhimāya dvārasālāya āsanāni pañṇapehī”ti. “Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni pañṇapetvā yena upāli gahapati tenupasaṅkami; upasaṅkamitvā upāliṃ gahapatiṃ etadavoca – “pañṇattāni kho, bhante, majjhimāya dvārasālāya āsanāni. Yassadāni kālam mañṇasi”ti.

73. Atha kho upāli gahapati yena majjhimā dvārasālā tenupasaṅkami; upasaṅkamitvā yaṃ tattha āsanam aggañca seṭṭhañca uttamañca paṇītañca tattha sāmam nisīditvā dovārikam āmantesi – “tena hi, samma dovārika, yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamitvā nigaṇṭham nāṭaputtam evaṃ vadehi – ‘upāli, bhante, gahapati evamāha – pavisa kira, bhante, sace ākaṅkhasī’”ti. “Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paṭissutvā yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭham nāṭaputtam etadavoca – “upāli, bhante, gahapati evamāha – ‘pavisa kira, bhante, sace ākaṅkhasī’”ti. Atha kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ yena majjhimā dvārasālā tenupasaṅkami. Atha kho upāli gahapati – yaṃ sudam pubbe yato passati nigaṇṭham nāṭaputtam dūratova āgacchantam disvāna tato paccuggantvā yaṃ tattha āsanam aggañca seṭṭhañca uttamañca paṇītañca tam uttarāsaṅgena sammajjitvā [pamajjitvā (sī. pī.)] pariggahetvā nisīdāpeti so – dāni yaṃ tattha āsanam aggañca seṭṭhañca uttamañca paṇītañca tattha sāmam nisīditvā nigaṇṭham nāṭaputtam etadavoca – “samvijjanti kho, bhante, āsanāni; sace ākaṅkhasi, nisīdā”ti. Evaṃ vutte, nigaṇṭho nāṭaputto upāliṃ gahapatiṃ etadavoca – “ummattosi tvam, gahapati, dattosi tvam, gahapati! ‘Gacchāmahaṃ, bhante, samaṇassa gotamassa vadam āropessāmī’ti gantvā mahatāsi vadasaṅghātena paṭimukko āgato. Seyyathāpi, gahapati, puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya; evameva kho tvam, gahapati, ‘gacchāmahaṃ, bhante, samaṇassa gotamassa vadam āropessāmī’ti gantvā mahatāsi vadasaṅghātena paṭimukko āgato. Āvaṭṭosi kho tvam, gahapati, samaṇena gotamena āvaṭṭaniyā māyāyā”ti.

74. “Bhaddikā, bhante, āvaṭṭanī māyā; kalyāṇī, bhante, āvaṭṭanī māyā; piyā me, bhante, ñātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyum; piyānampi me assa ñātisālohitānam dīgharattam hitāya sukhāya; sabbe cepi, bhante, khattiyā imāya āvaṭṭaniyā āvaṭṭeyyum; sabbesānampissa khattiyānam dīgharattam hitāya sukhāya; sabbe cepi, bhante, brāhmaṇā...pe... vessā...pe... suddā imāya āvaṭṭaniyā āvaṭṭeyyum; sabbesānampissa suddānam dīgharattam hitāya sukhāya; sadevako cepi, bhante, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyyum; sadevakassapissa lokassa samārakassa sabrahmakassa

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāyāti. Tena hi, bhante, upamaṃ te karissāmi. Upamāya pidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

75. “Bhūtapubbaṃ, bhante, aññatarassa brāhmaṇassa jīṇṇassa vuḍḍhassa mahallakassa daharā māṇavikā pajāpatī ahoṣi gabbhinī upavijaññā. Atha kho, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca – ‘gaccha tvam, brāhmaṇa, āpaṇā makkaṭacchāpakam kiṇitvā ānehi, yo me kumārakassa kīlāpanako bhavissatī’ti. Evaṃ vutte, so brāhmaṇo taṃ māṇavikam etadavoca – ‘āgamehi tāva, bhoti, yāva vijāyati. Sace tvam, bhoti, kumārakam vijāyissasi, tassā te aham āpaṇā makkaṭacchāpakam kiṇitvā ānessāmi, yo te kumārakassa kīlāpanako bhavissati. Sace pana tvam, bhoti, kumārikam vijāyissasi, tassā te aham āpaṇā makkaṭacchāpikam kiṇitvā ānessāmi, yā te kumārikāya kīlāpanikā bhavissatī’ti. Dutiyampi kho, bhante, sā māṇavikā...pe... tatiyampi kho, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca – ‘gaccha tvam, brāhmaṇa, āpaṇā makkaṭacchāpakam kiṇitvā ānehi, yo me kumārakassa kīlāpanako bhavissatī’ti. Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkaṭacchāpakam kiṇitvā ānetvā taṃ māṇavikam etadavoca – ‘ayaṃ te, bhoti, āpaṇā makkaṭacchāpakam kiṇitvā ānīto, yo te kumārakassa kīlāpanako bhavissatī’ti. Evaṃ vutte, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca – ‘gaccha tvam, brāhmaṇa, imaṃ makkaṭacchāpakam ādāya yena rattapāṇi rajataputto tenupasaṅkama; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ evaṃ vadehi – icchāmaṃ, samma rattapāṇi, imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭha’nti.

“Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkaṭacchāpakam ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ etadavoca – ‘icchāmaṃ, samma rattapāṇi, imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭha’nti. Evaṃ vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇaṃ etadavoca – ‘ayaṃ kho te, makkaṭacchāpakam raṅgakkhamo hi kho, no ākoṭanakkhamo, no vimajjanakkhamo’ti. Evameva kho, bhante, bālānaṃ nigaṇṭhānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍitānaṃ, no anuyogakkhamo, no vimajjanakkhamo. Atha kho, bhante, so brāhmaṇo aparena samayena navaṃ dussayugaṃ ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ etadavoca – ‘icchāmaṃ, samma rattapāṇi, imaṃ navaṃ dussayugaṃ pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭha’nti. Evaṃ vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇaṃ etadavoca – ‘idaṃ kho te, bhante, navaṃ dussayugaṃ raṅgakkhamañceva ākoṭanakkhamañca vimajjanakkhamañcā’ti. Evameva kho, bhante, tassa bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo ceva paṇḍitānaṃ no bālānaṃ, anuyogakkhamo ca vimajjanakkhamo cā’ti.

“Sarājikā kho, gahapati, parisā evaṃ jānāti – ‘upāli gahapati nigaṇṭhassa nāṭaputtassa sāvako’ti. Kassa taṃ, gahapati, sāvakaṃ dhāremā’ti? Evaṃ vutte, upāli gahapati utṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim paṇāmetvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ‘tena hi, bhante, suṇohi yassāhaṃ sāvako’ti –

76.

“Dhīrassa vigatamohassa, pabhinnakhīlassa vijitavijayassa;

Anīghassa susamacittassa, vuddhasīlassa sādhuṇaṇṇassa;

Vesamantarassa [vessantarassa (sī. pī.)] vimalassa, bhagavato tassa sāvakohamasmi.

“Akathaṃkathissa tusitassa, vantalokāmisassa muditassa;

Katasamaṇassa manujassa, antimasārīrassa narassa;
Anopamassa virajassa, bhagavato tassa sāvakoḥamasmi.
“Asaṃsayassa kusalassa, venayikassa sārathivarassa;
Anuttarassa ruciradhammassa, nikkāṅkassa pabhāsakassa [pabhāsakarassa (sī. syā. pī.)];
Mānacchidassa vīrassa, bhagavato tassa sāvakoḥamasmi.
“Nisabhassa appameyyassa, gambhīrassa monapattassa;
Khemāṅkarassa vedassa, dhammaṭṭhassa saṃvutattassa;
Saṅgātigassa muttassa, bhagavato tassa sāvakoḥamasmi.
“Nāgassa pantasenassa, khīṇasaṃyojanassa muttassa;
Paṭimantakassa [paṭimantassa (ka.)] dhonassa, pannadhajassa vītarāgassa;
Dantassa nippapañcassa, bhagavato tassa sāvakoḥamasmi.
“Isisattamassa akuhassa, tevijjassa brahmapattassa;
Nhātakassa [nahātakassa (sī. syā. pī.)] padakassa, passaddhassa viditavedassa;
Purindadassa sakkassa, bhagavato tassa sāvakoḥamasmi.
“Ariyassa bhāvitattassa, pattipattassa veyyākaraṇassa;
Satimato vipassissa, anabhinatassa no apanatassa;
Anejassa vasippattassa, bhagavato tassa sāvakoḥamasmi.
“Samuggatassa [sammagatassa (sī. syā. pī.)] jhāyissa, ananugatantarassa suddhassa;
Asitassa hitassa [appahīnassa (sī. pī.), appabhītassa (syā.)], pavivittassa aggappattassa;
Tiṇṇassa tārayantassa, bhagavato tassa sāvakoḥamasmi.
“Santassa bhūripaññaṇassa, mahāpaññaṇassa vītalobhassa;
Tathāgatassa sugatassa, appaṭipuggalassa asamassa;
Visāradassa nipuṇassa, bhagavato tassa sāvakoḥamasmi.
“Taṇhacchidassa buddhassa, vītadhūmassa anupalittassa;
Āhuneyyassa yakkhassa, uttamapuggalassa atulassa;
Mahato yasaggapattassa, bhagavato tassa sāvakoḥasmī”ti.

77. “Kadā saññūḷhā pana te, gahapati, ime samaṇassa gotamassa vaṇṇā”ti? “Seyyathāpi, bhante, nānāpupphānaṃ mahāpuppharāsi, tamenāṃ dakkho mālākāro vā mālākārantevāsī vā vicittāṃ mālāṃ gantheyya; evameva kho, bhante, so bhagavā anekavaṇṇo anekasatavaṇṇo. Ko hi, bhante, vaṇṇārahassa vaṇṇaṃ na karissatī”ti? Atha kho nigaṇṭhassa nāṭaputtassa bhagavato sakkāraṃ asahamānassa tattheva uṇhaṃ lohitaṃ mukhato uggacchīti [uggaṇchi (sī. syā. pī.)].

Upālisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Kukkuravatikasuttaṃ

78. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā koliyesu viharati haliddavasanaṃ nāma koliyānaṃ nigamo. Atha kho puṇṇo ca koliyaputto govatiko acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā puṇṇo koliyaputto govatiko bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Acelo pana seniyo kukkuravatiko bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā kukkurova palikujjitvā [palikuṇṭhitvā (syā. ka.), paliguṇṭhitvā (ka.)] ekamantaṃ nisīdi. Ekamantaṃ nisinna kho puṇṇo koliyaputto govatiko bhagavantaṃ etadavoca – “ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittaṃ bhojanaṃ bhuñjati. Tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo”ti? “Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti. Dutiyampi kho puṇṇo koliyaputto govatiko...pe... tatiyampi kho puṇṇo koliyaputto govatiko bhagavantaṃ etadavoca – “ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittaṃ bhojanaṃ bhuñjati. Tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo”ti?

79. “Addhā kho te ahaṃ, puṇṇa, na labhāmi. Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti; api ca tyāhaṃ byākarissāmi. Idha, puṇṇa, ekacco kukkuravataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurasīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ. So kukkuravataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkurasīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedā paraṃ maraṇā kukkurānaṃ saḥabyataṃ upapajjati. Sace kho panassa evaṃdiṭṭhi hoti – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, sāssa [sāyaṃ (ka.)] hoti micchādiṭṭhi. Micchādiṭṭhissa [micchādiṭṭhikassa (sī.)] kho ahaṃ, puṇṇa, dvinnaṃ gatīnaṃ aññataraṃ gatīṃ vadāmi – nirayaṃ vā tiracchānayoṇiṃ vā. Iti kho, puṇṇa, sampajjamānaṃ kukkuravataṃ kukkurānaṃ saḥabyataṃ upaneti, vipajjamānaṃ niraya’nti. Evaṃ vutte, acelo seniyo kukkuravatiko parodi, assūni pavattesi.

Atha kho bhagavā puṇṇaṃ koliyaputtaṃ govatikaṃ etadavoca – “etaṃ kho te ahaṃ, puṇṇa, nālatthaṃ. Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti. “Nāhaṃ, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha; api ca me idaṃ, bhante, kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ. Ayaṃ, bhante, puṇṇo koliyaputto govatiko. Tassa taṃ govataṃ dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo”ti? “Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti. Dutiyampi kho acelo seniyo...pe... tatiyampi kho acelo seniyo kukkuravatiko bhagavantaṃ etadavoca – “ayaṃ, bhante, puṇṇo koliyaputto govatiko. Tassa taṃ govataṃ dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo”ti?

80. “Addhā kho te ahaṃ, seniya, na labhāmi. Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti; api ca tyāhaṃ byākarissāmi. Idha, seniya, ekacco govataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ [gvākappaṃ (ka.)] bhāveti paripuṇṇaṃ abbokiṇṇaṃ. So govataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedā paraṃ maraṇā gunnaṃ saḥabyataṃ upapajjati. Sace kho panassa evaṃdiṭṭhi hoti – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, sāssa hoti micchādiṭṭhi. Micchādiṭṭhissa kho ahaṃ, seniya, dvinnaṃ gatīnaṃ aññataraṃ gatīṃ vadāmi – nirayaṃ vā tiracchānayoṇiṃ vā. Iti kho, seniya, sampajjamānaṃ govataṃ gunnaṃ saḥabyataṃ upaneti, vipajjamānaṃ niraya’nti. Evaṃ vutte, puṇṇo koliyaputto govatiko parodi, assūni pavattesi.

Atha kho bhagavā acelam seniyam kukkuravatikam etadavoca – “etam kho te aham, seniya, nālattham. Alam, seniya, tiṭṭhatetam; mā maṃ etam pucchī”ti. “Nāham, bhante, etam rodāmi yaṃ maṃ bhagavā evamāha; api ca me idaṃ, bhante, govataṃ dīgharattam samattam samādinnaṃ. Evaṃ pasanno aham, bhante, bhagavati; pahoti bhagavā tathā dhammam desetum yathā aham cevimaṃ govataṃ pajaheyyam, ayañceva acelo seniyo kukkuravatiko taṃ kukkuravataṃ pajaheyyā”ti. “Tena hi, puṇṇa, suṇāhi, sādhuṃ manasi karohi, bhāsissāmi”ti. “Evaṃ, bhante”ti kho puṇṇo koliyaputto govatiko bhagavato paccassosi. Bhagavā etadavoca –

81. “Cattārimāni, puṇṇa, kammāni mayā sayam abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, puṇṇa, kammaṃ kaṇham kaṇhavipākam; atthi, puṇṇa, kammaṃ sukkaṃ sukkavipākam; atthi, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākam; atthi, puṇṇa, kammaṃ akaṇham asukkaṃ akaṇhaasukkavipākam, kammakkhayāya saṃvattati.

“Katamañca, puṇṇa, kammaṃ kaṇham kaṇhavipākam? Idha, puṇṇa, ekacco sabyābajjham [sabyāpajjham (sī. syā. kam.)] kāyasaṅkhāram abhisāṅkharoti, sabyābajjham vacīsaṅkhāram abhisāṅkharoti, sabyābajjham manosāṅkhāram abhisāṅkharoti. So sabyābajjham kāyasaṅkhāram abhisāṅkharitvā, sabyābajjham vacīsaṅkhāram abhisāṅkharitvā, sabyābajjham manosāṅkhāram abhisāṅkharitvā, sabyābajjham lokam upapajjati. Tamenam sabyābajjham lokam upapannaṃ samānaṃ sabyābajjhā phassā phusanti. So sabyābajjhehi phassehi phuttṭho samāno sabyābajjham vedanaṃ vedeti ekantadukkham, seyyathāpi sattā nerayikā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṃ karoti tena upapajjati, upapannamenam phassā phusanti. Evampāham, puṇṇa, ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati, puṇṇa, kammaṃ kaṇham kaṇhavipākam.

“Katamañca, puṇṇa, kammaṃ sukkaṃ sukkavipākam? Idha, puṇṇa, ekacco abyābajjham kāyasaṅkhāram abhisāṅkharoti, abyābajjham vacīsaṅkhāram abhisāṅkharoti, abyābajjham manosāṅkhāram abhisāṅkharoti. So abyābajjham kāyasaṅkhāram abhisāṅkharitvā, abyābajjham vacīsaṅkhāram abhisāṅkharitvā, abyābajjham manosāṅkhāram abhisāṅkharitvā, abyābajjham lokam upapajjati. Tamenam abyābajjham lokam upapannaṃ samānaṃ abyābajjhā phassā phusanti. So abyābajjhehi phassehi phuttṭho samāno abyābajjham vedanaṃ vedeti ekantasukham, seyyathāpi devā subhakiṇhā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṃ karoti tena upapajjati, upapannamenam phassā phusanti. Evampāham, puṇṇa, ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati, puṇṇa, kammaṃ sukkaṃ sukkavipākam.

“Katamañca, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākam? Idha, puṇṇa, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāram abhisāṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāram abhisāṅkharoti, sabyābajjhampi abyābajjhampi manosāṅkhāram abhisāṅkharoti. So sabyābajjhampi abyābajjhampi kāyasaṅkhāram abhisāṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāram abhisāṅkharitvā, sabyābajjhampi abyābajjhampi manosāṅkhāram abhisāṅkharitvā, sabyābajjhampi lokam upapajjati. Tamenam sabyābajjhampi abyābajjhampi lokam upapannaṃ samānaṃ sabyābajjhāpi abyābajjhāpi phassā phusanti. So sabyābajjhehipi abyābajjhehipi phassehi phuttṭho samāno sabyābajjhampi abyābajjhampi vedanaṃ vedeti vokiṇṇasukhadukkham, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṃ karoti tena upapajjati. Upapannamenam phassā phusanti. Evampāham, puṇṇa, ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākam.

“Katamañca, puṇṇa, kammaṃ akaṇham asukkaṃ akaṇhaasukkavipākam, kammakkhayāya saṃvattati? Tatra, puṇṇa, yamidaṃ kammaṃ kaṇham kaṇhavipākam tassa pahānāya yā cetanā, yamidaṃ [yampidaṃ (sī. pī.)] kammaṃ sukkaṃ sukkavipākam tassa pahānāya yā cetanā, yamidaṃ [yampidaṃ (sī. pī.)] kammaṃ kaṇhasukkaṃ

kaṇhasukkavipākaṃ tassa pahānāya yā cetanā – idaṃ vuccati, punṇa, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ, kammakkhayāya saṃvattatīti. Imāni kho, punṇa, cattāri kammāni mayā sayā abhiññā sacchikatvā pāveditānī”ti.

82. Evaṃ vutte, punṇo koliyaputto govatiko bhagavantāṃ etadavoca – “abhikkantāṃ, bhante, abhikkantāṃ, bhante! Seyyathāpi, bhante...pe... upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata”nti. Acelo pana seniyo kukkuravatiko bhagavantāṃ etadavoca – “abhikkantāṃ, bhante, abhikkantāṃ, bhante! Seyyathāpi, bhante...pe... pakāsito. Esāhaṃ, bhante, bhagavantāṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Labheyyāhaṃ, bhante, bhagavato santike pabbajjāṃ, labheyyāṃ upasampada”nti. “Yo kho, seniya, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjāṃ, ākaṅkhati upasampadaṃ so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āradhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya. Api ca mettha puggalavemattatā veditā”ti.

“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhattā pabbajjāṃ ākaṅkhattā upasampadaṃ te cattāro māse parivasanti catunnaṃ māsānaṃ accayena āradhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi. Catunnaṃ vassānaṃ accayena āradhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāya”ti. Alatta kho acelo seniyo kukkuravatiko bhagavato santike pabbajjāṃ, alatta upasampadaṃ. Acirūpasampanno kho panāyasmā seniyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassathāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayā abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāya”ti abbhaññāsi. Aññataro kho panāyasmā seniyo arahataṃ ahoṣīti.

Kukkuravatikasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Abhayarājakumārasuttaṃ

83. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho abhaya rājakumāro yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho abhayaṃ rājakumāraṃ nigaṇṭho nāṭaputto etadavoca – “ehi tvāṃ, rājakumāra, samaṇassa gotamassa vādaṃ āropehi. Evaṃ te kalyāṇo kittisaddo abbhugacchissati – ‘abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito””ti. “Yathā kathaṃ panāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi”ti? “Ehi tvāṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi – ‘bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā”ti? Sace te samaṇo gotamo evaṃ puttṭho evaṃ byākaroti – ‘bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā”ti, tamenāṃ tvāṃ evaṃ vadeyyāsi – ‘atha kiñcaraṃ hi te, bhante, puthujjanena nānākaraṇaṃ? Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā”ti. Sace pana te samaṇo gotamo evaṃ puttṭho evaṃ byākaroti – ‘na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā”ti, tamenāṃ tvāṃ evaṃ vadeyyāsi – ‘atha kiñcaraṃ hi te, bhante, devadatto byākato – ‘āpāyiko devadatto, nerayiko devadatto, kappatṭho devadatto, atekiccho devadatto”ti? Tāya ca pana te vācāya devadatto kupito ahoṣi anattamaṇo”ti. Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puttṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ. Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilituṃ na sakkuṇeyya ogilituṃ; evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puttṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilitu”nti. “Evaṃ, bhante”ti kho abhaya rājakumāro nigaṇṭhassa nāṭaputtassa paṭissutvā utṭhāyāsānā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā

padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

84. Ekamantaṃ nisinnassa kho abhayassa rājakumārassa sūriyaṃ [suriyaṃ (sī. syā. kaṃ. pī.)] ulloketvā etadahosi – “akālo kho ajja bhagavato vādaṃ āropetuṃ. Sve dānāhaṃ sake nivesane bhagavato vādaṃ āropessāmī”ti bhagavantaṃ etadavoca – “adhivāsetu me, bhante, bhagavā svātanāya attacattuttho bhatta”nti. Adhivāsesi bhagavā tuṅhībhāvena. Atha kho abhayo rājakumāro bhagavato adhvāsanāṃ viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho bhagavā tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena abhayassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho abhayo rājakumāro bhagavantaṃ paññitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho abhayo rājakumāro bhagavantaṃ bhuttāvaṃ onītapattapaṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

85. Ekamantaṃ nisinna kho abhayo rājakumāro bhagavantaṃ etadavoca – “bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā”ti? “Na khvettha, rājakumāra, ekaṃsenā”ti. “Ettha, bhante, anassaṃ nigaṇṭhā”ti. “Kiṃ pana tvāṃ, rājakumāra, evaṃ vadesi – ‘ettha, bhante, anassaṃ nigaṇṭhā’”ti? “Idhāhaṃ, bhante, yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdim. Ekamantaṃ nisinnaṃ kho maṃ, bhante, nigaṇṭho nāṭaputto etadavoca – ‘ehi tvāṃ, rājakumāra, samaṇassa gotamassa vādaṃ āropehi. Evaṃ te kalyāṇo kittisaddo abbhuggacchissati – abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito’ti. Evaṃ vutte, ahaṃ, bhante, nigaṇṭhaṃ nāṭaputtaṃ etadavocaṃ – ‘yathā kathaṃ panāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmī’ti? ‘Ehi tvāṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi – bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpāti? Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti – bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpāti, tamenāṃ tvāṃ evaṃ vadeyyāsi – atha kiñcarahi te, bhante, puthujjana nānākaṇaṃ? Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpāti. Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti – na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpāti, tamenāṃ tvāṃ evaṃ vadeyyāsi – atha kiñcarahi te, bhante, devadatto byākato – āpāyiko devadatto, nerayiko devadatto, kappatṭho devadatto, atekiccho devadattoti? Tāya ca pana te vācāya devadatto kupīto ahosi anattamanoti. Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ. Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilituṃ na sakkuṇeyya ogilituṃ; evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilitu”nti.

86. Tena kho pana samayena daharo kumāro mando uttānaseyyako abhayassa rājakumārassa aṅke nisinna hoti. Atha kho bhagavā abhayaṃ rājakumāraṃ etadavoca – “taṃ kiṃ maññasi, rājakumāra, sacāyaṃ kumāro tuyhaṃ vā pamādamanvāya dhātiyā vā pamādamanvāya katthaṃ vā kaṭhalaṃ [kathalaṃ (ka.)] vā mukhe āhareyya, kinti naṃ kareyyāsi”ti? “Āhareyyassāhaṃ, bhante. Sace, bhante, na sakkuṇeyyaṃ ādikeneva āhattuṃ [āharitum (syā. kaṃ.)], vāmena hatthena sīsaṃ pariggahetvā [pagghahetvā (sī.)] dakkhiṇena hatthena vaṅkaṅgulim karitvā salohitampi āhareyyaṃ. Taṃ kissa hetu? Atthi me, bhante, kumāre anukampā”ti. “Evameva kho, rājakumāra, yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasamhitāṃ sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato vācaṃ bhāsati. Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anattasamhitāṃ sā ca paresaṃ appiyā amanāpā, tampi tathāgato vācaṃ na bhāsati. Yañca kho tathāgato vācaṃ

jānāti bhūtaṃ tacchaṃ atthasaṃhitāṃ sā ca paresaṃ appiyā amanāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya. Yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasaṃhitāṃ sā ca paresaṃ piyā manāpā, na taṃ tathāgato vācaṃ bhāsati. Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anattasaṃhitāṃ sā ca paresaṃ piyā manāpā tampi tathāgato vācaṃ na bhāsati. Yañca tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitāṃ sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya. Taṃ kissa hetu? Atthi, rājakumāra, tathāgatassa sattesu anukampā”ti.

87. “Yeme, bhante, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatiṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisaṅkharitvā tathāgataṃ upasaṅkamtivā pucchanti, pubbeva nu kho, etaṃ, bhante, bhagavato cetaso parivattakkaṃ hoti ‘ye maṃ upasaṅkamtivā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi’ti, udāhu ṭhānasovetaṃ tathāgataṃ paṭibhātī”ti?

“Tena hi, rājakumāra, taññevettha paṭipucchissāmi, yathā te kameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, rājakumāra, kusalo tvaṃ rathassa aṅgapaccaṅgāna”nti?

“Evaṃ, bhante, kusalo ahaṃ rathassa aṅgapaccaṅgāna”nti.

“Taṃ kiṃ maññasi, rājakumāra, ye taṃ upasaṅkamtivā evaṃ puccheyyūṃ – ‘kiṃ nāmidāṃ rathassa aṅgapaccaṅga’nti? Pubbeva nu kho te etaṃ cetaso parivattakkaṃ assa ‘ye maṃ upasaṅkamtivā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi’ti, udāhu ṭhānasovetaṃ paṭibhāseyyā”ti?

“Ahañhi, bhante, rathiko saññāto kusalo rathassa aṅgapaccaṅgānaṃ. Sabbāni me rathassa aṅgapaccaṅgāni suviditāni. Ṭhānasovetaṃ maṃ paṭibhāseyyā”ti.

“Evameva kho, rājakumāra, ye te khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatiṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisaṅkharitvā tathāgataṃ upasaṅkamtivā pucchanti, ṭhānasovetaṃ tathāgataṃ paṭibhātī. Taṃ kissa hetu? Sā hi, rājakumāra, tathāgatassa dhammadhātu suppaṭividdhā yassā dhammadhātuyā suppaṭividdhattā ṭhānasovetaṃ tathāgataṃ paṭibhātī”ti.

Evaṃ vutte, abhaya rājakumāro bhagavantaṃ etadavoca – “abhikkantaṃ, bhante, abhikkantaṃ, bhante...pe... ajjatagge paṇupetaṃ saraṇaṃ gata”nti.

Abhaya rājakumārasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Bahavedaniyasuttaṃ

88. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho pañcakaṅgo thapati yenāyasmā udāyī tenupasaṅkami; upasaṅkamtivā āyasmantaṃ udāyīṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca – “kati nu kho, bhante udāyī, vedanā vuttā bhagavatā”ti? “Tisso kho, thapati [gahapati (syā. kaṃ. pī.)], vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, thapati, tisso vedanā vuttā bhagavatā”ti. Evaṃ vutte, pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca – “na kho, bhante udāyī, tisso vedanā vuttā bhagavatā; dve vedanā vuttā bhagavatā – sukhā vedanā, dukkhā vedanā. Yāyaṃ, bhante, adukkhamasukhā vedanā santasmim esā paṇīte sukhe vuttā bhagavatā”ti. Dutiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatiṃ etadavoca – “na kho, gahapati, dve vedanā vuttā bhagavatā; tisso vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, thapati, tisso vedanā vuttā bhagavatā”ti. Dutiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca – “na kho, bhante udāyī, tisso vedanā vuttā bhagavatā; dve vedanā vuttā bhagavatā – sukhā vedanā, dukkhā vedanā. Yāyaṃ, bhante, adukkhamasukhā vedanā santasmim esā paṇīte sukhe vuttā bhagavatā”ti.

Tatiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatim etadavoca – “na kho, thapati, dve vedanā vuttā bhagavatā; tisso vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, thapati, tisso vedanā vuttā bhagavatā”ti. Tatiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyim etadavoca – “na kho, bhante udāyī, tisso vedanā vuttā bhagavatā, dve vedanā vuttā bhagavatā – sukhā vedanā, dukkhā vedanā. Yāyaṃ, bhante, adukkhamasukhā vedanā santasmim esā paṇite sukhe vuttā bhagavatā”ti. Neva kho sakkhi āyasmā udāyī pañcakaṅgaṃ thapatim saññāpetuṃ na panāsakkhi pañcakaṅgo thapati āyasmantaṃ udāyim saññāpetuṃ.

89. Assosi kho āyasmā ānando āyasmato udāyissa pañcakaṅgena thapatinā saddhim imaṃ kathāsallāpaṃ. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato udāyissa pañcakaṅgena thapatinā saddhim kathāsallāpo taṃ sabbam bhagavato ārocesi. Evaṃ vutte, bhagavā āyasmantaṃ ānantaṃ etadavoca – “santaññeva kho, ānanda, pariyāyaṃ pañcakaṅgo thapati udāyissa nābbhanumodi, santaññeva ca pana pariyāyaṃ udāyī pañcakaṅgassa thapatissa nābbhanumodi. Dvepānanda, vedanā vuttā mayā pariyāyena, tissopi vedanā vuttā mayā pariyāyena, pañcapi vedanā vuttā mayā pariyāyena, chapi vedanā vuttā mayā pariyāyena, aṭṭhārasapi vedanā vuttā mayā pariyāyena, chattimsapi vedanā vuttā mayā pariyāyena, aṭṭhasatampi vedanā vuttā mayā pariyāyena. Evaṃ pariyāyadesito kho, ānanda, mayā dhammo. Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ na samanujānissanti na samanumaññissanti na samanumodissanti tesametaṃ pāṭikaṅkhaṃ – bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharissanti. Evaṃ pariyāyadesito kho, ānanda, mayā dhammo. Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanujānissanti samanumaññissanti samanumodissanti tesametaṃ pāṭikaṅkhaṃ – samaggā sammodamānā avivadamānā khīrodakābhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissanti”.

90. “Pañca kho ime, ānanda, kāmagaṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā...pe... jivhāviññeyyā rasā...pe... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, ānanda, pañca kāmagaṇā. Yaṃ kho, ānanda, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ idam vuccati kāmasukhaṃ.

“Yo kho, ānanda, evaṃ vadeyya – ‘etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentī’ti, idamassa nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga? Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Idam kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga.

“Yo kho, ānanda, evaṃ vadeyya – ‘etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentī’ti, idamassa nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga? Idhānanda, bhikkhu vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ upasampajja viharati. Idam kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga.

“Yo kho, ānanda, evaṃ vadeyya...pe... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga paṇītataṅga? Idhānanda, bhikkhu pītiyā ca virāgā...pe... tatiyaṃ

jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca.

“Yo kho, ānanda, evaṃ vadeyya...pe.... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca? Idhānanda, bhikkhu sukhassa ca pahānā...pe... catutthaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca.

“Yo kho, ānanda, evaṃ vadeyya...pe.... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca? Idhānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanam upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca.

“Yo kho, ānanda, evaṃ vadeyya...pe.... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca? Idhānanda, bhikkhu sabbaso ākāsānañcāyatanam samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanam upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca.

“Yo kho, ānanda, evaṃ vadeyya...pe.... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca? Idhānanda, bhikkhu sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca.

“Yo kho, ānanda, evaṃ vadeyya...pe.... Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca? Idhānanda, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca.

“Yo kho, ānanda, evaṃ vadeyya – ‘etaṇānaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentī’ti, idamassa nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca? Idhānanda, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca.

91. “Thānaṃ kho panetaṃ, ānanda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘saññāvedayitanirodham samaṇo gotamo āha; taṇca sukhasmiṃ paññapeti. Tayidaṃ kiṃsu, tayidaṃ kathaṃsū’ti? Evaṃvādino, ānanda, aññatitthiyā paribbājakā evamassu vacanīyā – ‘na kho, āvuso, bhagavā sukhaṃyeva vedanaṃ sandhāya sukhasmiṃ paññapeti; api ca, āvuso, yattha yattha sukhaṃ upalabbhati yaṃ yaṃ taṃ taṃ tathāgato sukhasmiṃ paññapeti’”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Bahuvedanīyasuttaṃ niṭṭhitaṃ navamaṃ.

10. Apaṇṇakasuttaṃ

92. 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 arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. So imaṃ lokaṃ sadevakam

samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam, kevalapariṇaṇam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānam arahatam dassanam hotī”ti. Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā appekacce bhagavantam abhivādetvā ekamantam nisīdimsu. Appekacce bhagavatā saddhim sammodimsu; sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdimsu. Appekacce yena bhagavā tenañjalim paṇāmetvā ekamantam nisīdimsu. Appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisīdimsu. Appekacce tuṅhībhūtā ekamantam nisīdimsu.

93. Ekamantam nisinne kho sāleyyake brāhmaṇagahapatike bhagavā etadavoca – “atthi pana vo, gahapatayo, koci manāpo sathā yasmim vo ākāravatī saddhā paṭiladdhā”ti? “Natthi kho no, bhante, koci manāpo sathā yasmim no ākāravatī saddhā paṭiladdhā”ti. “Manāpam vo, gahapatayo, sathāram alabhantehi ayam apanṇako dhammo samādāya vattitabbo. Apanṇako hi, gahapatayo, dhammo samatto samādinno, so vo bhavissati dīgharattam hitāya sukhāya. Katamo ca, gahapatayo, apanṇako dhammo”?”

94. “Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi dinnam, natthi yitṭham, natthi hutam; natthi sukata dukkaṭānam [sukata dukkaṭānam (sī. syā. kam. pī.)] kammānam phalam vipāko, natthi ayam loko, natthi paro loko; natthi mātā, natthi pitā; natthi sattā opapātikā; natthi loke samaṇabrāhmaṇā sammaggatā [sammaggatā (ka.)] sammā paṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī”ti. Tesamyeva kho, gahapatayo, samaṇabrāhmaṇānam eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhamsu – ‘atthi dinnam, atthi yitṭham, atthi hutam; atthi sukata dukkaṭānam kammānam phalam vipāko; atthi ayam loko, atthi paro loko; atthi mātā, atthi pitā; atthi sattā opapātikā; atthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī”ti. Tam kim maññatha, gahapatayo – ‘nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā’”ti? “Evam, bhante”.

95. “Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi dinnam, natthi yitṭham...pe... ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī”ti tesametam pāṭikaṅkham? Yamidaṃ [yadidaṃ (ka.)] kāyasucaritam, vacīsucaritam, manosucaritam – ime tayo kusale dhamme abhinivajjetvā [abhinibbajjetvā (syā. kam.), abhinibbijjivā (ka.)] yamidaṃ [yadidaṃ (ka.)] kāyaduccaritam, vacīduccaritam, manoduccaritam – ime tayo akusale dhamme samādāya vattissanti. Tam kissa hetu? Na hi te bhonto samaṇabrāhmaṇā passanti akusalānam dhammānam ādīnavam okāram saṅkilesam, kusalānam dhammānam nekkhamme ānisaṃsam vodānapakkham. Santamyeva pana param lokam ‘natthi paro loko’ tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi. Santamyeva kho pana param lokam ‘natthi paro loko’ti saṅkappeti; svāssa hoti micchāsaṅkappo. Santamyeva kho pana param lokam ‘natthi paro loko’ti vācam bhāsati; sāssa hoti micchāvācā. Santamyeva kho pana param lokam ‘natthi paro loko’ti āha; ye te arahanto paralokaviduno tesamayam paccanīkam karoti. Santamyeva kho pana param lokam ‘natthi paro loko’ti param saññāpeti [paññāpeti (ka.)]; sāssa hoti asaddhammasaññatti [assaddhammapaññatti (ka.)]. Tāya ca pana asaddhammasaññattiyā attānukkamseti, param vambheti. Iti pubbeva kho panassa susīlyam pahīnam hoti, dussīlyam paccupaṭṭhitam – ayaṅca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānam paccanīkatā asaddhammasaññatti attukkamsanā paravambhanā. Evamassime [evam’si’me’ (sī. syā. kam. pī.)] aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

“Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ‘sace kho natthi paro loko evamayam bhavam purisapuggalo kāyassa bheda sotthimattānam karissati; sace kho atthi paro loko evamayam bhavam purisapuggalo kāyassa bheda param maraṇā apāyam duggatiṃ vinipātam nirayam upapajjissati. Kāmaṃ kho pana māhu paro loko, hotu nesam bhavataṃ samaṇabrāhmaṇānam saccam vacanam; atha ca panāyam bhavam purisapuggalo diṭṭheva dhamme viññūnam gārayho – dussīlo purisapuggalo micchādīṭṭhi natthikavādo’ti. Sace kho attheva paro loko, evam imassa bhoto purisapuggalassa ubhayattha kaliggaho – yañca diṭṭheva dhamme viññūnam gārayho, yañca kāyassa bheda param maraṇā apāyam duggatiṃ vinipātam nirayam upapajjissati. Evamassāyam apanṇako dhammo dussamatto samādinno, ekamsam pharivā tiṭṭhati, riñcati kusalam ṭhānam.

96. “Tatra, gahapatayo, ye te samaṇabrāhmaṇā evamvādino evamdiṭṭhino – ‘atthi dinnam...pe... ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedenti’ti tesametam pāṭikañkam? Yamidaṃ kāyaduccaritam, vacīduccaritam, manoduccaritam – ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritam, vacīsucaritam, manosucaritam – ime tayo kusale dhamme samādāya vattissanti. Tam kissa hetu? Passanti hi te bhonto samaṇabrāhmaṇā akusalānam dhammānam ādinavam okāram saṃkilesam, kusalānam dhammānam nekkhamme ānisaṃsam vodānapakkham. Santaṃyeva kho pana param lokam ‘atthi paro loko’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana param lokam ‘atthi paro loko’ti saṅkappeti; svāssa hoti sammāsaṅkappo. Santaṃyeva kho pana param lokam ‘atthi paro loko’ti vācam bhāsati; sāssa hoti sammāvācā. Santaṃyeva kho pana param lokam ‘atthi paro loko’ti āha; ye te arahanto paralokaviduno tesamayam na paccanīkam karoti. Santaṃyeva kho pana param lokam ‘atthi paro loko’ti param saññāpeti; sāssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkamseti, na param vambheti. Iti pubbeva kho panassa dussīlyam pahīnam hoti, susīlyam paccupaṭṭhitam – ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānam apaccanīkatā saddhammasaññatti anattukkamsanā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

“Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ‘sace kho atthi paro loko, evamayam bhavam purisapuggalo kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjissati. Kāmaṃ kho pana māhu paro loko, hotu nesam bhavataṃ samaṇabrāhmaṇānam saccam vacanam; atha ca panāyam bhavam purisapuggalo diṭṭheva dhamme viññūnam pāsamsa – sīlavā purisapuggalo sammādiṭṭhi atthikavādo’ti. Sace kho attheva paro loko, evam imassa bhoto purisapuggalassa ubhayattha kaṭaggaho – yañca diṭṭheva dhamme viññūnam pāsamsa, yañca kāyassa bheda param maraṇā sugatiṃ saggam lokam upapajjissati. Evamassāyam apanṇako dhammo susamatto samādinno, ubhayamsam pharivā tiṭṭhati, riñcati akusalam ṭhānam.

97. “Santi, gahapatayo, eke samaṇabrāhmaṇā evamvādino evamdiṭṭhino – ‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pānamatipātayato [pānamatimāpayato (sī. pī.), pānamatipātāpayato (syā. kam.), pānamatipāpayato (ka.)], adinnam ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikam karoto, paripantho tiṭṭhato, paradāram gacchato, musā bhaṇato; karoto na karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalam ekaṃ maṃsapuñjam kareyya, natthi tatonidānam pāpaṃ, natthi pāpassa āgamo. Dakkhinañcepi gaṅgāya tīram gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācento; natthi tatonidānam pāpaṃ, natthi pāpassa āgamo. Uttarañcepi gaṅgāya tīram gaccheyya dadanto dāpento, yajanto yajāpento; natthi tatonidānam puñnam, natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena [saccavācena (ka.)] natthi puñnam, natthi puññassa āgamo’ti. Tesamyeva kho, gahapatayo, samaṇabrāhmaṇānam eke samaṇabrāhmaṇā ujuvipaccanīkavādā te evamāhaṃsu – ‘karoto kārayato, chindato

chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Dakkhinañcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācento; atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento; atthi tatonidānaṃ puññaṃ, atthi puññaṃssa āgamo. Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññaṃssa āgamo'ti. Taṃ kiṃ maññaṃ, gahapatayo, nanume samaṇabrāhmaṇā aññaṃmaññaṃssa ujuvipaccanīkavādā'ti? “Evam, bhante”.

98. “Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘karoto kārāyato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto na karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhinañcepi gaṅgāya tīraṃ gaccheyya hananto ghātento...pe... dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṃssa āgamo'ti tesametaṃ pāṭikaṅkhaṃ? Yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – ime tayo akusale dhamme samādāya vattissanti. Taṃ kissa hetu? Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana kiriyāṃ ‘natthi kiriyā’ tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi. Santaṃyeva kho pana kiriyāṃ ‘natthi kiriyā’ti saṅkappeti; svāssa hoti micchāsaṅkappo. Santaṃyeva kho pana kiriyāṃ ‘natthi kiriyā’ti vācaṃ bhāsati; sāssa hoti micchāvācā. Santaṃyeva kho pana kiriyāṃ ‘natthi kiriyā’ti āha, ye te arahanto kiriyavādā tesamayaṃ paccanīkaṃ karoti. Santaṃyeva kho pana kiriyāṃ ‘natthi kiriyā’ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti. Tāya ca pana asaddhammasaññattiyā attānukkaṃseti, paraṃ vambheti. Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupatṭhitaṃ – ayaṅca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attukkaṃsanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

“Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ‘sace kho natthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthimattānaṃ karissati; sace kho atthi kiriyā evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana māhu kiriyā, hotu nesam bhavataṃ samaṇabrāhmaṇānaṃ saccam vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho – dussīlo purisapuggalo micchādiṭṭhi akiriyavādo'ti. Sace kho attheva kiriyā, evam imassa bhoto purisapuggalassa ubhayattha kaliggaho – yaṅca diṭṭheva dhamme viññūnaṃ gārayho, yaṅca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Evamassāyaṃ apanṇako dhammo dussamatto samādinno, ekaṃsaṃ pharivā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

99. “Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘karoto kārāyato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa

āgamo. Dakkhiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācento, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññaṃ āgamo. Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññaṃ āgamo’ ti tesametaṃ pāṭikaṅkhaṃ? Yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – ime tayo kusale dhamme samādāya vattissanti. Taṃ kissa hetu? Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana kiriyāṃ ‘atthi kiriyā’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana kiriyāṃ ‘atthi kiriyā’ ti saṅkappeti; svāssa hoti sammāsaṅkappo. Santaṃyeva kho pana kiriyāṃ ‘atthi kiriyā’ ti vācaṃ bhāsati; sāssa hoti sammāvācā. Santaṃyeva kho pana kiriyāṃ ‘atthi kiriyā’ ti āha; ye te arahanto kiriyavādā tesamayaṃ na paccanīkaṃ karoti. Santaṃyeva kho pana kiriyāṃ ‘atthi kiriyā’ ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti. Iti pubbeva kho panassa dussīlyāṃ pahīnaṃ hoti, susīlyāṃ paccupaṭṭhitaṃ – ayaṅca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattukkaṃsaṇā aparavambhaṇā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

“Tatra, gahapatayo, viññū puriso iti paṭisaṅcikkhati – ‘sace kho atthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjissati. Kāmaṃ kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccāṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ pāsāṃso – sīlavā purisapuggalo sammādiṭṭhi kiriyavādo’ ti. Sace kho attheva kiriyā, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho – yaṅca diṭṭheva dhamme viññūnaṃ pāsāṃso, yaṅca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjissati. Evamassāyaṃ apanṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharivā tiṭṭhati, riṅcati akusalaṃ ṭhānaṃ.

100. “Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi hetu, natthi paccayo sattānaṃ saṃkilesāya; ahetū appaccayā sattā saṃkilissanti. Natthi hetu, natthi paccayo sattānaṃ visuddhiyā; ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ [vīriyaṃ (sī. syā. kaṃ. pī.)], natthi purisathāmo, natthi purisaparakkamo; sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṃgatibhāvaparīnatā chasvevābhijātīsu sukhadukkhāṃ paṭisaṃvedentī’ ti. Tesamēva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu – ‘atthi hetu, atthi paccayo sattānaṃ saṃkilesāya; sahetū sappaccayā sattā saṃkilissanti. Atthi hetu, atthi paccayo sattānaṃ visuddhiyā; sahetū sappaccayā sattā visujjhanti. Atthi balaṃ, atthi vīriyaṃ, atthi purisathāmo, atthi purisaparakkamo; na sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā [atthi purisaparakkamo, sabbe sattā... savasā sabalā savīriyā (syā. kaṃ. ka.)] niyatisaṃgatibhāvaparīnatā chasvevābhijātīsu sukhadukkhāṃ paṭisaṃvedentī’ ti. Taṃ kiṃ maññatha, gahapatayo, nanume samaṇabrāhmaṇā aññamaññaṃ ujuvipaccanīkavādā’ ti? ‘Evaṃ, bhante’.

101. “Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi hetu, natthi paccayo sattānaṃ saṃkilesāya; ahetū appaccayā sattā saṃkilissanti. Natthi hetu, natthi paccayo sattānaṃ visuddhiyā; ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo; sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṃgatibhāvaparīnatā chasvevābhijātīsu sukhadukkhāṃ paṭisaṃvedentī’ ti tesametaṃ pāṭikaṅkhaṃ? Yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – ime tayo akusale dhamme samādāya vattissanti. Taṃ kissa hetu? Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnaṃ

okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana hetuṃ ‘natthi hetū’ tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi. Santaṃyeva kho pana hetuṃ ‘natthi hetū’ ti saṅkappeti; svāssa hoti micchāsaṅkappo. Santaṃyeva kho pana hetuṃ ‘natthi hetū’ ti vācaṃ bhāsati; sāssa hoti micchāvācā. Santaṃyeva kho pana hetuṃ ‘natthi hetū’ ti āha; ye te arahanto hetuvādā tesamayaṃ paccanīkaṃ karoti. Santaṃyeva kho pana hetuṃ ‘natthi hetū’ ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti. Tāya ca pana asaddhammasaññattiyā attānukkaṃseti, paraṃ vambheti. Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhitaṃ – ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attānukkaṃsanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

“Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ‘sace kho natthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sotthimattānaṃ karissati; sace kho atthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana māhu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho – dussīlo purisapuggalo micchādiṭṭhi ahetukavādo’ ti. Sace kho attheva hetu, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho – yañca diṭṭheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo dussamatto samādinno, ekaṃsaṃ pharivā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

102. “Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘atthi hetu, atthi paccayo sattānaṃ saṃkilesāya; sahetū sappaccayā sattā saṃkilissanti. Atthi hetu, atthi paccayo sattānaṃ visuddhiyā; sahetū sappaccayā sattā visujjhanti. Atthi balaṃ, atthi vīriyaṃ, atthi purisathāmo, atthi purisaparakkamo; na sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṃgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ ti tesametaṃ pāṭikaṅkhaṃ? Yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – ime tayo kusale dhamme samādāya vattissanti. Taṃ kissa hetu? Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti saṅkappeti; svāssa hoti sammāsaṅkappo. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti vācaṃ bhāsati; sāssa hoti sammāvācā. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti āha, ye te arahanto hetuvādā tesamayaṃ na paccanīkaṃ karoti. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti. Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ – ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattukkaṃsanā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

“Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ‘sace kho atthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjissati. Kāmaṃ kho pana māhu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ pāsaṃso – silavā purisapuggalo sammādiṭṭhi hetuvādo’ ti. Sace kho atthi hetu, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho – yañca diṭṭheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharivā tiṭṭhati, riñcati akusalaṃ ṭhānaṃ.

103. “Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi sabbaso āruppā’ti. Tesamyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu – ‘atthi sabbaso āruppā’ti. Taṃ kiṃ maññatha, gahapatayo, nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā’ti? “Evaṃ, bhante”. “Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi sabbaso āruppā’ti, idaṃ me adiṭṭhaṃ; yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘atthi sabbaso āruppā’ti, idaṃ me aviditaṃ. Ahañceva [ahañce (?)] kho pana ajānanto apassanto ekamsena ādāya vohareyyaṃ – idameva saccaṃ, moghamaññanti, na metaṃ assa patirūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi sabbaso āruppā’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati – ye te devā rūpino manomayā, apanṇakaṃ me tatrūpapatti bhavissati. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘atthi sabbaso āruppā’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati – ye te devā arūpino saññāmayā, apanṇakaṃ me tatrūpapatti bhavissati. Dissanti kho pana rūpādhikaraṇaṃ [rūpakāraṇā (ka.)] daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuvaṃ-pesuñña-musāvādā. ‘Natthi kho panetaṃ sabbaso arūpe’”ti. So iti paṭisañkhāya rūpānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

104. “Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi sabbaso bhavanirodho’ti. Tesamyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu – ‘atthi sabbaso bhavanirodho’ti. Taṃ kiṃ maññatha, gahapatayo, nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā’ti? “Evaṃ, bhante”. “Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi sabbaso bhavanirodho’ti, idaṃ me adiṭṭhaṃ; yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘atthi sabbaso bhavanirodho’ti, idaṃ me aviditaṃ. Ahañceva kho pana ajānanto apassanto ekamsena ādāya vohareyyaṃ – idameva saccaṃ, moghamaññanti, na metaṃ assa patirūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi sabbaso bhavanirodho’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati – ye te devā arūpino saññāmayā apanṇakaṃ me tatrūpapatti bhavissati. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘atthi sabbaso bhavanirodho’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati – yaṃ diṭṭheva dhamme parinibbāyissāmi. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi sārāgāya [sarāgāya (syā. kam.)] santike, saṃyogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘atthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi asārāgāya santike, asaṃyogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike’”ti. So iti paṭisañkhāya bhavānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

105. “Cattārome, gahapatayo, puggalā santo saṃvijjamānā lokasmim. Katame cattāro? Idha, gahapatayo, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto. Idha, gahapatayo, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto. Idha, gahapatayo, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto. Idha, gahapatayo, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhattapaṭisaṃvedī brahmabhūtena attanā viharati.

106. “Katamo ca, gahapatayo, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, gahapatayo, ekacco puggalo acelako hoti muttācāro hatthāpalekhano...pe... [vitthāro ma. ni. 2.6-7 kandarakasutte] iti evarūpaṃ anekavihitam kāyassa

ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati, gahapatayo, puggalo attantapo attaparitāpanānuyogamanuyutto.

“Katamo ca, gahapatayo, puggalo parantapo paraparitāpanānuyogamanuyutto? Idha, gahapatayo, ekacco puggalo orabbhiko hoti sūkariko...pe... ye vā panaññepi keci kurūrakammantā. Ayaṃ vuccati, gahapatayo, puggalo parantapo paraparitāpanānuyogamanuyutto.

“Katamo ca, gahapatayo, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto? Idha, gahapatayo, ekacco puggalo rājā vā hoti khattiyō muddhāvasitto...pe... tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati, gahapatayo, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

“Katamo ca, gahapatayo, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati? Idha, gahapatayo, tathāgato loka uppajjati araham sammāsambuddho...pe... so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. Vitakkavicārānam vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvam avitakkaṃ avicāraṃ samādhijam pītisukhaṃ dutiyam jhānam...pe... tatiyam jhānam... catuttham jhānam upasampajja viharati.

“So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāya cittaṃ abhininnāmeti. So anekavihitam pubbenivāsam anussarati seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāram sauddesaṃ anekavihitam pubbenivāsam anussarati. So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānam cutūpapātaññāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate...pe... yathākammūpage satte pajānāti. So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānam khayaññāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtam pajānāti...pe... ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtam pajānāti. Tassa evam jānato evam passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñānam hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā’ti pajānāti. Ayaṃ vuccati, gahapatayo, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī’ti.

Evam vutte, sāleyyakā brāhmaṇagahapatikā bhagavantam etadavocum – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayam bhavantaṃ gotamaṃ saraṇam gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavam gotamo dhāretu ajjatagge paṇupetaṃ saraṇam gate’ti.

Apaṇṇakasuttaṃ niṭṭhitaṃ dasamaṃ.

Gahapativaggo niṭṭhito paṭhamaṃ.

Tassuddānam –

Kandaranāgarasekhavato ca, potaliyo puna jīvabhacco;

Upālidamatho kukkuraabhayo, bahurvedanīyapaṇṇakato dasamo.

2. Bhikkhuvaggo

1. Ambalaṭṭhikarāhulovādasuttam

107. Evaṃ me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā rāhulo ambalaṭṭhikāyaṃ viharati. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena ambalaṭṭhikā yenāyasmā rāhulo tenupasaṅkami. Addasā kho āyasmā rāhulo bhagavantaṃ dūrato va āgacchantaṃ. Disvāna āsanaṃ paññāpesi, udakañca pādānaṃ. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Āyasmāpi kho rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

108. Atha kho bhagavā parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā āyasmantaṃ rāhulaṃ āmantesi – “passasi no tvam, rāhula, imaṃ parittaṃ udakāvasesaṃ udakādhāne ṭhapita”nti? “Evaṃ, bhante”. “Evaṃ parittakaṃ kho, rāhula, tesam sāmāññaṃ yesam natthi sampajānamusāvāde lajjā”ti. Atha kho bhagavā parittaṃ udakāvasesaṃ chaḍḍetvā āyasmantaṃ rāhulaṃ āmantesi – “passasi no tvam, rāhula, parittaṃ udakāvasesaṃ chaḍḍita”nti? “Evaṃ, bhante”. “Evaṃ chaḍḍitaṃ kho, rāhula, tesam sāmāññaṃ yesam natthi sampajānamusāvāde lajjā”ti. Atha kho bhagavā taṃ udakādhānaṃ nikkujjitvā āyasmantaṃ rāhulaṃ āmantesi – “passasi no tvam, rāhula, imaṃ udakādhānaṃ nikkujjita”nti? “Evaṃ, bhante”. “Evaṃ nikkujjitaṃ kho, rāhula, tesam sāmāññaṃ yesam natthi sampajānamusāvāde lajjā”ti. Atha kho bhagavā taṃ udakādhānaṃ ukkujjitvā āyasmantaṃ rāhulaṃ āmantesi – “passasi no tvam, rāhula, imaṃ udakādhānaṃ rittaṃ tuccha”nti? “Evaṃ, bhante”. “Evaṃ rittaṃ tucchaṃ kho, rāhula, tesam sāmāññaṃ yesam natthi sampajānamusāvāde lajjāti. Seyyathāpi, rāhula, rañño nāgo īsādanto urūlhavā [ubbūlhavā (sī. pī.)] abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sisenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅgutthenapi kammaṃ karoti; rakkhateva soḍaṃ. Tattha hatthārohassa evaṃ hoti – ‘ayaṃ kho rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti...pe... naṅgutthenapi kammaṃ karoti; rakkhateva soḍaṃ. Apariccattaṃ kho rañño nāgassa jīvita’nti. Yato kho, rāhula, rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti...pe... naṅgutthenapi kammaṃ karoti, soḍāyapi kammaṃ karoti, tattha hatthārohassa evaṃ hoti – ‘ayaṃ kho rañño nāgo īsādanto urūlhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sisenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅgutthenapi kammaṃ karoti, soḍāyapi kammaṃ karoti. Pariccattaṃ kho rañño nāgassa jīvitaṃ. Natthi dāni kiñci rañño nāgassa akaraṇīya’nti. Evameva kho, rāhula, yassa kassaci sampajānamusāvāde natthi lajjā, nāhaṃ tassa kiñci pāpaṃ akaraṇīyanti vadāmi. Tasmātiha te, rāhula, ‘hassāpi na musā bhaṇissāmi’ti – evaṃhi te, rāhula, sikkhitabbaṃ.

109. “Taṃ kiṃ maññasi, rāhula, kimatthiyo ādāso”ti? “Paccavekkhaṇattho, bhante”ti. “Evameva kho, rāhula, paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ. Yadeva tvam, rāhula, kāyena kammaṃ kattukāmo ahosi, tadeva te kāyakammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya,

ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ [dukkhundraṃ, dukkhudayaṃ (ka.)] dukkhavipāka’nti? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka’nti, evarūpaṃ te, rāhula, kāyena kammaṃ sasakkaṃ na karaṇīyaṃ [saṃsakkaṃ na ca karaṇīyaṃ (ka.)]. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya – kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipāka’nti, evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.

“Karontenapi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka’nti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipāka’nti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ.

“Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati [saṃvatti (pī.)], parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka’nti, evarūpaṃ te, rāhula, kāyakammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkatābbaṃ; desetvā vivaritvā uttānīkatvā āyatim saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipāka’nti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

110. “Yadeva tvaṃ, rāhula, vācāya kammaṃ kattukāmo ahosi, tadeva te vacīkammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka’nti, evarūpaṃ te, rāhula, vācāya kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya – kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipāka’nti, evarūpaṃ te, rāhula, vācāya kammaṃ karaṇīyaṃ.

“Karontenapi, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka’nti, paṭisaṃhareyyāsi tvam, rāhula, evarūpaṃ vacīkammaṃ. Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipāka’nti, anupadajjeyyāsi, tvam rāhula, evarūpaṃ vacīkammaṃ.

“Katvāpi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati [saṃvatti (sī. pī.)], parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace kho tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka’nti, evarūpaṃ te, rāhula, vacīkammaṃ sathari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkattabbaṃ; desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjitabbaṃ. Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipāka’nti, teneva tvam, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

111. “Yadeva tvam, rāhula, manasā kammaṃ kattukāmo ahoṣi, tadeva te manokammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka’nti, evarūpaṃ te, rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya – kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipāka’nti, evarūpaṃ te, rāhula, manasā kammaṃ karaṇīyaṃ.

“Karontenapi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka’nti, paṭisaṃhareyyāsi tvam, rāhula, evarūpaṃ manokammaṃ. Sace pana tvam, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na

ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ manokammaṃ sukhudrayaṃ
sukhavipāka’nti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.

“Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ –
‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi
saṃvattati [saṃvatti (sī. pī.)], parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati
– akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace kho tvaṃ, rāhula,
paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me
manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati,
ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ
dukkhavipāka’nti, evarūpaṃ pana [evarūpe (sī. pī.), evarūpe pana (syā. kaṃ.)] te, rāhula,
manokammaṃ [manokamme (sī. syā. kaṃ. pī.)] atṭiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ;
atṭiyitvā harāyitvā jigucchitvā āyatim saṃvaram āpajjitabbaṃ. Sace pana tvaṃ, rāhula,
paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me
manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na
ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ manokammaṃ sukhudrayaṃ
sukhavipāka’nti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu
dhammesu.

112. “Ye hi keci, rāhula, atītamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ
parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ, sabbe te
evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā
paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ
parisodhesuṃ. Yepi hi keci, rāhula, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā
kāyakammaṃ parisodhessanti, vacīkammaṃ parisodhessanti, manokammaṃ parisodhessanti,
sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti,
paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā
paccavekkhitvā manokammaṃ parisodhessanti. Yepi hi keci, rāhula, etarahi samaṇā vā
brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ
parisodhenti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti,
paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā
manokammaṃ parisodhenti. Tasmātiha, rāhula, ‘paccavekkhitvā paccavekkhitvā
kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi,
paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmi’ ti – evaṃhi te, rāhula,
sikkhitabba’nti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Ambalatṭhikarāhulovādasuttaṃ niṭṭhitaṃ paṭhamam.

2. Mahārāhulovādasuttaṃ

113. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyāya viharati jetavane
anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya
sāvattim piṇḍāya pāvīsi. Āyasmāpi kho rāhulo pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā apaloketvā
āyasmantaṃ rāhulaṃ āmantesi – “yaṃ kiñci, rāhula, rūpaṃ – atītānāgatapaccuppannaṃ
ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike
vā – sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ
sammappaññāya datṭhabba’nti. “Rūpameva nu kho, bhagavā, rūpameva nu kho, sugatā” ti?
“Rūpampi, rāhula, vedanāpi, rāhula, saññāpi, rāhula, saṅkhārāpi, rāhula, viññānampi,
rāhulā” ti. Atha kho āyasmā rāhulo “ko najja [ko nuja (syā. kaṃ.)] bhagavatā sammukhā
ovādena ovadito gāmaṃ piṇḍāya pavissati” ti tato paṇinivattitvā aññatarasmiṃ rukkhamūle

nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā. Addasā kho āyasmā sārīputto āyasmantaṃ rāhulaṃ aññatarasmim rukkhamūle nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā. Disvāna āyasmantaṃ rāhulaṃ āmantesi – “ānāpānassatiṃ, rāhula, bhāvanaṃ bhāvehi. Ānāpānassati, rāhula, bhāvanā bhāvitā bahulīkatā mahapphalā hoti mahānisamsā”ti.

114. Atha kho āyasmā rāhulo sāyanhasamayam paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā rāhulo bhagavantaṃ etadavoca – “kathaṃ bhāvitā nu kho, bhante, ānāpānassati, kathaṃ bahulīkatā mahapphalā hoti mahānisamsā”ti? “Yaṃ kiñci, rāhula, ajjhantaṃ paccantaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ – kesā lomā nakhā dantā taco maṃsaṃ nhāru [nahāru (sī. syā. kam. pī.)] aṭṭhi aṭṭhimiñjaṃ vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaṅgaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci ajjhantaṃ paccantaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ – ayaṃ vuccati, rāhula, ajjhantikā pathavīdhātu [pathavīdhātu (sī. syā. kam. pī.)]. Yā ceva kho pana ajjhantikā pathavīdhātu yā ca bāhirā pathavīdhātu, pathavīdhātūvesā. Taṃ ‘netam mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. Evametaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti”.

115. “Katamā ca, rāhula, āpodhātu? Āpodhātu siyā ajjhantikā, siyā bāhirā. Katamā ca, rāhula, ajjhantikā āpodhātu? Yaṃ ajjhantaṃ paccantaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ – pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhantaṃ paccantaṃ āpo āpogataṃ upādinnaṃ – ayaṃ vuccati, rāhula, ajjhantikā āpodhātu. Yā ceva kho pana ajjhantikā āpodhātu yā ca bāhirā āpodhātu āpodhātūvesā. Taṃ ‘netam mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

116. “Katamā ca, rāhula, tejodhātu? Tejodhātu siyā ajjhantikā, siyā bāhirā. Katamā ca, rāhula, ajjhantikā tejodhātu? Yaṃ ajjhantaṃ paccantaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ – yena ca santappati yena ca jīrīyati yena ca pariḍayhati yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhantaṃ paccantaṃ tejo tejogataṃ upādinnaṃ – ayaṃ vuccati, rāhula, ajjhantikā tejodhātu. Yā ceva kho pana ajjhantikā tejodhātu yā ca bāhirā tejodhātu tejodhātūvesā. Taṃ ‘netam mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

117. “Katamā ca, rāhula, vāyodhātu? Vāyodhātu siyā ajjhantikā, siyā bāhirā. Katamā ca, rāhula, ajjhantikā vāyodhātu? Yaṃ ajjhantaṃ paccantaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ – uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsaya [koṭṭhasaya (sī. pī.)] vātā, aṅgamaṅgānūsārino vātā, assāso passāso, iti yaṃ vā panaññampi kiñci ajjhantaṃ paccantaṃ vāyo vāyogataṃ upādinnaṃ – ayaṃ vuccati, rāhula, ajjhantikā vāyodhātu. Yā ceva kho pana ajjhantikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūvesā. Taṃ ‘netam mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam. Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

118. “Katamā ca, rāhula, ākāsadhātu? Ākāsadhātu siyā ajjhantikā, siyā bāhirā. Katamā ca, rāhula, ajjhantikā ākāsadhātu? Yaṃ ajjhantaṃ paccantaṃ ākāsaṃ ākāsatataṃ upādinnaṃ, seyyathidaṃ – kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ

adhobhāgaṃ [adhobhāgā (sī. syā. kam. pī.)] nikkhamati, yaṃ vā panaññampi kiñci ajjhataṃ paccattaṃ ākāsaṃ ākāsaṃ, aghaṃ aghagataṃ, vivaraṃ vivaragataṃ, asaṃphuṭṭhaṃ, maṃsalohitehi upādinnaṃ [ākāsaṃ upādinnaṃ (sī. pī.)] – ayaṃ vuccati, rāhula, ajjhattikā ākāsaṃ. Yā ceva kho pana ajjhattikā ākāsaṃ yā ca bāhirā ākāsaṃ ākāsaṃ. Tam ‘netam mama, nesohamasmi, na meso attā’ ti – evametam yathābhūtaṃ sammappaññāya datṭhabbam. Evametam yathābhūtaṃ sammappaññāya disvā ākāsaṃ cittaṃ nibbindati, ākāsaṃ cittaṃ virājeti.

119. “Pathavīsamam, rāhula, bhāvanam bhāvehi. Pathavīsamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, pathaviyā sucimpi nikkhipanti, asucimpi nikkhipanti, gūthagatampi nikkhipanti, muttagatampi nikkhipanti, kheḷagatampi nikkhipanti, pubbagatampi nikkhipanti, lohitagatampi nikkhipanti, na ca tena pathavī atṭiyati vā harāyati vā jigucchati vā; evameva kho tvam, rāhula, pathavīsamam bhāvanam bhāvehi. Pathavīsamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Āposamam, rāhula, bhāvanam bhāvehi. Āposamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, āposamim sucimpi dhovanti, asucimpi dhovanti, gūthagatampi dhovanti, muttagatampi dhovanti, kheḷagatampi dhovanti, pubbagatampi dhovanti, lohitagatampi dhovanti, na ca tena āpo atṭiyati vā harāyati vā jigucchati vā; evameva kho tvam, rāhula, āposamam bhāvanam bhāvehi. Āposamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Tejosamam, rāhula, bhāvanam bhāvehi. Tejosamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, tejo sucimpi dahati, asucimpi dahati, gūthagatampi dahati, muttagatampi dahati, kheḷagatampi dahati, pubbagatampi dahati, lohitagatampi dahati, na ca tena tejo atṭiyati vā harāyati vā jigucchati vā; evameva kho tvam, rāhula, tejosamam bhāvanam bhāvehi. Tejosamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Vāyosamam, rāhula, bhāvanam bhāvehi. Vāyosamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, vāyo sucimpi upavāyati, asucimpi upavāyati, gūthagatampi upavāyati, muttagatampi upavāyati, kheḷagatampi upavāyati, pubbagatampi upavāyati, lohitagatampi upavāyati, na ca tena vāyo atṭiyati vā harāyati vā jigucchati vā; evameva kho tvam, rāhula, vāyosamam bhāvanam bhāvehi. Vāyosamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

“Ākāsasamam, rāhula, bhāvanam bhāvehi. Ākāsasamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, ākāso na katthaci patiṭṭhito; evameva kho tvam, rāhula, ākāsasamam bhāvanam bhāvehi. Ākāsasamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

120. “Mettaṃ, rāhula, bhāvanam bhāvehi. Mettañhi te, rāhula, bhāvanam bhāvayato yo byāpādo so pahīyissati. Karuṇaṃ, rāhula, bhāvanam bhāvehi. Karuṇañhi te, rāhula, bhāvanam bhāvayato yā vihesā sā pahīyissati. Muditaṃ, rāhula, bhāvanam bhāvehi. Muditañhi te, rāhula, bhāvanam bhāvayato yā arati sā pahīyissati. Upekkhaṃ, rāhula, bhāvanam bhāvehi. Upekkhañhi te, rāhula, bhāvanam bhāvayato yo paṭigho so pahīyissati. Asubhaṃ, rāhula, bhāvanam bhāvehi. Asubhañhi te, rāhula, bhāvanam bhāvayato yo rāgo so pahīyissati. Aniccasaññaṃ, rāhula, bhāvanam bhāvehi. Aniccasaññañhi te, rāhula, bhāvanam bhāvayato yo asmimāno so pahīyissati.

121. “Ānāpānassatiṃ, rāhula, bhāvanam bhāvehi. Ānāpānassati hi te, rāhula, bhāvitā bahulikatā mahapphalā hoti mahānisamsā. Katham bhāvitā ca, rāhula, ānāpānassati, katham bahulikatā mahapphalā hoti mahānisamsā? Idha, rāhula, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgaragato vā nisīdati pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā. So satova assasati satova [sato (sī. syā. kam. pī.)] 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. ‘Sabbakāyappaṭisaṃvedī assasissāmī’ti sikkhati; ‘sabbakāyappaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

“Pītippaṭisaṃvedī assasissāmī’ti sikkhati; ‘pītippaṭisaṃvedī passasissāmī’ti sikkhati; ‘sukhappaṭisaṃvedī assasissāmī’ti sikkhati; ‘sukhappaṭisaṃvedī passasissāmī’ti sikkhati; ‘cittasaṅkhārappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittasaṅkhārappaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.

“Cittappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittappaṭisaṃvedī passasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati; ‘samādahaṃ cittaṃ assasissāmī’ti sikkhati; ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati; ‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati; ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati.

“Aniccānupassī assasissāmī’ti sikkhati; ‘aniccānupassī passasissāmī’ti sikkhati; ‘virāgānupassī assasissāmī’ti sikkhati; ‘virāgānupassī passasissāmī’ti sikkhati; ‘nirodhānupassī assasissāmī’ti sikkhati; ‘nirodhānupassī passasissāmī’ti sikkhati; ‘paṭinissaggānupassī assasissāmī’ti sikkhati; ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

“Evaṃ bhāvitā kho, rāhula, ānāpānassati, evaṃ bahulikatā mahapphalā hoti mahānisamsā. Evaṃ bhāvitāya, rāhula, ānāpānassatiyā, evaṃ bahulikatāya yepi te carimakā assāsā tepi veditāva nirujjhanti no aviditā’ti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Mahārāhulovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Cūlamālukyasuttaṃ

122. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmato mālukyaṇṇāsaṃ [māluṅkyaputtassa (sī. syā. kam. pī.)] rahogatassa paṭisaṃlīnassa evaṃ cetaso parivitaṅko udapādi – “yānimāni diṭṭhigatāni bhagavatā abyākatāni ṭhapitāni paṭikkhittāni – ‘sassato loko’tipi, ‘asassato loko’tipi, ‘antavā loko’tipi, ‘anantavā loko’tipi, ‘taṃ jīvaṃ taṃ sarīra’ntipi, ‘aññaṃ jīvaṃ aññaṃ sarīra’ntipi, ‘hoti tathāgato paraṃ maraṇā’tipi, ‘na hoti tathāgato paraṃ maraṇā’tipi, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’tipi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’tipi – tāni me bhagavā na byākaroti. Yāni me bhagavā na byākaroti taṃ me na rucati, taṃ me nakkhamati. Sohaṃ bhagavantam upasaṅkamitvā etamatthaṃ pucchissāmi. Sace me bhagavā byākarissati – ‘sassato loko’ti vā ‘asassato loko’ti vā...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā – evāhaṃ bhagavati brahmacariyaṃ carissāmi; no ce me bhagavā byākarissati – ‘sassato loko’ti vā ‘asassato loko’ti vā...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā – evāhaṃ sikkham paccakkhāya hīnāyāvattissāmī’ti.

123. Atha kho āyasmā mālukyaputto sāyanhasamayaṃ paṭisallānā vutthito yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mālukyaputto bhagavantam etadavoca –

124. “Idha mayham, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – yānimāni ditthigatāni bhagavatā abyākatāni ṭhapitāni paṭikkhittāni – ‘sassato loko’tipi, ‘asassato loko’tipi...pe... ‘neva hoti na na hoti tathāgato paraṃ marañā’tipi – tāni me bhagavā na byākaroti. Yāni me bhagavā na byākaroti taṃ me na ruccati, taṃ me nakkhamati. Soham bhagavantam upasaṅkamtivā etamattham pucchissāmi. Sace me bhagavā byākarissati – ‘sassato loko’ti vā, ‘asassato loko’ti vā...pe... ‘neva hoti na na hoti tathāgato paraṃ marañā’ti vā – evāham bhagavati, brahmacariyaṃ carissāmi. No ce me bhagavā byākarissati – ‘sassato loko’ti vā, ‘asassato loko’ti vā...pe... ‘neva hoti na na hoti tathāgato paraṃ marañā’ti vā – evāham sikkham paccakkhāya hīnāyāvattissāmīti. Sace bhagavā jānāti – ‘sassato loko’ti, ‘sassato loko’ti me bhagavā byākarotu; sace bhagavā jānāti – ‘asassato loko’ti, ‘asassato loko’ti me bhagavā byākarotu. No ce bhagavā jānāti – ‘sassato loko’ti vā, ‘asassato loko’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ – ‘na jānāmi, na passāmī’ti. Sace bhagavā jānāti – ‘antavā loko’ti, ‘anantavā loko’ti me bhagavā byākarotu; sace bhagavā jānāti – ‘anantavā loko’ti, ‘anantavā loko’ti me bhagavā byākarotu. No ce bhagavā jānāti – ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ – ‘na jānāmi, na passāmī’ti. Sace bhagavā jānāti – ‘taṃ jīvaṃ taṃ sarīra’nti, ‘taṃ jīvaṃ taṃ sarīra’nti me bhagavā byākarotu; sace bhagavā jānāti – ‘aññaṃ jīvaṃ aññaṃ sarīra’nti, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti me bhagavā byākarotu. No ce bhagavā jānāti – ‘taṃ jīvaṃ taṃ sarīra’nti vā, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ – ‘na jānāmi, na passāmī’ti. Sace bhagavā jānāti – ‘hoti tathāgato paraṃ marañā’ti, ‘hoti tathāgato paraṃ marañā’ti me bhagavā byākarotu; sace bhagavā jānāti – ‘na hoti tathāgato paraṃ marañā’ti, ‘na hoti tathāgato paraṃ marañā’ti me bhagavā byākarotu. No ce bhagavā jānāti – ‘hoti tathāgato paraṃ marañā’ti vā, ‘na hoti tathāgato paraṃ marañā’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ – ‘na jānāmi na passāmī’ti. Sace bhagavā jānāti – ‘hoti ca na ca hoti tathāgato paraṃ marañā’ti, ‘hoti ca na ca hoti tathāgato paraṃ marañā’ti me bhagavā byākarotu; sace bhagavā jānāti – ‘neva hoti na na hoti tathāgato paraṃ marañā’ti, ‘neva hoti na na hoti tathāgato paraṃ marañā’ti me bhagavā byākarotu. No ce bhagavā jānāti – ‘hoti ca na ca hoti tathāgato paraṃ marañā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ marañā’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ – ‘na jānāmi, na passāmī’”ti.

125. “Kim nu [kim nu kho (syā. kam. ka.)] tāham, mālukyaputta, evaṃ avacaṃ – ‘ehi tvam, mālukyaputta, mayi brahmacariyaṃ cara, aham te byākarissāmi – ‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīra’nti vā, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā, ‘hoti tathāgato paraṃ marañā’ti vā, ‘na hoti tathāgato paraṃ marañā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ marañā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ marañā’ti vā’”ti? “No hetam, bhante”. “Tvam vā pana maṃ evaṃ avaca – aham, bhante, bhagavati brahmacariyaṃ carissāmi, bhagavā me byākarissati – ‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīra’nti vā, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā, ‘hoti tathāgato paraṃ marañā’ti vā, ‘na hoti tathāgato paraṃ marañā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ marañā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ marañā’ti vā’”ti? “No hetam, bhante”. “Iti kira, mālukyaputta, nevāham taṃ vadāmi – ehi tvam, mālukyaputta, mayi brahmacariyaṃ cara, aham te byākarissāmi – ‘sassato loko’ti vā, ‘asassato loko’ti vā...pe... ‘neva hoti na na hoti tathāgato paraṃ marañā’ti vā’ti; napi kira maṃ tvam vadesi – aham, bhante, bhagavati brahmacariyaṃ carissāmi, bhagavā me byākarissati – ‘sassato loko’ti vā ‘asassato loko’ti vā...pe... ‘neva

hoti na na hoti tathāgato paraṃ marañā'ti vā'ti. Evaṃ sante, moghapurisa, ko santo kam paccācikkhasi?

126. “Yo kho, mālukyaputta, evaṃ vadeyya – ‘na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati – “sassato loko’ti vā, “asassato loko’ti vā...pe... ”neva hoti na na hoti tathāgato paraṃ marañā’ti vāti, abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha so puggalo kālaṃ kareyya. Seyyathāpi, mālukyaputta, puriso sallena viddho assa savisena gāḷhapalepanena. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upatthapeyyuṃ. So evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, evaṃnāmo evaṃgotto iti vā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, dīgho vā rasso vā majjhimo vā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, kāḷo vā sāmo vā maṅguracchavī vā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, amukasmim gāme vā nigame vā nagare vā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ dhanuṃ jānāmi yenamhi viddho, yadi vā cāpo yadi vā kodaṇḍo’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ jiyāṃ jānāmi yāyamhi viddho, yadi vā akkassa yadi vā saṅhassa [saṅghassa (sī. syā. kaṃ. pī.)] yadi vā nhāruṣsa yadi vā maruvāya yadi vā khīrapaṇṇino’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho, yadi vā gacchaṃ yadi vā ropima’nti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho, yassa pattehi vājitaṃ [vākhittaṃ (ka.)] yadi vā gijjhassa yadi vā kaṅkassa yadi vā kulalassa yadi vā morassa yadi vā sithilahanuno’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho, yassa nhārunā parikkhittaṃ yadi vā gavassa yadi vā mahimsassa yadi vā bheravassa [roruvassa (sī. syā. kaṃ. pī.)] yadi vā semhārassā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ sallaṃ jānāmi yenamhi viddho, yadi vā sallaṃ yadi vā khurappaṃ yadi vā vekaṇḍaṃ yadi vā nārācaṃ yadi vā vacchadantaṃ yadi vā karavīrapatta’nti – aññātaṃ me taṃ, mālukyaputta, tena purisena assa, atha so puriso kālaṃ kareyya. Evameva kho, mālukyaputta, yo evaṃ vadeyya – ‘na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati – “sassato loko’ti vā “asassato loko’ti vā...pe... ”neva hoti na na hoti tathāgato paraṃ marañā’ti vāti – abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha so puggalo kālaṃ kareyya.

127. “Sassato loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘no asassato loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘no sassato loko’ti vā, mālukyaputta, diṭṭhiyā sati, ‘asassato loko’ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā; yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi. ‘Antavā loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘no anantavā loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘no antavā loko’ti vā, mālukyaputta, diṭṭhiyā sati, ‘anantavā loko’ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā; yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi. ‘Taṃ jīvaṃ taṃ sarīra’nti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘no aññaṃ jīvaṃ aññaṃ sarīra’nti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘no taṃ jīvaṃ taṃ sarīra’nti vā, mālukyaputta, diṭṭhiyā sati, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā diṭṭhiyā sati attheva jāti...pe... nighātaṃ paññapemi. ‘Hoti tathāgato paraṃ marañā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘no na hoti tathāgato paraṃ marañā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi

‘no hoti tathāgato paraṃ marañā’ti vā, mālukyaputta, diṭṭhiyā sati, ‘na hoti tathāgato paraṃ marañā’ti vā diṭṭhiyā sati attheva jāti...pe... yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi. ‘Hoti ca na ca hoti tathāgato paraṃ marañā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ ‘no neva hoti na na hoti tathāgato paraṃ marañā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi ‘no hoti ca na ca hoti tathāgato paraṃ marañā’ti, mālukyaputta, diṭṭhiyā sati, ‘neva hoti na na hoti tathāgato paraṃ marañā’ti vā diṭṭhiyā sati attheva jāti...pe... yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

128. “Tasmātiha, mālukyaputta, abyākatañca me abyākatato dhāretha; byākatañca me byākatato dhāretha. Kiñca, mālukyaputta, mayā abyākatam? ‘Sassato loko’ti mālukyaputta, mayā abyākatam; ‘asassato loko’ti – mayā abyākatam; ‘antavā loko’ti – mayā abyākatam; ‘anantavā loko’ti – mayā abyākatam; ‘taṃ jīvaṃ taṃ sarīra’nti – mayā abyākatam; ‘aññaṃ jīvaṃ aññaṃ sarīra’nti – mayā abyākatam; ‘hoti tathāgato paraṃ marañā’ti – mayā abyākatam; ‘na hoti tathāgato paraṃ marañā’ti – mayā abyākatam; ‘hoti ca na ca hoti tathāgato paraṃ marañā’ti – mayā abyākatam; ‘neva hoti na na hoti tathāgato paraṃ marañā’ti – mayā abyākatam. Kasmā cetam, mālukyaputta, mayā abyākatam? Na hetam, mālukyaputta, atthasaṃhitam na ādibrahmacariyakam na [netam (sī.)] nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. Tasmā taṃ mayā abyākatam. Kiñca, mālukyaputta, mayā byākatam? ‘Idam dukkha’nti, mālukyaputta, mayā byākatam; ‘ayaṃ dukkhasamudayo’ti – mayā byākatam; ‘ayaṃ dukkhanirodho’ti – mayā byākatam; ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti – mayā byākatam. Kasmā cetam, mālukyaputta, mayā byākatam? Etañhi, mālukyaputta, atthasaṃhitam etaṃ ādibrahmacariyakam nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Tasmā taṃ mayā byākatam. Tasmātiha, mālukyaputta, abyākatañca me abyākatato dhāretha; byākatañca me byākatato dhārethā”ti.

Idamavoca bhagavā. Attamano āyasmā mālukyaputto bhagavato bhāsitaṃ abhinandīti.

Cūlamālukyasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Mahāmālukyasuttaṃ

129. 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 – “dhāretha no tumhe, bhikkhave, mayā desitāni pañcorambhāgiyāni saṃyojanāni”ti?

Evaṃ vutte, āyasmā mālukyaputto bhagavantam etadavoca – “ahaṃ kho, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni”ti. “Yathā katham pana tvam, mālukyaputta, dhāresi mayā desitāni pañcorambhāgiyāni saṃyojanāni”ti? “Sakkāyaditthim kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitam dhāremi; vicikiccham kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitam dhāremi; sīlabbataparāmāsam kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitam dhāremi; kāmaccandaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitam dhāremi; byāpādam kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitam dhāremi. Evaṃ kho ahaṃ, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanāni”ti.

“Kassa kho nāma tvam, mālukyaputta, imāni evaṃ pañcorambhāgiyāni saṃyojanāni desitāni dhāresi? Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti? Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sakkāyotipi na hoti, kuto panassa uppajjissati sakkāyaditthi? Anusettevassa [anuseti tvevassa (sī. pī.)] sakkāyaditthānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa dhammātipi na hoti, kuto panassa uppajjissati dhammesu vicikicchā? Anusettevassa vicikicchānusayo. Daharassa hi, mālukyaputta,

kumārassa mandassa uttānaseyyakassa sīlātipi na hoti, kuto panassa uppajjissati sīlesu sīlabbataparāmāso? Anusettevassa sīlabbataparāmāsānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa kāmātipi na hoti, kuto panassa uppajjissati kāmesu kāmaccchando? Anusettevassa kāmārāgānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sattātipi na hoti, kuto panassa uppajjissati sattesu byāpādo? Anusettevassa byāpādānusayo. Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissantī’’ti? Evaṃ vutte, āyasmā ānando bhagavantam etadavoca – “etassa, bhagavā, kālo, etassa, sugata, kālo yaṃ bhagavā pañcorambhāgiyāni saṃyojanāni deseyya. Bhagavato sutvā bhikkhū dhāressantī’’ti. “Tena hānanda, suṇāhi, sādhuṃ manasi karohi; bhāsissāmī’’ti. “Evaṃ, bhante’’ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –

130. “Idhānanda, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto sakkāyaditthipariyutthitena cetasā viharati sakkāyaditthiparetena; uppanāya ca sakkāyaditthiyā nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa sā sakkāyaditthi thāmagatā appaṭivinītā orambhāgiyaṃ saṃyojanaṃ. Vicikicchāpariyutthitena cetasā viharati vicikicchāparetena; uppanāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa sā vicikicchā thāmagatā appaṭivinītā orambhāgiyaṃ saṃyojanaṃ. Sīlabbataparāmāsapariyutthitena cetasā viharati sīlabbataparāmāsaparetena; uppanassa ca sīlabbataparāmāsassā nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so sīlabbataparāmāso thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ. Kāmārāgapariyutthitena cetasā viharati kāmārāgaparetena; uppanassa ca kāmārāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so kāmārāgo thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ. Byāpādapariyutthitena cetasā viharati byāpādaparetena; uppanassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so byāpādo thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ.

131. “Sutavā ca kho, ānanda, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na sakkāyaditthipariyutthitena cetasā viharati na sakkāyaditthiparetena; uppanāya ca sakkāyaditthiyā nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa sā sakkāyaditthi sānusayā pahīyati. Na vicikicchāpariyutthitena cetasā viharati na vicikicchāparetena; uppanāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa sā vicikicchā sānusayā pahīyati. Na sīlabbataparāmāsapariyutthitena cetasā viharati na sīlabbataparāmāsaparetena; uppanassa ca sīlabbataparāmāsassā nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa so sīlabbataparāmāso sānusayo pahīyati. Na kāmārāgapariyutthitena cetasā viharati na kāmārāgaparetena; uppanassa ca kāmārāgassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa so kāmārāgo sānusayo pahīyati. Na byāpādapariyutthitena cetasā viharati na byāpādaparetena; uppanassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa so byāpādo sānusayo pahīyati.

132. “Yo, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti – netam thānaṃ vijjati. Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacam acchetvā phegguṃ acchetvā sārachedo bhavissatīti – netam thānaṃ vijjati; evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti – netam thānaṃ vijjati.

“Yo ca kho, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti – thānametaṃ vijjati. Seyyathāpi, ānanda, mahato rukkhassa

tiṭṭhato sāravato tacamaṃ chetvā pheggumaṃ chetvā sāraccchedo bhavissatīti – ṭhānametaṃ vijjati; evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti – ṭhānametaṃ vijjati. Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā. Atha dubbalako puriso āgaccheyya – ‘ahamaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmī’ti [gacchāmīti (sī. pī.)]; so na sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantumaṃ. Evameva kho, ānanda, yesamaṃ kesañci [yassa kassaci (sabbattha)] sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati; seyyathāpi so dubbalako puriso evamete datṭhabbā. Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā. Atha balavā puriso āgaccheyya – ‘ahamaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmī’ti; so sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantumaṃ. Evameva kho, ānanda, yesamaṃ kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati; seyyathāpi so balavā puriso evamete datṭhabbā.

133. “Katamo cānanda, maggo, katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya? Idhānanda, bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyadutṭhullānaṃ paṭippassaddhiyā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti [paṭivāpeti (syā.), paṭiṭṭhāpeti (ka.)]. So tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasamharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhaya virāgo nirodho nibbāna’nti. So tattha ṭhito āsavānaṃ khayamaṃ pāpuṇāti; no ce āsavānaṃ khayamaṃ pāpuṇāti teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhaya opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

“Puna caparaṃ, ānanda, bhikkhu vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ upasampajja viharati... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

“Puna caparaṃ, ānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañcāyatanaṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ...pe... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

“Puna caparaṃ, ānanda, bhikkhu sabbaso ākāsañcāyatanaṃ samatikkamma ‘anantaṃ viññāna’nti viññāñcāyatanaṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ...pe... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

“Puna caparaṃ, ānanda, bhikkhu sabbaso viññāñcāyatanaṃ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanaṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ...pe... anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya’ti.

“Eso ce, bhante, maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, atha kiñcarahi idhekacce bhikkhū cetovimuttino ekacce bhikkhū paññāvimuttino”ti? “Ettha kho panesāhaṃ [ettha kho tesāhaṃ (sī. syā. kaṃ. pī.)], ānanda, indriyavemattataṃ vadāmi”ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Mahāmālukyasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Bhaddālisuttaṃ

134. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyāṃ viharati jetavane anāthapaṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhave”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho, ahaṃ, bhikkhave, bhuñjamāno appābādhaṭṭhaṇṇa sañjānāmi appātaṅkataṇṇa lahuṭṭhāṇaṇṇa balaṇṇa phāsuvihāraṇṇa. Etha, tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā appābādhaṭṭhaṇṇa sañjānissatha appātaṅkataṇṇa lahuṭṭhāṇaṇṇa balaṇṇa phāsuvihāraṇṇa”ti. Evaṃ vutte, āyasmā bhaddāli bhagavantā etadavoca – “ahaṃ kho, bhante, na ussahāmi ekāsanabhojanaṃ bhuñjitum; ekāsanabhojanaṇhi me, bhante, bhuñjato siyā kukkuccaṃ, siyā vippaṭisāro”ti. “Tena hi tvam, bhaddāli, yattha nimantito assasi tattha ekadesaṃ bhuñjitvā ekadesaṃ nīharitvāpi bhuñjeyyāsi. Evampi kho tvam, bhaddāli, bhuñjamāno ekāsano yāpessasi”ti [bhuñjamāno yāpessasīti (sī. syā. kaṃ. pī.)]. “Evampi kho ahaṃ, bhante, na ussahāmi bhuñjitum; evampi hi me, bhante, bhuñjato siyā kukkuccaṃ, siyā vippaṭisāro”ti. Atha kho āyasmā bhaddāli bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Atha kho āyasmā bhaddāli sabbaṃ taṃ temāsaṃ na bhagavato sammukhībhāvaṃ adāsi, yathā taṃ satthusāsane sikkhāya aparipūrakārī.

135. Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti – niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatīti. Atha kho āyasmā bhaddāli yena te bhikkhū tenupasaṅkami; upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddāliṃ te bhikkhū etadavocum – “idaṃ kho, āvuso bhaddāli, bhagavato cīvarakammaṃ kariyati [karaṇīyaṃ (ka.)]. Niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissati. Inghāvuso bhaddāli, etaṃ dosakaṃ sādhucaṃ manasi karohi, mā te pacchā dukkarataṃ ahoṣī”ti. “Evamāvuso”ti kho āyasmā bhaddāli tesāṃ bhikkhūnaṃ paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantā abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmā bhaddāli bhagavantā etadavoca – “accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā”ti.

“Taggha tvam, bhaddāli, accayo accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yaṃ tvam mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi – ‘bhagavā kho sāvattiyāṃ viharati, bhagavāpi maṃ jānissati – bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi – ‘sambahulā kho bhikkhu sāvattiyāṃ vassaṃ upagatā, tepi maṃ jānissanti – bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi – ‘sambahulā kho bhikkhuniyo sāvattiyāṃ vassaṃ upagatā, tāpi maṃ jānissanti – bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo

appaṭividdho ahoṣi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi – ‘sambahulā kho upāsakā sāvattthiyaṃ paṭivasanti, tepi maṃ jānissanti – bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi – ‘sambahulā kho upāsikā sāvattthiyaṃ paṭivasanti, tāpi maṃ jānissanti – bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi. Samayopi kho te, bhaddāli, appaṭividdho ahoṣi – ‘sambahulā kho nānātitthiyā samaṇabrāhmaṇā sāvattthiyaṃ vassaṃ upagatā, tepi maṃ jānissanti – bhaddāli nāma bhikkhu samaṇassa gotamassa sāvako theraññataro bhikkhu sāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi’”ti.

“Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathākusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā’”ti. “Taggha tvam, bhaddāli, accayo accagamā yathābālaṃ yathāmūlhaṃ yathākusalaṃ, yaṃ tvam mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi’”.

136. “Taṃ kiṃ maññasi, bhaddāli, idhassa bhikkhu ubhatobhāgavimutto, tamahaṃ evaṃ vadeyyaṃ – ‘ehi me tvam, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññaena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā’”ti?

“No hetam, bhante’”.

“Taṃ kiṃ maññasi, bhaddāli, idhassa bhikkhu paññāvimutto... kāyasakki... diṭṭhippatto... saddhāvimutto... dhammānusārī... saddhānusārī, tamahaṃ evaṃ vadeyyaṃ – ‘ehi me tvam, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññaena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā’”ti?

“No hetam, bhante’”.

“Taṃ kiṃ maññasi, bhaddāli, api nu tvam, bhaddāli, tasmim samaye ubhatobhāgavimutto vā hosi paññāvimutto vā kāyasakki vā diṭṭhippatto vā saddhāvimutto vā dhammānusārī vā saddhānusārī vā’”ti?

“No hetam, bhante’”.

“Nanu tvam, bhaddāli, tasmim samaye ritto tuccho aparaddho’”ti?

“Evaṃ, bhante. Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathākusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim saṃvarāyā’”ti. “Taggha tvam, bhaddāli, accayo accagamā yathābālaṃ yathāmūlhaṃ yathākusalaṃ, yaṃ tvam mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Yato ca kho tvam, bhaddāli, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhihesā, bhaddāli, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatim saṃvaram āpajjati’”.

137. “Idha, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya aparipūrakārī hoti. Tassa evaṃ hoti – ‘yaṃnūnāhaṃ vivittaṃ senāsaṃ bhajeyaṃ araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Appeva nāmāhaṃ uttari [uttarim (sī. syā. kaṃ. pī.)] manussadhammā alamariyaññadassanavisesaṃ sacchikareyya’nti. So vivittaṃ senāsaṃ bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakatthassa viharato satthāpi upavadati, anuviccapi viññū sabrahmacārī upavadanti, devatāpi upavadanti, attāpi attānaṃ upavadati. So satthārāpi upavadito, anuviccapi viññūhi

sabrahmacārīhi upavadito, devatāhipi upavadito, attanāpi attānaṃ upavadito na uttari manussadhammā alamariyañānadassanavisesaṃ sacchikaroti. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

138. “Idha pana, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti. Tassa evaṃ hoti – ‘yaṃnūnāhaṃ vivittaṃ senāsaṃ bhajeyyaṃ araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Appeva nāmāhaṃ uttari manussadhammā alamariyañānadassanavisesaṃ sacchikareyya’nti. So vivittaṃ senāsaṃ bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakatṭhassa viharato satthāpi na upavadati, anuviccapi viññū sabrahmacārī na upavadanti, devatāpi na upavadanti, attāpi attānaṃ na upavadati. So satthārāpi anupavadito, anuviccapi viññūhi sabrahmacārīhi anupavadito, devatāhipi anupavadito, attanāpi attānaṃ anupavadito uttari manussadhammā alamariyañānadassanavisesaṃ sacchikaroti. So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

139. “Puna caparaṃ, bhaddāli, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“Puna caparaṃ, bhaddāli, 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. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“Puna caparaṃ, bhaddāli, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāyā cittaṃ abhininnāmeti. So anekavihitāṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāyā cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā...pe... vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā...pe... sugatiṃ saggāṃ lokaṃ upapannā’ti iti dibbena cakkhunā visuddhena atikkantamānusakena...pe... yathākammūpage satte pajānāti. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāyā cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’nti yathābhūtaṃ pajānāti; ‘ime āsavā’nti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’nti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’nti yathābhūtaṃ pajānāti, ‘ayaṃ

āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ 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. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissā'ti.

140. Evaṃ vutte, āyasmā bhaddāli bhagavantaṃ etadavoca – “ko nu kho, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha [pavayha pavayha (sī. syā. kam. pī.)] kāraṇaṃ karonti? Ko pana, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karonti'ti? “Idha, bhaddāli, ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomāṃ pāpeti, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī'ti nāha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – ayaṃ kho, āvuso, bhikkhu abhiñhāpattiko āpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomāṃ pāpeti, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī'ti nāha. Sādhu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ [yathayidaṃ (syā. kam. ka.)] adhikaraṇaṃ na khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

141. “Idha pana, bhaddāli, ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomāṃ pāpeti, netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī'ti āha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – ayaṃ kho, āvuso, bhikkhu abhiñhāpattiko āpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomāṃ pāpeti, netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī'ti āha. Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

142. “Idha, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomāṃ pāpeti, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī'ti nāha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomāṃ pāpeti, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī'ti nāha. Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ na khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

143. “Idha pana, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomāṃ pāpeti, netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī'ti āha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomāṃ pāpeti, netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī'ti āha. Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ

adhikaraṇaṃ khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

144. “Idha, bhaddāli, ekacco bhikkhu saddhāmatkena vahati pemamattakena. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – ‘ayaṃ kho, āvuso, bhikkhu saddhāmatkena vahati pemamattakena. Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma – mā yampissa taṃ saddhāmatkaṃ pemamattakaṃ tamhāpi parihāyī’ti. Seyyathāpi, bhaddāli, purisassa ekaṃ cakkhuṃ, tassa mittāmaccā ñāṭisālohitā taṃ ekaṃ cakkhuṃ rakkheyyuṃ – ‘mā yampissa taṃ ekaṃ cakkhuṃ tamhāpi parihāyī’ti; evameva kho, bhaddāli, idhekacco bhikkhu saddhāmatkena vahati pemamattakena. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – ‘ayaṃ kho, āvuso, bhikkhu saddhāmatkena vahati pemamattakena. Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma – mā yampissa taṃ saddhāmatkaṃ pemamattakaṃ tamhāpi parihāyī’ti. Ayaṃ kho, bhaddāli, hetu ayaṃ paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti. Ayaṃ pana, bhaddāli, hetu ayaṃ paccayo, yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karonti’”ti.

145. “Ko nu kho, bhante, hetu, ko paccayo yena pubbe appatarāni ceva sikkhāpadāni ahesuṃ bahutarā ca bhikkhū aññāya saṅghahimsu? Ko pana, bhante, hetu, ko paccayo yena etarahi bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṅghahanti’”ti? “Evametam, bhaddāli, hoti sattesu hāyamānesu, saddhamme antaradhāyamāne, bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṅghahanti. Na tāva, bhaddāli, sathā sāvakānaṃ sikkhāpadaṃ paññāpeti yāva na idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti. Yato ca kho, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha sathā sāvakānaṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya. Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho mahattaṃ patto hoti. Yato ca kho, bhaddāli, saṅgho mahattaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti. Atha sathā sāvakānaṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya. Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho lābhaggaṃ patto hoti, yasaggaṃ patto hoti, bāhusaccaṃ patto hoti, rattaññutaṃ patto hoti. Yato ca kho, bhaddāli, saṅgho rattaññutaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha sathā sāvakānaṃ sikkhāpadaṃ paññāpeti tesamyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

146. “Appakā kho tumhe, bhaddāli, tena समयena ahuvattha yadā vo ahaṃ ājānīyasusūpamaṃ dhammapariyāyaṃ desesiṃ. Taṃ sarasi [sarasi tvam (sī. pī.), sarasi taṃ (?)] bhaddāli’”ti?

“No hetam, bhante”.

“Tatra, bhaddāli, kaṃ hetuṃ paccesi’”ti?

“So hi nūnāhaṃ, bhante, dīgharattaṃ satthusāsane sikkhāya aparipūrakārī ahoṣi’”nti.

“Na kho, bhaddāli, eseva hetu, esa paccayo. Api ca me tvam, bhaddāli, dīgharattaṃ cetasa cetoparicca vidito – ‘na cāyaṃ moghapuriso mayā dhamme desiyamāne atṭhiṃ katvā manasi katvā sabbacetaso [sabbam cetaso (ka.)] samannāharitvā ohitasoto dhammaṃ suṇātī’”ti. Api ca te ahaṃ, bhaddāli, ājānīyasusūpamaṃ dhammapariyāyaṃ desessāmi. Taṃ suṇāhi, sādhuṃ manasi karohi; bhāssissāmi’”ti. “Evaṃ, bhante’”ti kho āyasmā bhaddāli bhagavato paccassosi. Bhagavā etadavoca –

147. “Seyyathāpi, bhaddāli, dakkho assadamako bhadrāṃ assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇaṃ kāreti. Tassa mukhādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṇhakāraṇā anupubbakāraṇā tasmim thāne parinibbāyati.

Yato kho, bhaddāli, bhadro assājānīyo abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenam̐ assadamako uttari kāraṇam̐ kāreti yugādhāne. Tassa yugādhāne kāraṇam̐ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā tam̐ akāritapubbam̐ kāraṇam̐ kāriyamānassa. So abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati. Yato kho, bhaddāli, bhadro assājānīyo abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenam̐ assadamako uttari kāraṇam̐ kāreti anukkame maṇḍale khurakāse [khurakāye (sī. pī.)] dhāve davatte [ravatthe (sī. syā. kam. pī.)] rājaguṇe rājavam̐se uttame jave uttame haye uttame sākhalye. Tassa uttame jave uttame haye uttame sākhalye kāraṇam̐ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā tam̐ akāritapubbam̐ kāraṇam̐ kāriyamānassa. So abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati. Yato kho, bhaddāli, bhadro assājānīyo abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenam̐ assadamako uttari vaṇṇiyaṅca pāṇiyaṅca [valiyaṅca (sī. pī.), baliyaṅca (syā. kam.)] anuppavecchati. Imehi kho, bhaddāli, dasahaṅgehi samannāgato bhadro assājānīyo rājāraho hoti rājabhoggo rañño aṅganteva saṅkhyam̐ gacchati.

“Evameva kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram̐ puññakkhettam̐ lokassa. Katamehi dasahi? Idha, bhaddāli, bhikkhu asekhāya sammāditṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttīyā samannāgato hoti – imehi kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram̐ puññakkhettam̐ lokassā’ ti.

Idamavoca bhagavā. Attamano āyasmā bhaddāli bhagavato bhāsitam̐ abhinandīti.

Bhaddālisuttam̐ niṭṭhitam̐ pañcamam̐.

6. Laṭukikopamasuttam̐

148. Evaṃ me sutam̐ – ekaṃ samayam̐ bhagavā aṅguttarāpesu viharati āpaṇam̐ nāma aṅguttarāpānam̐ nigamo. Atha kho bhagavā pubbaṅhasamayam̐ nivāsetvā pattacīvaramādāya āpaṇam̐ piṇḍāya pāvisi. Āpaṇe piṇḍāya caritvā pacchābhattam̐ piṇḍapātaṭṭikkanto yenaññataro vanasaṅḍo tenupasaṅkami divāvihārāya. Tam̐ vanasaṅḍam̐ ajjhogāhetvā aññatarasmim̐ rukkhāmūle divāvihāram̐ nisīdi. Āyasmāpi kho udāyī pubbaṅhasamayam̐ nivāsetvā pattacīvaramādāya āpaṇam̐ piṇḍāya pāvisi. Āpaṇe piṇḍāya caritvā pacchābhattam̐ piṇḍapātaṭṭikkanto yena so vanasaṅḍo tenupasaṅkami divāvihārāya. Tam̐ vanasaṅḍam̐ ajjhogāhetvā aññatarasmim̐ rukkhāmūle divāvihāram̐ nisīdi. Atha kho āyasmato udāyissa rahogatassa paṭisallīnassa evaṃ cetaso parivitaḅko udapādi – “bahūnam̐ [bahunnam̐ (sī. syā. kam. pī.) evamīdise aviññāṅakappakaraṇe] vata no bhagavā dukkhadhammānam̐ apahattā, bahūnam̐ vata no bhagavā sukhadhammānam̐ upahattā; bahūnam̐ vata no bhagavā akusalānam̐ dhammānam̐ apahattā, bahūnam̐ vata no bhagavā kusalānam̐ dhammānam̐ upahattā’ ti. Atha kho āyasmā udāyī sāyanhasamayam̐ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam̐ abhivādetvā ekamantam̐ nisīdi.

149. Ekamantam̐ nisinno kho āyasmā udāyī bhagavantam̐ etadavoca – “idha mayham̐, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitaḅko udapādi – ‘bahūnam̐ vata no bhagavā dukkhadhammānam̐ apahattā, bahūnam̐ vata no bhagavā sukhadhammānam̐ upahattā; bahūnam̐ vata no bhagavā akusalānam̐ dhammānam̐ apahattā, bahūnam̐ vata no bhagavā kusalānam̐ dhammānam̐ upahattā’ ti. Mayañhi, bhante, pubbe sāyaṅceva bhuñjāma

pāto ca divā ca vikāle. Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi – ‘iṅha tumhe, bhikkhave, etaṃ divāvīkālabbhojanaṃ pajahathā’ti. Tassa mayhaṃ, bhante, ahudeva aññathattaṃ, ahudeva [ahu (sī. pī.)] domanassaṃ – ‘yampi no saddhā gahapatikā divā vikāle paṇītaṃ khādanīyaṃ bhojanīyaṃ denti tassapi no bhagavā pahānamāha, tassapi no sugato paṇinissaggamāhā’ti. Te mayaṃ, bhante, bhagavati pemañca gāravañca hiriñca ottappañca sampassamānā evaṃ taṃ divāvīkālabbhojanaṃ pajahimhā. Te mayaṃ, bhante, sāyañceva bhuñjāma pāto ca. Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi – ‘iṅha tumhe, bhikkhave, etaṃ rattimvīkālabbhojanaṃ pajahathā’ti. Tassa mayhaṃ, bhante, ahudeva aññathattaṃ ahudeva domanassaṃ – ‘yampi no imesaṃ dvinnaṃ bhattānaṃ paṇītasāṅkhātataṃ tassapi no bhagavā pahānamāha, tassapi no sugato paṇinissaggamāhā’ti. Bhūtapubbaṃ, bhante, aññataro puriso divā sūpeyyaṃ labhitvā evamāha – ‘handā ca imaṃ nikkhipatha, sāyaṃ sabbeva samaggā bhuñjissāmā’ti. Yā kāci, bhante, saṅkhatiyo sabbā tā rattim, appā divā. Te mayaṃ, bhante, bhagavati pemañca gāravañca hiriñca ottappañca sampassamānā evaṃ taṃ rattimvīkālabbhojanaṃ pajahimhā. Bhūtapubbaṃ, bhante, bhikkhū rattandhakāratimisāyaṃ piṇḍāya carantā candanikampi pavisanti, oligallepi papatanti, kaṇṭakāvāṭampi [kaṇṭakavattampi (sī. pī.), kaṇṭakarājīmpi (syā. kam.)] ārohani, suttampi gāviṃ ārohani, māṇavehipi samāgacchanti katakammehipi akatakammehipi, mātugāmopi te [tena (ka.)] asaddhammena nimanteti. Bhūtapubbāhaṃ, bhante, rattandhakāratimisāyaṃ piṇḍāya carāmi. Addasā kho maṃ, bhante, aññatarā itthī vijjantarikāya bhājanaṃ dhovantī. Disvā maṃ bhītā vissaramakāsi – ‘abhumme [abbhumme (sī. pī.)] pisāco vata ma’nti! Evaṃ vutte, ahaṃ, bhante, taṃ itthim etadavocaṃ – ‘nāhaṃ, bhagini, pisāco; bhikkhu piṇḍāya ṭhito’ti. ‘Bhikkhussa ātumārī, bhikkhussa mātumārī [ṭhito’ti. bhikkhussa ātumātumārī (ka.)]! Varaṃ te, bhikkhu, tiṅhena govikantanena kucchi parikanto, na tveva varaṃ yaṃ [na tveva yā (sī. pī.)] rattandhakāratimisāyaṃ kucchihetu piṇḍāya carasī’ti [carasīti (sī. pī.)]. Tassa mayhaṃ, bhante, tadanussarato evaṃ hoti – ‘bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā; bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā’”ti.

150. “Evameva panudāyi, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu – ‘kiṃ panimassa appamattakassa oramattakassa adhisallikhatevāyaṃ samaṇo’ti. Te tañceva nappajahanti, mayi ca appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro – seyyathāpi, udāyi, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti. Yo nu kho, udāyi, evaṃ vadeyya – ‘yena sā laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti, tañhi tassā abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhana’nti; sammā nu kho so, udāyi, vadamāno vadeyyā’”ti? “No hetam, bhante. Yena sā, bhante, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti, tañhi tassā balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro’”ti. “Evameva kho, udāyi, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu – ‘kiṃ panimassa appamattakassa oramattakassa adhisallikhatevāyaṃ samaṇo’ti? Te tañceva nappajahanti, mayi ca appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā tesam taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro’”.

151. “Idha panudāyi, ekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu – ‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṇinissaggamāhā’ti? Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī. Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā

paradattavuttā [paradavuttā (sī. syā. kam. pī.)] migabhūtena cetasā viharanti. Tesam tam, udāyi, hoti abalam bandhanam, dubbalam bandhanam, pūtikam bandhanam, asarakam bandhanam – seyyathāpi, udāyi, rañño nāgo īsādanto urūḥavā abhijāto saṅgāmāvacaro daḥhehi varattehi bandhanehi baddho īsakamyeva kāyam sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmam pakkamati. Yo nu kho, udāyi, evam vadeyya – ‘yehi so rañño nāgo īsādanto urūḥavā abhijāto saṅgāmāvacaro daḥhehi varattehi bandhanehi baddho īsakamyeva kāyam sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmam pakkamati, tañhi tassa balavam bandhanam, daḥham bandhanam, thiram bandhanam, apūtikam bandhanam, thūlo, kaliṅgaro’ti; sammā nu kho so, udāyi, vadamāno vadeyyā’ti? “No hetam, bhante. Yehi so, bhante, rañño nāgo īsādanto urūḥavā abhijāto saṅgāmāvacaro daḥhehi varattehi bandhanehi baddho īsakamyeva kāyam sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmam pakkamati, tañhi tassa abalam bandhanam...pe... asarakam bandhana’nti. “Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāḥṃsu – ‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṭinissaggamāhā’ti? Te tañceva pajahanti, mayi ca na appaccayam upatthāpentī. Ye ca bhikkhū sikkhākāmā te tam pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti. Tesam tam, udāyi, hoti abalam bandhanam, dubbalam bandhanam, pūtikam bandhanam, asarakam bandhanam’”.

152. “Seyyathāpi, udāyi, puriso daliddo assako anāḥhiyo; tassa’ssa ekam agārakam oluggaviluggam kākātidāyīm [kākātidāyīm (?)] naparamarūpaṃ, ekā khaṭopikā [kaḷopikā (ka.)] oluggaviluggā naparamarūpā, ekissā kumbhiyā dhaññasamavāpakam naparamarūpaṃ, ekā jāyikā naparamarūpā. So āramagatam bhikkhum passeyya sudhotahatthapādam manuñnam bhojanam bhuttāvim sītāya chāyāya nisinnam adhicitte yuttam. Tassa evamassa – ‘sukham vata, bho, sāmāñnam, ārogyam vata, bho, sāmāñnam! So vatassam [so vatassa (ka.)] yoham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyya’nti. So na sakkuṇeyya ekam agārakam oluggaviluggam kākātidāyīm naparamarūpaṃ pahāya, ekam khaṭopikam oluggaviluggam naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakam naparamarūpaṃ pahāya, ekam jāyikam naparamarūpaṃ pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum. Yo nu kho, udāyi, evam vadeyya – ‘yehi so puriso bandhanehi baddho na sakkoti ekam agārakam oluggaviluggam kākātidāyīm naparamarūpaṃ pahāya, ekam khaṭopikam oluggaviluggam naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakam naparamarūpaṃ pahāya, ekam jāyikam naparamarūpaṃ pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum; tañhi tassa abalam bandhanam, dubbalam bandhanam, pūtikam bandhanam, asarakam bandhana’nti; sammā nu kho so, udāyi, vadamāno vadeyyā’ti? “No hetam, bhante. Yehi so, bhante, puriso bandhanehi baddho, na sakkoti ekam agārakam oluggaviluggam kākātidāyīm naparamarūpaṃ pahāya, ekam khaṭopikam oluggaviluggam naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakam naparamarūpaṃ pahāya, ekam jāyikam naparamarūpaṃ pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum; tañhi tassa balavam bandhanam, daḥham bandhanam, thiram bandhanam, apūtikam bandhanam, thūlo, kaliṅgaro’ti. “Evameva kho, udāyi, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāḥṃsu – ‘kiṃ panimassa appamattakassa oramattakassa adhisallikhatevāyam samaṇo’ti? Te tañceva nappajahanti, mayi ca appaccayam upatthāpentī. Ye ca bhikkhū sikkhākāmā tesam tam, udāyi, hoti balavam bandhanam, daḥham bandhanam, thiram bandhanam, apūtikam bandhanam, thūlo, kaliṅgaro’”.

153. “Seyyathāpi, udāyi, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, nekānam nikkhagaṇānam cayo, nekānam dhañnagaṇānam cayo, nekānam khettagaṇānam

cayo, nekānaṃ vatthugaṇānaṃ cayo, nekānaṃ bhariyagaṇānaṃ cayo, nekānaṃ dāsagaṇānaṃ cayo, nekānaṃ dāsigaṇānaṃ cayo; so āramagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evamassa – ‘sukhaṃ vata, bho, sāmāññaṃ, ārogyaṃ vata, bho, sāmāññaṃ! So vatassaṃ yoḥaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So sakkuṇeyya nekāni nikkhagaṇāni pahāya, nekāni dhaññaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum. Yo nu kho, udāyi, evaṃ vadeyya – ‘yehi so gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro’ti; sammā nu kho so, udāyi, vadamāno vadeyyā’ti? “No hetam, bhante. Yehi so, bhante, gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum; tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ’nti. “Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu – ‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha yassa, no sugato paṭinissaggamāhā’ti? Te tañceva pajahanti, mayi ca na appaccayaṃ upatthāpentī. Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomaṃ paradattavuttā migabhūtena cetasā viharanti. Tesam taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ’.

154. “Cattārome, udāyi, puggalā santo saṃvijjamaṇā lokasmiṃ. Katame cattāro? Idhudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tameṇaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. So te adhivāseti, nappajahati, na vinodeti, na byantīkaroti, na anabhāvaṃ gameti. Imam kho ahaṃ, udāyi, puggalaṃ ‘saṃyutto’ti vadāmi no ‘visaṃyutto’. Tam kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

“Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tameṇaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. So te nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Imampi kho ahaṃ, udāyi, puggalaṃ ‘saṃyutto’ti vadāmi no ‘visaṃyutto’. Tam kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

“Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tameṇaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti; dandho, udāyi, satuppādo. Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Seyyathāpi, udāyi, puriso divasaṃsantatte [divasasantatte (sī. syā. kaṃ. pī.)] ayokaṭāhe dve vā tīni vā udakaphusitāni nipāteyya; dandho, udāyi, udakaphusitānaṃ nipāto. Atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya. Evameva kho, udāyi, idhekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tameṇaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti; dandho, udāyi, satuppādo. Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Imampi kho ahaṃ, udāyi, puggalaṃ ‘saṃyutto’ti vadāmi no ‘visaṃyutto’. Tam kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

“Idha panudāyi, ekacco puggalo ‘upadhi dukkhassa mūla’nti – iti viditvā nirupadhi hoti, upadhisaṅkhaye vimutto. Imam kho aham, udāyi, puggalam ‘visaṃyutto’ti vadāmi no ‘saṃyutto’ti. Tam kissa hetu? Indriyavemattatā hi me, udāyi, imasmim puggale viditā. Ime kho, udāyi, cattāro puggalā santo saṃvijjamānā lokasmim.

155. “Pañca kho ime, udāyi, kāmaguṇā. 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, udāyi, pañca kāmaguṇā. Yam kho, udāyi, ime pañca kāmaguṇe paṭicca uppajjati sukham somanassam idam vuccati kāmasukham miḷhasukham [miḷhasukham (sī. pī.)] puthujjanasukham anariyasukham, na sevittabbam, na bhāvetabbam, na bahulīkātabbam; ‘bhāyittabbam etassa sukhasā’ti vadāmi.

156. “Idhudāyi, bhikkhu vivicceva kāmehi...pe... paṭhamam jhānam upasampajja viharati, vitakkavicārānam vūpasamā... dutiyam jhānam upasampajja viharati, pītiyā ca virāgā... tatiyam jhānam upasampajja viharati, sukhasa ca pahānā... catuttham jhānam upasampajja viharati. Idam vuccati nekkhammasukham pavivekasukham upasamasukham sambodhasukham, āsevittabbam, bhāvetabbam, bahulīkātabbam; ‘na bhāyittabbam etassa sukhasā’ti vadāmi.

“Idhudāyi, bhikkhu vivicceva kāmehi...pe... paṭhamam jhānam upasampajja viharati; idam kho aham, udāyi, iñjitasim vadāmi. Kiñca tattha iñjitasim? Yadeva tattha vitakkavicārā aniruddhā honti idam tattha iñjitasim. Idhudāyi, bhikkhu vitakkavicārānam vūpasamā...pe... dutiyam jhānam upasampajja viharati; idampi kho aham, udāyi, iñjitasim vadāmi. Kiñca tattha iñjitasim? Yadeva tattha pītisukham aniruddham hoti idam tattha iñjitasim. Idhudāyi, bhikkhu pītiyā ca virāgā...pe... tatiyam jhānam upasampajja viharati; idampi kho aham, udāyi, iñjitasim vadāmi. Kiñca tattha iñjitasim? Yadeva tattha upekkhāsukham aniruddham hoti idam tattha iñjitasim. Idhudāyi, bhikkhu sukhasa ca pahānā...pe... catuttham jhānam upasampajja viharati; idam kho aham, udāyi, aniñjitasim vadāmi.

“Idhudāyi, bhikkhu vivicceva kāmehi...pe... paṭhamam jhānam upasampajja viharati; idam kho aham, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu vitakkavicārānam vūpasamā...pe... dutiyam jhānam upasampajja viharati, ayam tassa samatikkamo; idampi kho aham, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu pītiyā ca virāgā...pe... tatiyam jhānam upasampajja viharati, ayam tassa samatikkamo; idampi kho aham, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsaññāyatanam upasampajja viharati, ayam tassa samatikkamo; idampi kho aham, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso ākāsaññāyatanam samatikkamma ‘anantaṃ viññāṇa’nti viññāṇaññāyatanam upasampajja viharati, ayam tassa samatikkamo; idampi kho aham, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso viññāṇaññāyatanam samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanam upasampajja viharati, ayam tassa samatikkamo; idampi kho aham, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati, ayam

tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, ayaṃ tassa samatikkamo; iti kho ahaṃ, udāyi, nevasaññānāsaññāyatanassapi pahānam vadāmi. Passasi no tvam, udāyi, taṃ saṃyojanam aṇuṃ vā thūlam vā yassāham no pahānam vadāmī’ti? “No hetam, bhante”’ti.

Idamavoca bhagavā. Attamano āyasmā udāyī bhagavato bhāsitaṃ abhinandīti.

Laṭukikopamasuttaṃ niṭṭhitaṃ chaṭṭham.

7. Cātumasuttaṃ

157. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā cātumāyaṃ viharati āmalakīvane. Tena kho pana samayena sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni honti bhagavantam dassanāya. Te ca āgantukā bhikkhū nevāsikehi bhikkhūhi saddhim paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā ahesuṃ. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi – “ke panete, ānanda, uccāsaddā mahāsaddā, kevaṭṭā maññe macchavilope”’ti? “Etāni, bhante, sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantam dassanāya. Te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhim paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”’ti. “Tenahānanda, mama vacanena te bhikkhū āmantehi – ‘sathā āyasmante āmantetī’”’ti. “Evaṃ, bhante”’ti kho āyasmā ānando bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “sathā āyasmante āmantetī”’ti. “Evaṃāvuso”’ti kho te bhikkhū āyasmato ānandassa paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca – “kiṃ nu tumhe, bhikkhave, uccāsaddā mahāsaddā, kevaṭṭā maññe macchavilope”’ti? “Imāni, bhante, sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantam dassanāya. Teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhim paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”’ti. “Gacchatha, bhikkhave, paṇāmemi vo, na vo mama santike vatthabba”’nti. “Evaṃ, bhante”’ti kho te bhikkhū bhagavato paṭissutvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā senāsanam saṃsāmetvā pattacīvaramādāya pakkamiṃsu.

158. Tena kho pana samayena cātumeyyakā sakyā santhāgāre [sandhāgāre (ka.)] sannipatitā honti kenacideva karaṇīyena. Addasaṃsu kho cātumeyyakā sakyā te bhikkhū dūratova āgacchante; disvāna yena te bhikkhū tenupasaṅkamiṃsu; upasaṅkamitvā te bhikkhū etadavocuṃ – “handa, kahaṃ pana tumhe āyasmanto gacchathā”’ti? “Bhagavatā kho, āvuso, bhikkhusaṅgho paṇāmito”’ti. “Tenahāyasmanto muhuttaṃ nisīdatha, appeva nāma mayaṃ sakkuṇeyyāma bhagavantam pasādetu”’nti. “Evaṃāvuso”’ti kho te bhikkhū cātumeyyakānam sakyānam paccassosuṃ. Atha kho cātumeyyakā sakyā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho cātumeyyakā sakyā bhagavantam etadavocuṃ – “abhinandatu, bhante, bhagavā bhikkhusaṅgham; abhivadatu, bhante, bhagavā bhikkhusaṅgham. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅgham. Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ. Tesam bhagavantam dassanāya alabhanānam siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi, bhante, bijānam taruṇānam udakaṃ alabhanānam siyā aññathattaṃ siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam dassanāya alabhanānam siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi, bhante, vacchassa taruṇassa mātaram apassantassa siyā aññathattaṃ,

siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam apassantānam siyā aññathattam, siyā vipariṇāmo. Abhinandatu, bhante, bhagavā bhikkhusaṅgham; abhivadatu, bhante, bhagavā bhikkhusaṅgham. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅgha’nti.

159. Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya – seyyathāpi nāma balavā puriso samiñjitaṃ [sammiñjitaṃ (sī. syā. kaṃ. pī.)] vā bāham pasāreyya, pasāritaṃ vā bāham samiñjeyya, evameva – brahmaloke antarahito bhagavato purato pāturahosi. Atha kho brahmā sahampati ekamsam uttarāsaṅgam karitvā yena bhagavā tenañjalim paṇāmetvā bhagavantam etadavoca – “abhinandatu, bhante, bhagavā bhikkhusaṅgham; abhivadatu, bhante, bhagavā bhikkhusaṅgham. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅgham. Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam dassanāya alabhantānam siyā aññathattam, siyā vipariṇāmo. Seyyathāpi, bhante, bījānam taruṇānam udakam alabhantānam siyā aññathattam, siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam dassanāya alabhantānam siyā aññathattam, siyā vipariṇāmo. Seyyathāpi bhante, vacchassa taruṇassa mātaram apassantassa siyā aññathattam, siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesam bhagavantam apassantānam siyā aññathattam, siyā vipariṇāmo. Abhinandatu, bhante, bhagavā bhikkhusaṅgham; abhivadatu, bhante, bhagavā bhikkhusaṅgham. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅgha’nti.

160. Asakkhimsu kho cātumeyyakā ca sakyā brahmā ca sahampati bhagavantam pasādetum bījūpamena ca taruṇūpamena ca. Atha kho āyasmā mahāmoggallāno bhikkhū āmantesi – “utthethāvuso, gaṇhatha pattacīvaram. Pasādito bhagavā cātumeyyakehi ca sakyehi brahmunā ca sahampatinā bījūpamena ca taruṇūpamena cā’nti. “Evamāvuso’nti kho te bhikkhū āyasmato mahāmoggallānassa paṭissutvā utthāyāsanaṃ pattacīvaramādāya yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnam kho āyasmantam sārīputtam bhagavā etadavoca – “kinti te, sārīputta, aho mayā bhikkhusaṅghe paṇāmite’nti? “Evam kho me, bhante, aho – ‘bhagavatā bhikkhusaṅgho paṇāmito. Apposukko dāni bhagavā diṭṭhadhammasukhavihāram anuyutto viharissati, mayampi dāni apposukkā diṭṭhadhammasukhavihāramanuyuttā viharissāmā’nti. “Āgamehi tvam, sārīputta, āgamehi tvam, sārīputta, diṭṭhadhammasukhavihāra’nti. Atha kho bhagavā āyasmantam mahāmoggallānam āmantesi – “kinti te, moggallāna, aho mayā bhikkhusaṅghe paṇāmite’nti? “Evam kho me, bhante, aho – ‘bhagavatā bhikkhusaṅgho paṇāmito. Apposukko dāni bhagavā diṭṭhadhammasukhavihāram anuyutto viharissati, ahañca dāni āyasmā ca sārīputto bhikkhusaṅgham pariharissāmā’nti. “Sādhu sādhu, moggallāna! Aham vā hi, moggallāna, bhikkhusaṅgham parihareyyam sārīputtamoggallānā vā’nti.

161. Atha kho bhagavā bhikkhū āmantesi – “cattārimāni, bhikkhave, bhayāni udakorohante pāṭikaṅkhitabbāni. Katamāni cattāri? Ūmibhayam [ummībhayam (syā. kaṃ.)], kumbhīlabhayam, āvaṭṭabhayam, susukābhayam – imāni, bhikkhave, cattāri bhayāni udakorohante pāṭikaṅkhitabbāni. Evameva kho, bhikkhave, cattārimāni bhayāni idhekacce puggale imasmiṃ dhammavinaye agāasmā anagāriyam pabbajite pāṭikaṅkhitabbāni. Katamāni cattāri? Ūmibhayam, kumbhīlabhayam, āvaṭṭabhayam, susukābhayam.

162. “Katamañca, bhikkhave, ūmibhayam? Idha, 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. Tamenam tathā pabbajitam samānam sabrahmacārī ovadanti, anusāsanti – ‘evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabbaṃ, evaṃ te ālokitabbaṃ, evaṃ te vilokitabbaṃ, evaṃ te samiñjitabbaṃ, evaṃ te pasāritabbaṃ, evaṃ te saṅghātipattacīvaram dhāretabba'nti. Tassa evaṃ hoti – ‘mayam kho pubbe agāriyabhūtā samānā aññe ovadāma, anusāsāma [ovadāmapī anusāsāmapī (sī. syā. kam. pī.)]. Ime panamhākam puttamattā maññe, nattamattā maññe, amhe [evaṃ (ka.)] ovaditabbaṃ anusāsitabbaṃ maññanti'ti. So sikkham paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, ūmibhayassa bhīto sikkham paccakkhāya hīnāyāvatto. ‘Ūmibhaya'nti kho, bhikkhave, kodhupāyāsassetam adhivacanam.

163. “Katamañca, bhikkhave, kumbhīlabhayaṃ? Idha, 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. Tamenam tathā pabbajitam samānam sabrahmacārī ovadanti anusāsanti – ‘idaṃ te khāditabbaṃ, idaṃ te na khāditabbaṃ; idaṃ te bhuñjitabbaṃ, idaṃ te na bhuñjitabbaṃ; idaṃ te sāyitabbaṃ, idaṃ te na sāyitabbaṃ; idaṃ te pātabbaṃ, idaṃ te na pātabbaṃ; kappiyam te khāditabbaṃ, akappiyam te na khāditabbaṃ; kappiyam te bhuñjitabbaṃ, akappiyam te na bhuñjitabbaṃ; kappiyam te sāyitabbaṃ, akappiyam te na sāyitabbaṃ; kappiyam te pātabbaṃ, akappiyam te na pātabbaṃ; kāle te khāditabbaṃ, vikāle te na khāditabbaṃ; kāle te bhuñjitabbaṃ, vikāle te na bhuñjitabbaṃ; kāle te sāyitabbaṃ, vikāle te na sāyitabbaṃ; kāle te pātabbaṃ, vikāle te na pātabba'nti. Tassa evaṃ hoti – ‘mayam kho pubbe agāriyabhūtā samānā yaṃ icchāma taṃ khādāma, yaṃ na icchāma na taṃ khādāma; yaṃ icchāma taṃ bhuñjāma, yaṃ na icchāma na taṃ bhuñjāma; yaṃ icchāma taṃ sāyāma, yaṃ na icchāma na taṃ sāyāma; yaṃ icchāma taṃ pivāma [pipāma (sī. pī.)], yaṃ na icchāma na taṃ pivāma; kappiyampi khādāma, akappiyampi khādāma; kappiyampi bhuñjāma, akappiyampi bhuñjāma; kappiyampi sāyāma, akappiyampi sāyāma; kappiyampi pivāma, akappiyampi pivāma; kālepi khādāma, vikālepi khādāma; kālepi bhuñjāma vikālepi bhuñjāma; kālepi sāyāma, vikālepi sāyāma; kālepi pivāma, vikālepi pivāma. Yampi no saddhā gahapatikā divā vikāle pañitam khādanīyam bhojanīyam denti tatthapime mukhāvaraṇam maññe karontī'ti. So sikkham paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, kumbhīlabhayaṃ bhīto sikkham paccakkhāya hīnāyāvatto. ‘Kumbhīlabhaya'nti kho, bhikkhave, odarikattassetam adhivacanam.

164. “Katamañca, bhikkhave, āvaṭṭabhayaṃ? Idha, 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 pubbaṇhasamayam nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati. Arakkhiteneva kāyena arakkhitāya vācāya anupatthitāya satiyā asaṃvutehi indriyehi so tattha passati gahapatim vā gahapatiputtam vā pañcahi kāmagaṇehi samappitam samaṅgībhūtam paricārayamānam [paricāriyamānam (syā. kam. ka.)]. Tassa evaṃ hoti – ‘mayam kho pubbe agāriyabhūtā samānā pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricārimhā. Saṃvijjanti kho pana me kule [saṃvijjanti kho kule (sī. syā. kam. pī.)] bhogā. Sakkā bhoge ca bhuñjitum puññāni ca kātu'nti. So sikkham paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, āvaṭṭabhayaṃ bhīto sikkham paccakkhāya hīnāyāvatto. ‘Āvaṭṭabhaya'nti kho, bhikkhave, pañcannetaṃ kāmagaṇānam adhivacanam.

165. “Katamañca, bhikkhave, susukābhayaṃ? Idha, 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 pubbaṇhasamayam

nivāsetvā pattaṭṭivaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati. Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā. Tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhamseti. So rāgānuddhamsetena [anuddhastena (sī. pī.)] cittaṃ sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, susukābhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. ‘Susukābhaya’nti kho, bhikkhave, mātugāmassetaṃ adhivacanaṃ. Imāni kho, bhikkhave, cattāri bhayāni, idhekacce puggale imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajite pāṭikaṅkhitabbāni’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cātumasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Naḷakapānasuttaṃ

166. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosalesu viharati naḷakapāne palāsavane. Tena kho pana samayena sambahulā abhiññātā abhiññātā kulaputtā bhagavantaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā honti – āyasmā ca anuruddho, āyasmā ca bhaddiyo [nandiyo (sī. pī.) vinaye ca ma. ni. 1 cūlagosiṅge ca], āyasmā ca kimilo [kimbilo (sī. syā. kaṃ. pī.)], āyasmā ca bhagu, āyasmā ca koṇḍañño [koṇḍadhāno (sī. pī.)], āyasmā ca revato, āyasmā ca ānando, añño ca abhiññātā abhiññātā kulaputtā. Tena kho pana samayena bhagavā bhikkhusaṅghaparivuto abbhokāse nisinna hoti. Atha kho bhagavā te kulaputte ārabba bhikkhū āmantesi – “ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti? Evaṃ vutte, te bhikkhū tuṅhī ahesuṃ. Dutiyampi kho bhagavā te kulaputte ārabba bhikkhū āmantesi – “ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti? Dutiyampi kho te bhikkhū tuṅhī ahesuṃ. Tatiyampi kho bhagavā te kulaputte ārabba bhikkhū āmantesi – “ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti? Tatiyampi kho te bhikkhū tuṅhī ahesuṃ.

167. Atha kho bhagavato etadahosi – “yaṃnūnāhaṃ te kulaputte puccheyya”nti! Atha kho bhagavā āyasmantaṃ anuruddhaṃ āmantesi – “kacci tumhe, anuruddhā, abhiratā brahmacariye”ti? “Taggha mayaṃ, bhante, abhiratā brahmacariye”ti. “Sādhu sādhu, anuruddhā! Etaṃ kho, anuruddhā, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe abhirameyyātha brahmacariye. Yena tumhe anuruddhā, bhādrena yobbanena samannāgatā paṭhamena vayasā susukāḷakesā kāme paribhuñjeyyātha tena tumhe, anuruddhā, bhādrenapi yobbanena samannāgatā paṭhamena vayasā susukāḷakesā agārasmā anagāriyaṃ pabbajitā. Te ca kho pana tumhe, anuruddhā, neva rājābhinītā agārasmā anagāriyaṃ pabbajitā, na corābhinītā agārasmā anagāriyaṃ pabbajitā, na iṇaṭṭā agārasmā anagāriyaṃ pabbajitā, na bhayaṭṭā agārasmā anagāriyaṃ pabbajitā, nājīvikāpakatā agārasmā anagāriyaṃ pabbajitā. Api ca khomhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethāti – nanu tumhe, anuruddhā, evaṃ saddhā agārasmā anagāriyaṃ pabbajitā”ti? “Evaṃ, bhante”. “Evaṃ pabbajitena ca pana, anuruddhā, kulaputtena kimassa karaṇiyaṃ? Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā [aññaṃ ca (ka.)] tato santataraṃ, tassa abhijjhāpi cittaṃ pariyādāya tiṭṭhati, byāpādopi cittaṃ pariyādāya tiṭṭhati, thīnamiddhampi [thīnamiddhampi (sī. syā. kaṃ. pī.)] cittaṃ pariyādāya tiṭṭhati uddhaccakukkucampi cittaṃ pariyādāya tiṭṭhati, vicikicchāpi cittaṃ pariyādāya tiṭṭhati, aratīpi cittaṃ pariyādāya tiṭṭhati, tandīpi cittaṃ pariyādāya tiṭṭhati. Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ”.

“Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ, tassa abhijjhāpi cittaṃ na pariyādāya tiṭṭhati, byāpādopi cittaṃ na pariyādāya tiṭṭhati, thīnamiddhampi cittaṃ na pariyādāya tiṭṭhati, uddhaccakukkucampi cittaṃ na pariyādāya tiṭṭhati, vicikicchāpi cittaṃ na pariyādāya tiṭṭhati, aratīpi cittaṃ na pariyādāya tiṭṭhati, tandīpi cittaṃ na pariyādāya tiṭṭhati. Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ.

168. “Kinti vo, anuruddhā, mayi hoti – ‘ye āsavā saṃkilesikā ponobbhavikā [ponobbhavikā (sī. pī.)] sadarā dukkhavipākā āyatim jātijarāmarañiyā, appahīnā te tathāgatassa; tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodetī’”ti? “Na kho no, bhante, bhagavati evaṃ hoti – ‘ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, appahīnā te tathāgatassa; tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodetī’”ti. Evaṃ kho no, bhante, bhagavati hoti – ‘ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, pahīnā te tathāgatassa; tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodetī’”ti. “Sādhu sādhu, anuruddhā! Tathāgatassa, anuruddhā, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, pahīnā te ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatim anuppādadhammā. Seyyathāpi, anuruddhā, tālo matthakacchinno abhabbo punavirūḷhiyā; evameva kho, anuruddhā, tathāgatassa ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, pahīnā te ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatim anuppādadhammā; tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodetī’”.

“Taṃ kiṃ maññasi, anuruddhā, kaṃ atthavasam sampassamāno tathāgato sāvake abbhatīte kālaṅkate upapattīsu byākaroti – ‘asu amutra upapanno; asu amutra upapanno’”ti? “Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantamyeva paṭibhātu etassa bhāsītassa attho. Bhagavato sutvā bhikkhū dhāressantī’”ti. “Na kho, anuruddhā, tathāgato janakuhanattham na janalapanattham na lābhasakkārasilokānisamsattham na ‘iti maṃ jano jānātū’”ti sāvake abbhatīte kālaṅkate upapattīsu byākaroti – ‘asu amutra upapanno, asu amutra upapanno’”ti. Santi ca kho, anuruddhā, kulaputtā saddhā ulāravedā ulārapāmojjā. Te taṃ sutvā tadatthāya cittaṃ upasaṃharanti. Tesam taṃ, anuruddhā, hoti dīgharattam hitāya sukhāya’”.

169. “Idhānuruddhā, bhikkhu suṇāti – ‘itthannāmo bhikkhu kālaṅkato [kālakato (sī. syā. kam. pī.)]; so bhagavatā byākato – aññaṃ saṅghāhi’”ti. So kho panassa āyasmā sāmam dīṭṭho vā hoti anussavassuto vā – ‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo so āyasmā ahoṣi itipi, evaṃpañño so āyasmā ahoṣi itipi, evaṃvihārī so āyasmā ahoṣi itipi, evaṃvimutto so āyasmā ahoṣi itipi’”ti. So tassa saddhaṅca sīlaṅca sutaṅca cāgaṅca paññaṅca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

“Idhānuruddhā, bhikkhu suṇāti – ‘itthannāmo bhikkhu kālaṅkato; so bhagavatā byākato – pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā’”ti. So kho panassa āyasmā sāmam dīṭṭho vā hoti anussavassuto vā – ‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo...pe... evaṃpañño... evaṃvihārī... evaṃvimutto so āyasmā ahoṣi itipi’”ti. So tassa saddhaṅca sīlaṅca sutaṅca cāgaṅca paññaṅca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

“Idhānuruddhā, bhikkhu suṇāti – ‘itthannāmo bhikkhu kālaṅkato; so bhagavatā byākato – tiṇṇam saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokam āgantvā dukkhassantaṃ karissatī’”ti. So kho panassa āyasmā sāmam dīṭṭho vā hoti

anussavassuto vā – ‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo...pe... evaṃpañño... evaṃvihārī... evaṃvimutto so āyasmā ahoṣi itipī’ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

“Idhānuruddhā, bhikkhu suṇāti – ‘itthannāmo bhikkhu kālaṅkato; so bhagavatā byākato – tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā – ‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo...pe... evaṃpañño... evaṃvihārī... evaṃvimutto so āyasmā ahoṣi itipī’ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

170. “Idhānuruddhā, bhikkhunī suṇāti – ‘itthannāmā bhikkhunī kālaṅkatā; sā bhagavatā byākatā – aññāya saṅṭhahī’ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – ‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā sā bhaginī ahoṣi itipi, evaṃpaññā sā bhaginī ahoṣi itipi, evaṃvihārīnī sā bhaginī ahoṣi itipi, evaṃvimuttā sā bhaginī ahoṣi itipī’ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

“Idhānuruddhā, bhikkhunī suṇāti – ‘itthannāmā bhikkhunī kālaṅkatā; sā bhagavatā byākatā – pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā’ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – ‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā...pe... evaṃpaññā... evaṃvihārīnī... evaṃvimuttā sā bhaginī ahoṣi itipī’ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

“Idhānuruddhā, bhikkhunī suṇāti – ‘itthannāmā bhikkhunī kālaṅkatā; sā bhagavatā byākatā – tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāminī sakideva imaṃ lokam āgantvā dukkhassantaṃ karissatī’ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – ‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā...pe... evaṃpaññā... evaṃvihārīnī... evaṃvimuttā sā bhaginī ahoṣi itipī’ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

“Idhānuruddhā, bhikkhunī suṇāti – ‘itthannāmā bhikkhunī kālaṅkatā; sā bhagavatā byākatā – tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – ‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā... evaṃpaññā... evaṃvihārīnī... evaṃvimuttā sā bhaginī ahoṣi itipī’ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

171. “Idhānuruddhā, upāsako suṇāti – ‘itthannāmo upāsako kālaṅkato; so bhagavatā byākato – pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyī anāvattidhammo tasmā lokā’ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā – ‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo so āyasmā ahoṣi itipi, evaṃpañño so āyasmā ahoṣi itipi, evaṃvihārī so āyasmā ahoṣi itipi, evaṃvimutto so āyasmā ahoṣi itipī’ti. So tassa saddhañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

“Idhānuruddhā, upāsako suṇāti – ‘itthannāmo upāsako kālaṅkato; so bhagavatā byākato – tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ

lokaṃ āgantvā dukkhassantaṃ karissatī'ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā – ‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo... evaṃpañño... evaṃvihārī... evaṃvimutto so āyasmā ahoṣi itipī'ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

“Idhānuruddhā, upāsako suṇāti – ‘itthannāmo upāsako kālaṅkato; so bhagavatā byākato – tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā – ‘evaṃsīlo so āyasmā ahoṣi itipi, evaṃdhammo...pe... evaṃpañño... evaṃvihārī... evaṃvimutto so āyasmā ahoṣi itipī'ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā upāsakassa phāsuvihāro hoti.

172. “Idhānuruddhā, upāsikā suṇāti – ‘itthannāmā upāsikā kālaṅkatā; sā bhagavatā byākatā – pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā'ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – ‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā... evaṃpaññā... evaṃvihārī... evaṃvimuttā sā bhaginī ahoṣi itipī'ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

“Idhānuruddhā, upāsikā suṇāti – ‘itthannāmā upāsikā kālaṅkatā; sā bhagavatā byākatā – tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāminī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī'ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – ‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā... evaṃpaññā... evaṃvihārī... evaṃvimuttā sā bhaginī ahoṣi itipī'ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

“Idhānuruddhā, upāsikā suṇāti – ‘itthannāmā upāsikā kālaṅkatā; sā bhagavatā byākatā – tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā'ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – ‘evaṃsīlā sā bhaginī ahoṣi itipi, evaṃdhammā sā bhaginī ahoṣi itipi, evaṃpaññā sā bhaginī ahoṣi itipi, evaṃvihārī sā bhaginī ahoṣi itipi, evaṃvimuttā sā bhaginī ahoṣi itipī'ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

“Iti kho, anuruddhā, tathāgato na janakuhanatthaṃ na janalapanatthaṃ na lābhasakkārasilokānisamsatthaṃ na ‘iti maṃ jano jānātū'ti sāvake abbhatīte kālaṅkate upapattīsu byākaroti – ‘asu amutra upapanno, asu amutra upapanno'ti. Santi ca kho, anuruddhā, kulaputtā saddhā ulāravedā ulārapāmojjā. Te taṃ sutvā tadatthāya cittaṃ upasaṃharanti. Tesam taṃ, anuruddhā, hoti dīgharattaṃ hitāya sukhāyā'ti.

Idamavoca bhagavā. Attamano āyasmā anuruddho bhagavato bhāsitaṃ abhinandīti.

Naḷakapānasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Goliyānisuttaṃ

173. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena goliyāni [gulissāni (sī. pī.), golissāni (syā. kaṃ.)] nāma bhikkhu āraññiko [āraññako (sabbattha)] padasamācāro [padarasamācāro (sī. syā. kaṃ. pī.)] saṅghamajjhe osaṭo hoti kenacideva karaṇīyena. Tatra kho āyasmā sārīputto goliyāniṃ bhikkhuṃ ārabba bhikkhū āmantesi –

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto sabrahmacārīsu agāravo hoti appatisso, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā sabrahmacārīsu agāravo hoti appatisso’ ti – tassa [appatissotissa (sī. pī.)] bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena.

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ – ‘iti there ca bhikkhū nānupakhajja nisīdissāmi nave ca bhikkhū na āsanena paṭibāhissāmī’ ti. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto na āsanakusalo hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā āsanakusalo na hoti’ ti [yo ayamāyasmā ābhisamācārikampi dhammaṃ na jānātī (sī. syā. kaṃ. pī.)] – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena ābhisamācārikopi dhammo jānitabbo. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto ābhisamācārikampi dhammaṃ na jānāti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā ābhisamācārikampi dhammaṃ na jānāti’ ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena ābhisamācārikopi dhammo jānitabbo [ayam ābhisamācārikatatiyavāro sī. syā. kaṃ. pī. potthakesu na dissati].

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena nātikālena gāmo pavisitabbo nātidivā [na divā (syā. kaṃ. pī. ka.)] paṭikkamitabbaṃ. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto atikālena gāmaṃ pavisati atidivā paṭikkamati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā atikālena gāmaṃ pavisati atidivā paṭikkamati’ ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena nātikālena gāmo pavisitabbo, nātidivā paṭikkamitabbaṃ.

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjati, tassa bhavanti vattāro. ‘Ayaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato vikālacariyā bahulīkatā, tamenāṃ saṅghagatampi samudācaratī’ ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ.

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto uddhato hoti capalo, tassa bhavanti vattāro. ‘Idaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato uddhaccaṃ cāpalyaṃ bahulīkatā, tamenāṃ saṅghagatampi samudācaratī’ ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena.

“Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto mukharo hoti vikiṇṇavāco, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā mukharo vikiṇṇavāco’ ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena.

“Āraññikenāvuso, bhikkhunā saṅhagatena saṅghe viharantena suvacena [subbacena (sī. ka.)] bhavitabbaṃ kalyāṇamittena. Sace, āvuso, āraññiko bhikkhu saṅhagato saṅghe viharanto dubbaco hoti pāpamitto, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā dubbaco pāpamitto’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅhagatena saṅghe viharantena suvacena bhavitabbaṃ kalyāṇamittena.

“Āraññikenāvuso, bhikkhunā indriyesu guttadvārena bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu indriyesu aguttadvāro hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā indriyesu aguttadvāro’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā indriyesu guttadvārena bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā bhojane mattaññunā bhavitabbaṃ. Sace, āvuso, āraññiko bhojane amattaññū hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā bhojane amattaññū’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā bhojane mattaññunā bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā jāgariyaṃ anuyuttana bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu jāgariyaṃ ananuyutto hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā jāgariyaṃ ananuyutto’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā jāgariyaṃ anuyuttana bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā āradhāvīriyena bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu kusīto hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā kusīto’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā āradhāvīriyena bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā upaṭṭhitassatinā bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu muṭṭhassatī hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā muṭṭhassatī’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā upaṭṭhitassatinā bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā samāhitena bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu asamāhito hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā asamāhito’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā samāhitena bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā paññavatā bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu duppañño hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā duppañño’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā paññavatā bhavitabbaṃ.

“Āraññikenāvuso, bhikkhunā abhidhamme abhivinaye yogo karaṇīyo. Santāvuso, āraññikaṃ bhikkhuṃ abhidhamme abhivinaye pañhaṃ pucchitāro. Sace, āvuso, āraññiko bhikkhu abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā abhidhamme abhivinaye yogo karaṇīyo.

“Āraññikenāvuso, bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo. Santāvuso, āraññikaṃ bhikkhuṃ ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ pucchitāro. Sace, āvuso, āraññiko bhikkhu ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyati’ti – tassa bhavanti

vattāro. Tasmā āraññikena bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo.

“Āraññikenāvuso, bhikkhunā uttari manussadhamme yogo karaṇīyo. Santāvuso, āraññikaṃ bhikkhuṃ uttari manussadhamme pañhaṃ pucchitāro. Sace, āvuso, āraññiko bhikkhu uttari manussadhamme pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā yassatthāya pabbajito tamatthaṃ na jānātī’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā uttari manussadhamme yogo karaṇīyo’”ti.

Evam vutte, āyasmā mahāmoggallāno [mahāmoggallāno (ka.)] āyasmantaṃ sārīputtaṃ etadavoca – “āraññikeneva nu kho, āvuso sārīputta, bhikkhunā ime dhammā samādāya vattitabbā udāhu gāmantavihārināpī’”ti? “Āraññikenāpi kho, āvuso moggallāna, bhikkhunā ime dhammā samādāya vattitabbā pageva gāmantavihārinā’”ti.

Goliyānisuttaṃ niṭṭhitaṃ navamaṃ.

10. Kīṭāgirisuttaṃ

174. Evam me suttaṃ – ekaṃ samayaṃ bhagavā kāsīsu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Tatra kho bhagavā bhikkhū āmantesi – “ahaṃ kho, bhikkhave, aññatreva rattibhojanā [rattibhojanaṃ (ka.)] bhuñjāmi. Aññatra kho panāhaṃ, bhikkhave, rattibhojanā bhuñjamāno appābhataṅkaṃ sañjānāmi appātaṅkataṅkaṃ lahuṭṭhānaṅkaṃ balaṅka phāsuvihāraṅkaṃ. Etha, tumhepi, bhikkhave, aññatreva rattibhojanā bhuñjatha. Aññatra kho pana, bhikkhave, tumhepi rattibhojanā bhuñjamānā appābhataṅkaṃ sañjānissatha appātaṅkataṅkaṃ lahuṭṭhānaṅkaṃ balaṅka phāsuvihāraṅkā’”ti. “Evam, bhante’”ti kho te bhikkhū bhagavato paccassosum. Atha kho bhagavā kāsīsu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari. Tatra sudam bhagavā kīṭāgirisimim viharati kāsīnaṃ nigame.

175. Tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirisimim āvāsikā honti. Atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamimsu; upasaṅkamitvā assajipunabbasuke bhikkhū etadavocum – “bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābhataṅkaṃ sañjānanti appātaṅkataṅkaṃ lahuṭṭhānaṅkaṃ balaṅka phāsuvihāraṅkaṃ. Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha. Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābhataṅkaṃ sañjānissatha appātaṅkataṅkaṃ lahuṭṭhānaṅkaṃ balaṅka phāsuvihāraṅkā’”ti. Evam vutte, assajipunabbasukā bhikkhū te bhikkhū etadavocum – “mayam kho, āvuso, sāyaṅceva bhuñjāma pāto ca divā ca vikāle. Te mayam sāyaṅceva bhuñjamānā pāto ca divā ca vikāle appābhataṅkaṃ sañjānāma appātaṅkataṅkaṃ lahuṭṭhānaṅkaṃ balaṅka phāsuvihāraṅkaṃ. Te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma? Sāyaṅceva mayam bhuñjissāma pāto ca divā ca vikāle’”ti.

Yato kho te bhikkhū nāsakkhimsu assajipunabbasuke bhikkhū saññāpetum, atha yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum – “idha mayam, bhante, yena assajipunabbasukā bhikkhū tenupasaṅkamimha; upasaṅkamitvā assajipunabbasuke bhikkhū etadavocumha – ‘bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca; aññatra kho panāvuso, rattibhojanā bhuñjamānā appābhataṅkaṃ sañjānanti appātaṅkataṅkaṃ lahuṭṭhānaṅkaṃ balaṅka phāsuvihāraṅkaṃ. Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha. Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābhataṅkaṃ sañjānissatha appātaṅkataṅkaṃ lahuṭṭhānaṅkaṃ balaṅka phāsuvihāraṅkā’”ti. Evam vutte, bhante, assajipunabbasukā bhikkhū amhe etadavocum – ‘mayam kho, āvuso, sāyaṅceva bhuñjāma pāto ca divā ca vikāle. Te mayam sāyaṅceva bhuñjamānā pāto ca divā

ca vikāle appābādhatañca sañjānāma appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. Te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma? Sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle’ti. Yato kho mayam, bhante, nāsakkhimha assajipunabbasuke bhikkhū saññāpetum, atha mayam etamattham bhagavato ārocemā’”ti.

176. Atha kho bhagavā aññataram bhikkhum āmantesi – “ehi tvam, bhikkhu, mama vacanena assajipunabbasuke bhikkhū āmantehi – ‘sathā āyasmante āmantetī’”ti. “Evam, bhante’”ti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasañkami; upasañkamitvā assajipunabbasuke bhikkhū etadavoca – “sathā āyasmante āmantetī’”ti. “Evamāvuso’”ti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasañkamimsu; upasañkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho assajipunabbasuke bhikkhū bhagavā etadavoca – “saccam kira, bhikkhave, sambahulā bhikkhū tumhe upasañkamitvā etadavocum – ‘bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha. Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuṭṭhānañca balañca phāsuvihārañcā’”ti. Evam vutte kira [kiṃ nu (ka.)], bhikkhave, tumhe te bhikkhū evam avacuttha – ‘mayam kho panāvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle. Te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca. Te mayam kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma? Sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle’”ti. “Evam, bhante’”.

177. “Kiṃ nu me tumhe, bhikkhave, evam dhammam desitam ājānātha yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukham vā dukkham vā adukkhamasukham vā tassa akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’”ti? “No hetam, bhante’”. “Nanu me tumhe, bhikkhave, evam dhammam desitam ājānātha idhekaccassa yaṃ evarūpaṃ sukham vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ sukham vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ dukkham vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ dukkham vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ adukkhamasukham vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ adukkhamasukham vedanaṃ vedayato akusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ adukkhamasukham vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’”ti? “Evam, bhante’”.

178. “Sādhu, bhikkhave! Mayā cetam, bhikkhave, aññātam abhaviṣsa adiṭṭham aviditaṃ asacchikataṃ aphasitaṃ paññāya – ‘idhekaccassa evarūpaṃ sukham vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’”ti, evāham ajānanto ‘evarūpaṃ sukham vedanaṃ pajahathā’”ti vadeyyam; api nu me etam, bhikkhave, patirūpaṃ abhaviṣā’”ti? “No hetam, bhante’”. “Yasmā ca kho etam, bhikkhave, mayā ñātam diṭṭham veditam sacchikataṃ phassitaṃ paññāya – ‘idhekaccassa evarūpaṃ sukham vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’”ti, tasmāham ‘evarūpaṃ sukham vedanaṃ pajahathā’”ti vadāmi. Mayā cetam, bhikkhave, aññātam abhaviṣsa adiṭṭham aviditaṃ asacchikataṃ aphasitaṃ paññāya – ‘idhekaccassa evarūpaṃ sukham vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’”ti, evāham ajānanto ‘evarūpaṃ sukham vedanaṃ upasampajja viharathā’”ti vadeyyam; api nu me etam, bhikkhave, patirūpaṃ abhaviṣā’”ti? “No hetam, bhante’”. “Yasmā ca kho etam, bhikkhave, mayā ñātam diṭṭham veditam sacchikataṃ phassitaṃ paññāya – ‘idhekaccassa evarūpaṃ sukham vedanaṃ vedayato akusalā dhammā parihāyanti,

kusalā dhammā abhivaḍḍhantī'ti, tasmāhaṃ 'evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā'ti vadāmi.

179. “Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya – ‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, evāhaṃ ajānanto ‘evarūpaṃ dukkhaṃ vedanaṃ pajahathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhaviṣṣā’ti? “No hetam, bhante”. “Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya – ‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, tasmāhaṃ ‘evarūpaṃ dukkhaṃ vedanaṃ pajahathā’ti vadāmi. Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya – ‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī’ti, evāhaṃ ajānanto ‘evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhaviṣṣā’ti? “No hetam, bhante”. “Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya – ‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī’ti, tasmāhaṃ ‘evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

180. “Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya – ‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, evāhaṃ ajānanto ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhaviṣṣā’ti? “No hetam, bhante”. “Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya – ‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, tasmāhaṃ ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā’ti vadāmi”. Mayā cetam, bhikkhave, aññātaṃ abhaviṣṣa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya – ‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī’ti, evāhaṃ ajānanto ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhaviṣṣā’ti? “No hetam, bhante”. “Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya – ‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī’ti, tasmāhaṃ ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

181. “Nāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ ‘appamādena karaṇīya’nti vadāmi; na panāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ ‘na appamādena karaṇīya’nti vadāmi. Ye te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā, tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ ‘na appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Kataṃ tesam appamādena. Abhabbā te pamajjitum. Ye ca kho te, bhikkhave, bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ ‘appamādena karaṇīya’ntntti vadāmi. Taṃ kissa hetu? Appeva nāmime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyāmānā – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ ditṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyunti! Imam kho ahaṃ, bhikkhave, imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno ‘appamādena karaṇīya’ntntti vadāmi.

182. “Sattime, bhikkhave, puggalā santo saṃvijjamānā lokasmim. Katame satta? Ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī.

“Katamo ca, bhikkhave, puggalo ubhatobhāgavimutto? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā [phassitvā (sī. pī.)] viharati paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, puggalo ubhatobhāgavimutto imassa kho ahaṃ, bhikkhave, bhikkhuno ‘na appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Kataṃ tassa appamādena. Abhabbo so pamajjitum.

“Katamo ca, bhikkhave, puggalo paññāvimutto? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, puggalo paññāvimutto. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘na appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Kataṃ tassa appamādena. Abhabbo so pamajjitum.

“Katamo ca, bhikkhave, puggalo kāyasakkhi? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, puggalo kāyasakkhi. Imassa kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno ‘appamādena karaṇīya’ntntti vadāmi.

“Katamo ca, bhikkhave, puggalo diṭṭhippatto? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgatappaveditā cassa dhammā paññāya voditṭhā honti vocarītā. Ayaṃ vuccati, bhikkhave, puggalo diṭṭhippatto. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno ‘appamādena karaṇīya’ntntti vadāmi.

“Katamo ca, bhikkhave, puggalo saddhāvimutto. Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgate cassa saddhā nivitṭhā hoti mūlajātā patitṭhitā. Ayaṃ vuccati, bhikkhave, puggalo saddhāvimutto. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīya’ntntti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno ‘appamādena karaṇīya’ntntti vadāmi.

“Katamo ca, bhikkhave, puggalo dhammānusārī? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā [disvā āsavā aparikkhīṇā (sī. pī.)] honti, tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti, api cassa ime dhammā honti, seyyathidaṃ – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.

Ayaṃ vuccati, bhikkhave, puggalo dhammānusārī. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti! Imamaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamaṇo ‘appamādena karaṇīya’nti vadāmi.

“Katamo ca, bhikkhave, puggalo saddhānusārī? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā [disvā āsavā aparikkhīṇā (sī. pī.)] honti, tathāgate cassa saddhāmatṭaṃ hoti pemamattāṃ, api cassa ime dhammā honti, seyyathidaṃ – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Ayaṃ vuccati, bhikkhave, puggalo saddhānusārī. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṇo – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyāti! Imamaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamaṇo ‘appamādena karaṇīya’nti vadāmi.

183. “Nāhaṃ, bhikkhave, ādikeneva aññārādhanāṃ vadāmi; api ca, bhikkhave, anupubbasiikkhā anupubbakiriyaṃ anupubbapaṭipadā aññārādhanā hoti. Kathaṅca, bhikkhave, anupubbasiikkhā anupubbakiriyaṃ anupubbapaṭipadā aññārādhanā hoti? Idha, bhikkhave, saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ [dhātānaṃ (ka.)] dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyaṃ sati chando jāyati, chandajāto ussahati, ussāhetvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca naṃ ativijja passati. Sāpi nāma, bhikkhave, saddhā nāhosi; tampi nāma, bhikkhave, upasaṅkamaṇaṃ nāhosi; sāpi nāma, bhikkhave, payirupāsanaṃ nāhosi; tampi nāma, bhikkhave, sotāvadhānaṃ nāhosi; tampi nāma, bhikkhave, dhammassavanaṃ nāhosi; sāpi nāma, bhikkhave, dhammadhāraṇā nāhosi; sāpi nāma, bhikkhave, atthūparasiikkhā nāhosi; sāpi nāma, bhikkhave, dhammanijjhānakkhanti nāhosi; sopi nāma, bhikkhave, chando nāhosi; sopi nāma, bhikkhave, ussāho nāhosi; sāpi nāma, bhikkhave, tulanā nāhosi; tampi nāma, bhikkhave, padhānaṃ nāhosi. Vipparipannāttha, bhikkhave, micchāparipannāttha, bhikkhave. Kīva dūrevime, bhikkhave, moghapurisā apakkantā imamaṃ dhammavinayā.

184. “Atthi, bhikkhave, catuppadaṃ veyyākaraṇaṃ yassuddiṭṭhassa viññū puriso nacirasseva paññāyatthaṃ ājāneyya. Uddisissāmi vo [uddiṭṭhassāpi (ka.)], bhikkhave, ājānissatha me ta’nti? “Ke ca mayaṃ, bhante, ke ca dhammassa aññātāro’nti? Yopi so, bhikkhave, sathā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati tassa pāyaṃ evarūpī paṇopaṇaviyā na upeti – ‘evaṅca no assa atha naṃ kareyyāma, na ca no evamassa na naṃ kareyyāma’nti, kiṃ pana, bhikkhave, yaṃ tathāgato sabbaso āmisehi visamsaṭṭho viharati. Saddhassa, bhikkhave, sāvakassa satthusāsane pariyoḡāhiya [pariyoḡāya (sī. pī. ka.), pariyoḡayha (syā. kaṃ.)] vattato ayamanudhammo hoti – ‘sathā bhagavā, sāvakohamasmi; jānāti bhagavā, nāhaṃ jānāmi’nti. Saddhassa, bhikkhave, sāvakassa satthusāsane pariyoḡāhiya vattato ruḷhanīyaṃ [rumhaniyaṃ (sī. pī.)] satthusāsanaṃ hoti ojavantaṃ. Saddhassa, bhikkhave, sāvakassa satthusāsane pariyoḡāhiya vattato ayamanudhammo hoti – ‘kāmaṃ taco ca nhāru ca atṭhi ca avasissatu, sarīre upasussatu [upasussatu sarīre (sī.), sarīre avasussatu (ka.)] maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā vīriyassa saṅghānaṃ [saṅghānaṃ (sī. syā. pī.)] bhavissati’nti.

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato dvinnam phalānam aññataram phalam pāṭikaṅkham – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’ ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kīṭāgirisuttaṃ niṭṭhitaṃ dasamaṃ.

Bhikkhuvaggo niṭṭhito dutiyo.

Tassuddānam –

Kuñjara-rāhula-sassataloko, mālukyaputto ca bhaddāli-nāmo;

Khudda-dijātha-sahampatiyācam, nāḷaka-rañṇikiṭāgirināmo.

3. Paribbājakavaggo

1. Tevijjavacchasuttaṃ

185. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena vacchagotto paribbājako ekapuṇḍarīke paribbājakārāme paṭivasati. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvīsi. Atha kho bhagavato etadahosi – “atippago kho tāva vesāliyaṃ piṇḍāya caritum; yaṃnūnāhaṃ yena ekapuṇḍarīko paribbājakārāmo yena vacchagotto paribbājako tenupasaṅkameyya’ nti. Atha kho bhagavā yena ekapuṇḍarīko paribbājakārāmo yena vacchagotto paribbājako tenupasaṅkami. Addasā kho vacchagotto paribbājako bhagavantam dūrato va āgacchantam. Disvāna bhagavantam etadavoca – “etu kho, bhante, bhagavā. Svāgataṃ [sāgataṃ (sī. pī.)], bhante, bhagavato. Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Nisīdatu, bhante, bhagavā idamāsanam paññatta’ nti. Nisīdi bhagavā paññatte āsane. Vacchagottopi kho paribbājako aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho vacchagotto paribbājako bhagavantam etadavoca – “suttaṃ metaṃ, bhante – ‘samaṇo gotamo sabbaññū sabbadassāvī, aparise+saṃ ṇāṇadassanam paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ṇāṇadassanam paccupaṭṭhita’ nti. Ye te, bhante, evamāhaṃsu – ‘samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ṇāṇadassanam paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ṇāṇadassanam paccupaṭṭhita’ nti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantam abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānam āgacchati’ ti? “Ye te, vaccha, evamāhaṃsu – ‘samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ṇāṇadassanam paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ṇāṇadassanam paccupaṭṭhita’ nti, na me te vuttavādino, abbhācikkhanti ca pana maṃ asatā abhūtenā’ ti.

186. “Kathaṃ byākaramānā pana mayaṃ, bhante, vuttavādino ceva bhagavato assāma, na ca bhagavantam abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānam āgaccheyyā’ ti?

“Tevijjo samaṇo gotamo’ ti kho, vaccha, byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānam āgaccheyya. Ahañhi, vaccha, yāvadeva ākaṅkhāmi anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ahañhi, vaccha, yāvadeva ākaṅkhāmi dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate...pe...

yathākammūpage satte pajānāmi. Ahañhi, vaccha, āsavānaṃ khayā anāsavaṃ cetovimuttim paññāvimuttim diṭṭheva dhamme sayamañ abhiññā sacchikatvā upasampajja viharāmi.

“Tevijjo samaṇo gotamo”ti kho, vaccha, byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayamañ ṭhānaṃ āgaccheyyā”ti.

Evamañ vutte, vacchagotto paribbājako bhagavantaṃ etadavoca – “atthi nu kho, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bheda dukkhassantakaro”ti? “Natthi kho, vaccha, koci gihī gihisaṃyojanaṃ appahāya kāyassa bheda dukkhassantakaro”ti.

“Atthi pana, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bheda saggūpago”ti? “Na kho, vaccha, ekaṃyeva satamañ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova ye gihī gihisaṃyojanaṃ appahāya kāyassa bheda saggūpagā”ti [“atthi kho vaccha koci gihī gihisaṃyojanaṃ appahāya kāyassa bheda saggūpagoti”. (ka.)].

“Atthi nu kho, bho gotama, koci ājīvako [ājīviko (ka.)] kāyassa bheda dukkhassantakaro”ti? “Natthi kho, vaccha, koci ājīvako kāyassa bheda dukkhassantakaro”ti.

“Atthi pana, bho gotama, koci ājīvako kāyassa bheda saggūpago”ti? “Ito kho so, vaccha, ekanavuto kappo [ito ko vaccha ekanavute kappe (ka.)] yamahaṃ anussarāmi, nābhijānāmi kañci ājīvakaṃ saggūpagaṃ aññatra ekena; sopāsi kammavādī kiriyavādī”ti. “Evamañ sante, bho gotama, suññaṃ aduṃ titthāyatanamañ antamaso saggūpagenapī”ti? “Evamañ, vaccha, suññaṃ aduṃ titthāyatanamañ antamaso saggūpagenapī”ti.

Idamavoca bhagavā. Attamanaṃ vacchagotto paribbājako bhagavato bhāsitaṃ abhinandīti.

Tevijjavacchasuttaṃ niṭṭhitaṃ paṭhamamañ.

2. Aggīvacchasuttaṃ

187. Evamañ me sutamañ – ekaṃ samayaṃ bhagavā sāvattihīyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho vacchagotto paribbājako bhagavantaṃ etadavoca

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“Kiṃ nu kho, bho gotama, ‘sassato loko, idameva saccamañ moghamañña’nti – evaṃdiṭṭhi [evaṃdiṭṭhi (sī. syā. kaṃ. ka.)] bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘sassato loko, idameva saccamañ moghamañña’”nti.

“Kiṃ pana, bho gotama, ‘asassato loko, idameva saccamañ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘asassato loko, idameva saccamañ moghamañña’”nti.

“Kiṃ nu kho, bho gotama, ‘antavā loko, idameva saccamañ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘antavā loko, idameva saccamañ moghamañña’”nti.

“Kiṃ pana, bho gotama, ‘anantavā loko, idameva saccamañ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘anantavā loko, idameva saccamañ moghamañña’”nti.

“Kiṃ nu kho, bho gotama, ‘tamañ jīvaṃ tamañ sarīraṃ, idameva saccamañ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘tamañ jīvaṃ tamañ sarīraṃ, idameva saccamañ moghamañña’”nti.

“Kiṃ pana, bho gotama, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamañña’”nti.

“Kiṃ nu kho, bho gotama, ‘hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’”nti.

“Kiṃ pana, bho gotama, ‘na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’”nti.

“Kiṃ nu kho, bho gotama, ‘hoti ca na ca hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘hoti ca na ca hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’”nti.

“Kiṃ pana, bho gotama, ‘neva hoti na na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘neva hoti na na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’”nti.

188. “Kiṃ nu kho, bho gotama, sassato loko, idameva saccaṃ moghamaññaṃti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – sassato loko, idameva saccaṃ moghamañña’nti vadesi [moghamaññaṃti vadesi (sī.), moghamaññaṃti iti vadesi (?)]. ‘Kiṃ pana, bho gotama, asassato loko, idameva saccaṃ moghamaññaṃti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – asassato loko, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ nu kho, bho gotama, antavā loko, idameva saccaṃ moghamaññaṃti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – antavā loko, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ pana, bho gotama, anantavā loko, idameva saccaṃ moghamaññaṃti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – anantavā loko, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ nu kho, bho gotama, taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṃti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ pana, bho gotama, aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṃti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ nu kho, bho gotama, hoti tathāgato paraṃ marañā, idameva saccaṃ moghamaññaṃti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti vadesi.

“Kiṃ pana, bho gotama, na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamaññaṃti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ nu kho, bho gotama, hoti ca na ca hoti tathāgato paraṃ marañā, idameva saccaṃ moghamaññaṃti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – hoti ca na ca hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ pana, bho gotama, neva hoti na na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamaññaṃti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – neva hoti na na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti vadesi.

“Kiṃ pana bho gotamo ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato’ti?

189. “Sassato loko’ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro [diṭṭhikantāram (sī. pī.)] diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam saupāyāsam sapariḷāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati. ‘Asassato loko’ti kho, vaccha...pe... ‘antavā loko’ti kho, vaccha...pe... ‘anantavā loko’ti kho, vaccha...pe... ‘tam jīvam tam sarīra’nti kho, vaccha...pe... ‘aññaṃ jīvaṃ aññaṃ sarīra’nti kho, vaccha...pe... ‘hoti tathāgato paraṃ maraṇā’ti kho, vaccha ...pe... ‘na hoti tathāgato paraṃ maraṇā’ti kho, vaccha...pe... ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho, vaccha...pe... ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam saupāyāsam sapariḷāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati. Imaṃ kho ahaṃ, vaccha, ādīnavam sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato’ti.

“Atthi pana bhoto gotamassa kiñci diṭṭhigata’nti? “Diṭṭhigatanti kho, vaccha, apanītametaṃ tathāgatassa. Diṭṭhañhetam, vaccha, tathāgatena – ‘iti rūpaṃ, 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 viññānaṃ, iti viññānaṃ samudayo, iti viññānaṃ atthaṅgamo’ti. Tasmā tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabbaahamkāramamānānūsāyānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimuttoti vadāmī’ti.

190. “Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjati’ti? “Upapajjati kho, vaccha, na upeti”. “Tena hi, bho gotama, na upapajjati’ti? “Na upapajjati kho, vaccha, na upeti”. “Tena hi, bho gotama, upapajjati ca na ca upapajjati’ti? “Upapajjati ca na ca upapajjati kho, vaccha, na upeti”. “Tena hi, bho gotama, neva upapajjati na na upapajjati’ti? “Neva upapajjati na na upapajjati kho, vaccha, na upeti”.

“Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjati’ti iti puṭṭho samāno ‘upapajjati kho, vaccha, na upeti’ti vadesi. ‘Tena hi, bho gotama, na upapajjati’ti iti puṭṭho samāno ‘na upapajjati kho, vaccha, na upeti’ti vadesi. ‘Tena hi, bho gotama, upapajjati ca na ca upapajjati’ti iti puṭṭho samāno ‘upapajjati ca na ca upapajjati kho, vaccha, na upeti’ti vadesi. ‘Tena hi, bho gotama, neva upapajjati na na upapajjati’ti iti puṭṭho samāno ‘neva upapajjati na na upapajjati kho, vaccha, na upeti’ti vadesi. Etthāham, bho gotama, aññaṃamāpādiṃ, ettha sammohamāpādiṃ. Yāpi me esā bhoto gotamassa purimena kathāsallāpena ahu pasādamattā sāpi me etarahi antarahitā’ti. “Alañhi te, vaccha, aññaṇāya, alaṃ sammohāya. Gambhīro hāyaṃ, vaccha, dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo. So tayā dujjāno aññaḍiṭṭhikena aññaḍakantikena aññaṇarucikena aññaṇatrayogena [aññaṇatrayogena (dī. ni. 1.420)] aññaṇatracariyakena” [aññaṇatthācariyakena (sī. syā. kam. pī.)].

191. “Tena hi, vaccha, taññevettha paṭipucchissāmi; yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, vaccha, sace te purato aggi jaleyya, jāneyyāsi tvam – ‘ayaṃ me purato aggi jalatī’ti? “Sace me, bho gotama, purato aggi jaleyya, jāneyyāham – ‘ayaṃ me purato aggi jalatī’ti.

“Sace pana taṃ, vaccha, evaṃ puccheyya – ‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalatī’ti, evaṃ puṭṭho tvam, vaccha, kinti byākareyyāsi’ti? “Sace maṃ, bho gotama, evaṃ puccheyya – ‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalatī’ti, evaṃ puṭṭho ahaṃ, bho gotama, evaṃ byākareyyaṃ – ‘yo me ayaṃ purato aggi jalati ayaṃ aggi tiṇakatthupādānaṃ paṭicca jalatī’ti.

“Sace te, vaccha, purato so aggi nibbāyeyya, jāneyyāsi tvam – ‘ayam me purato aggi nibbuto’”ti? “Sace me, bho gotama, purato so aggi nibbāyeyya, jāneyyāham – ‘ayam me purato aggi nibbuto’”ti.

“Sace pana tam, vaccha, evam puccheyya – ‘yo te ayam purato aggi nibbuto so aggi ito katamam disam gato – puratthimam vā dakkhinam vā pacchimam vā uttaram vā’ti, evam puttḥo tvam, vaccha, kinti byākareyyāsi’”ti? “Na upeti, bho gotama, yañhi so, bho gotama, aggi tiṇakatthupādānam paṭicca ajali [jalati (syā. kam. ka.)] tassa ca pariyādānā aññassa ca anupahārā aññāro nibbuto tveva saṅkhyam gacchatī”ti.

192. “Evameva kho, vaccha, yena rūpena tathāgataṃ paññāpayamāno paññāpeyya tam rūpaṃ tathāgatassa pahīnam ucchinnamūlaṃ tālāvattḥukataṃ anabhāvaṃkataṃ āyatim anuppādadhammaṃ. Rūpasāṅkхайavimutto [rūpasāṅkhāvimutto (sī. syā. kam. pī.) evam vedanāsāṅkхайādīsupi] kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

“Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya sā vedanā tathāgatassa pahīnā ucchinnamūlā tālāvattḥukatā anabhāvaṃkatā āyatim anuppādadhammā. Vedanāsāṅkхайavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

“Yāya saññāya tathāgataṃ paññāpayamāno paññāpeyya sā saññā tathāgatassa pahīnā ucchinnamūlā tālāvattḥukatā anabhāvaṃkatā āyatim anuppādadhammā. Saññāsāṅkхайavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

“Yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya te saṅkhārā tathāgatassa pahīnā ucchinnamūlā tālāvattḥukatā anabhāvaṃkatā āyatim anuppādadhammā. Saṅkhārasāṅkхайavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

“Yena viññāṇena tathāgataṃ paññāpayamāno paññāpeyya tam viññāṇam tathāgatassa pahīnam ucchinnamūlaṃ tālāvattḥukataṃ anabhāvaṃkataṃ āyatim anuppādadhammaṃ. Viññāṇasāṅkхайavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti”.

Evam vutte, vacchagotto paribbājako bhagavantaṃ etadavoca – “seyyathāpi, bho gotama, gāmassa vā nigamassa vā avidūre mahāsālarukkho. Tassa aniccataṃ sākḥāpalāsā palujjeyyūṃ [sākḥāpalāsam palujjeyya], tacapapaṭikā palujjeyyūṃ, pheggū palujjeyyūṃ [pheggu palujjeyya (sī. syā. kam. pī.)]; so aparena samayena apagatasākḥāpalāso apagatatapapaṭiko apagataphegguko suddho assa, sāre patiṭṭhito; evameva bho gotamassa pāvacaṇam apagatasākḥāpalāsam apagatatapapaṭikam apagatapheggukam suddham, sāre patiṭṭhitam. Abhikkantaṃ, bho gotama...pe... upāsakam maṃ bhavam gotamo dhāretu ajjatagge paṇupetaṃ saraṇam gata”nti.

Aggivacchasuttaṃ niṭṭhitam dutiyam.

3. Mahāvacchasuttaṃ

193. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca – “dīgharattāhaṃ bhotā gotamena sahakathī. Sādhū me bhavaṃ gotamo saṃkhittena kusalākusalaṃ desetū”ti. “Saṃkhittena kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ, vitthārena kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ; api ca te ahaṃ, vaccha, saṃkhittena kusalākusalaṃ desessāmi. Taṃ suṇāhi, sādhukaṃ manasi karohi, bhāssissāmi”ti. “Evaṃ, bho”ti kho vacchagotto paribbājako bhagavato paccassosi. Bhagavā etadavoca –

194. “Lobho kho, vaccha, akusalaṃ, alobho kusalaṃ; doso kho, vaccha, akusalaṃ, adoso kusalaṃ; moho kho, vaccha, akusalaṃ, amoho kusalaṃ. Iti kho, vaccha, ime tayo dhammā akusalā, tayo dhammā kusalā.

“Pāṇātipāto kho, vaccha, akusalaṃ, pāṇātipātā veramaṇī kusalaṃ; adinnādānaṃ kho, vaccha, akusalaṃ, adinnādānā veramaṇī kusalaṃ; kāmesumicchācāro kho, vaccha, akusalaṃ, kāmesumicchācārā veramaṇī kusalaṃ; musāvādo kho, vaccha, akusalaṃ, musāvādā veramaṇī kusalaṃ; pisuṇā vācā kho, vaccha, akusalaṃ, pisuṇāya vācāya veramaṇī kusalaṃ; pharusā vācā kho, vaccha, akusalaṃ, pharusāya vācāya veramaṇī kusalaṃ; samphappalāpo kho, vaccha, akusalaṃ, samphappalāpā veramaṇī kusalaṃ; abhijjhā kho, vaccha, akusalaṃ, anabhijjhā kusalaṃ; byāpādo kho, vaccha, akusalaṃ, abyāpādo kusalaṃ; micchādittī kho, vaccha, akusalaṃ, sammādittī kusalaṃ. Iti kho, vaccha, ime dasa dhammā akusalā, dasa dhammā kusalā.

“Yato kho, vaccha, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvattukatā anabhāvaṃkatā āyatim anuppādadhammā, so hoti bhikkhu arahamaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamaṃyojano sammadañña vimutto”ti.

195. “Tittathu bhavaṃ gotamo. Atthi pana te bhoto gotamassa ekabhikkhupi sāvako yo āsavānaṃ khayā [sāvako āsavānaṃ khayā (sī. syā. kaṃ. pī.) evamupariipi] anāsavaṃ cetovimuttim paññāvimuttim dīṭṭheva dhamme sayamaṃ abhiñña sacchikatvā upasampajja viharatī”ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova ye bhikkhū mama sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttim paññāvimuttim dīṭṭheva dhamme sayamaṃ abhiñña sacchikatvā upasampajja viharantī”ti.

“Tittathu bhavaṃ gotamo, tittanthu bhikkhū. Atthi pana bhoto gotamassa ekā bhikkhunipi sāvikā yā āsavānaṃ khayā anāsavaṃ cetovimuttim paññāvimuttim dīṭṭheva dhamme sayamaṃ abhiñña sacchikatvā upasampajja viharatī”ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttim paññāvimuttim dīṭṭheva dhamme sayamaṃ abhiñña sacchikatvā upasampajja viharantī”ti.

“Tittathu bhavaṃ gotamo, tittanthu bhikkhū, tittanthu bhikkhuniyo. Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano brahmacārī yo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova ye upāsakā mama sāvakā gihī odātavasanā brahmacārino pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā”ti.

“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino. Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasanā kāmabhogī sāsana-karo ovādappaṭikaro yo tiṇṇavicikiccho vigatakathaṃkatho vesārajappatto aparappaccayo satthusāsane viharatī”ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova ye upāsakā mama sāvakā gihī odātavasanā kāmabhogino sāsana-karā ovādappaṭikarā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane viharantī”ti.

“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino. Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihinī odātavasanā brahmacārini yā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyini anāvattidhammā tasmā lokā”ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova yā upāsikā mama sāvikā gihiniyo odātavasanā brahmacāriniyo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyini anāvattidhammā tasmā lokā”ti.

“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino, tiṭṭhantu upāsikā gihiniyo odātavasanā brahmacāriniyo. Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihinī odātavasanā kāmabhogini sāsana-karā ovādappaṭikarā yā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane viharatī”ti? “Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhīyyova yā upāsikā mama sāvikā gihiniyo odātavasanā kāmabhoginiyo sāsana-karā ovādappaṭikarā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane viharantī”ti.

196. “Sace hi, bho gotama, imaṃ dhammaṃ bhavaṃyeva gotamo ārādhako abhaviṣṣa, no ca kho bhikkhū ārādhakā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako bhikkhū ca ārādhakā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, no ca kho bhikkhuniyo ārādhikā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, no ca kho upāsakā gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu, no ca kho upāsakā gihī odātavasanā kāmabhogino ārādhakā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhaviṣṣaṃsu, no ca kho upāsikā gihiniyo odātavasanā brahmacāriniyo ārādhikā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

“Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhaviṣṣaṃsu, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā abhaviṣṣaṃsu, no ca kho upāsikā gihiniyo odātavasanā kāmabhoginiyo ārādhikā abhaviṣṣaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā, upāsikā ca gihiniyo odātavasanā kāmabhoginiyo ārādhikā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

197. “Seyyathāpi, bho gotama, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā samuddaṃ āhacca tiṭṭhati, evamevāyaṃ bhoto gotamassa parisā sagahaṭṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānaṃ āhacca tiṭṭhati. Abhikkantaṃ, bho gotama...pe... esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṅca bhikkhusaṅghaṅca. Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampada”nti. “Yo kho, vaccha, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; api ca mettha puggalavemattatā viditā”ti. “Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkantaṃ pabbajjaṃ, ākaṅkantaṃ upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; ahaṃ cattāri vassāni parivasissāmi. Catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāya”ti. Alatta kho vacchagotto paribbājako bhagavato santike pabbajjaṃ alatta upasampadaṃ.

Acirūpasampanno kho panāyasmā vacchagotto addhamāsūpasampanno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā vacchagotto bhagavantaṃ etadavoca – “yāvatakaṃ, bhante, sekhena ñāṇena sekhāya vijjāya pattabbaṃ, anuppattaṃ taṃ mayā; uttari ca me [uttariṃ me (sī. syā. kaṃ. pī.)] bhagavā dhammaṃ desetū”ti. “Tena hi tvam, vaccha, dve dhamme uttari bhāvehi – samathaṅca vipassanaṅca. Ime kho te, vaccha, dve dhammā uttari bhāvitā – samatho ca vipassanā ca – anekadhātupaṭivedhāya saṃvattissanti.

198. “So tvam, vaccha, yāvadeva [yāvade (pī.)] ākaṅkhisasi – ‘anekavihitaṃ iddhividhaṃ paccanubhaveyyaṃ – ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭhaṃ tiropākāraṃ tiropabbataṃ asajjaṃāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ kareyyaṃ, seyyathāpi udaye; udaye pi abhijjamaṅca gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kameyyaṃ, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā

parimaseyyaṃ, parimajjeyyaṃ; yāvabrahmalokāpi kāyena vasaṃ vatteyya’nti, tatra tatreva sakkhibhabbatam pāpuṇissasi, sati satiāyatane.

“So tvam, vaccha, yāvadeva ākaṅkhissasi – ‘dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyaṃ – dibbe ca mānuse ca, ye dūre santike cā’ti, tatra tatreva sakkhibhabbatam pāpuṇissasi, sati satiāyatane.

“So tvam, vaccha, yāvadeva ākaṅkhissasi – ‘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, tatra tatreva sakkhibhabbatam pāpuṇissasi, sati satiāyatane.

“So tvam, vaccha, yāvadeva ākaṅkhissasi – ‘anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo timsampi jātiyo cattālisampi jātiyo paññāsampi jātiyo jātisatampi jātisahasampi jātisatasahasampi; anekepi saṃvaṭṭakappe anekepi vivatṭakappe anekepi saṃvaṭṭavivatṭakappe – amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti; iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyya’nti, tatra tatreva sakkhibhabbatam pāpuṇissasi, sati satiāyatane.

“So tvam, vaccha, yāvadeva ākaṅkhissasi – ‘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 saggam lokam upapannāti; iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyya’nti, tatra tatreva sakkhibhabbatam pāpuṇissasi, sati satiāyatane.

“So tvam, vaccha, yāvadeva ākaṅkhissasi – ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya’nti, tatra tatreva sakkhibhabbatam pāpuṇissasi, sati satiāyatane’”ti.

199. Atha kho āyasmā vacchagotto bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho āyasmā vacchagotto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā vacchagotto arahataṃ ahoṣi.

200. Tena kho pana samayena sambahulā bhikkhū bhagavantam dassanāya gacchanti. Addasā kho āyasmā vacchagotto te bhikkhū dūratova āgacchante. Disvāna yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “handā! Kahaṃ pana tumhe āyasmanto gacchathā”ti? “Bhagavantam kho mayaṃ, āvuso, dassanāya gacchāmā”ti. “Tenahāyasmanto mama vacanena bhagavato pāde sirasā vandatha, evañca vadetha – ‘vacchagotto, bhante, bhikkhu bhagavato pāde sirasā vandati, evañca vadeti – paricīṇṇo me bhagavā, paricīṇṇo me sugato’”ti. “Evamāvuso”ti kho te bhikkhū āyasmato vacchagottassa paccassosum. Atha kho te bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdīmsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum – “āyasmā, bhante, vacchagotto bhagavato pāde sirasā vandati, evañca vadeti – ‘paricīṇṇo me bhagavā, paricīṇṇo me sugato’”ti. “Pubbeva me, bhikkhave, vacchagotto bhikkhu cetasā ceto paricca vidito – ‘tevijjo vacchagotto bhikkhu mahiddhiko mahānubhāvo’ti. Devatāpi me etamattham ārocesum – ‘tevijjo, bhante, vacchagotto bhikkhu mahiddhiko mahānubhāvo’”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāvachchasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Dīghanakhasuttaṃ

201. Evaṃ me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati giṃjhakūṭe pabbate sūkarakhatāyaṃ. Atha kho dīghanakho paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ atṭhāsi. Ekamantaṃ tṭhito kho dīghanakho paribbājako bhagavantam etadavoca – “ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi – ‘sabbam me nakkhamatī’”ti. “Yāpi kho te esā, aggivessana, diṭṭhi – ‘sabbam me nakkhamatī’ti, esāpi te diṭṭhi nakkhamatī’ti? “Esā ce [esāpi (ka.)] me, bho gotama, diṭṭhi khameyya, taṃpassa tādisameva, taṃpassa tādisamevā”ti. “Ato kho te, aggivessana, bahū hi bahutarā lokasmiṃ ye evamāhaṃsu – ‘taṃpassa tādisameva, taṃpassa tādisamevā’ti. Te tañceva diṭṭhiṃ nappajahanti aññañca diṭṭhiṃ upādiyanti. Ato kho te, aggivessana, tanū hi tanutarā lokasmiṃ ye evamāhaṃsu – ‘taṃpassa tādisameva, taṃpassa tādisamevā’ti. Te tañceva diṭṭhiṃ pajahanti aññañca diṭṭhiṃ na upādiyanti. Santaggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘sabbam me khamatī’ti; santaggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘sabbam me nakkhamatī’ti; santaggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ti. Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘sabbam me khamatī’ti tesamayaṃ diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike ajjhosānāya santike upādānāya santike; tatraggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘sabbam me nakkhamatī’ti tesamayaṃ diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike’”ti.

202. Evaṃ vutte, dīghanakho paribbājako bhagavantam etadavoca – “ukkamaṃseti [ukkamaṃseti (sī. pī. ka.)] me bhavaṃ gotamo diṭṭhigataṃ, samukkamaṃseti [sampaḥamaṃseti (ka.)] me bhavaṃ gotamo diṭṭhigata”nti. “Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ti. Yā hi tesam khamati sāyaṃ diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike; yā hi tesam nakkhamati sāyaṃ diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike. Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino

evaṃdiṭṭhino – ‘sabbam me khamatī’ti tattha viññū puriso iti paṭisañcikkhati – ‘yā kho me ayam diṭṭhi – sabbam me khamatīti, imañce aham diṭṭhim thāmasā parāmāsā abhinivissa vohareyyam – idameva saccam moghamaññanti; dvīhi me assa viggaho – yo cāyam samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – sabbam me nakkhamatīti, yo cāyam samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – ekaccam me khamati, ekaccam me nakkhamatīti – imehi assa dvīhi viggaho. Iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā’. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhim pajahati aññañca diṭṭhim na upādiyati. Evametāsam diṭṭhīnam pahānam hoti, evametāsam diṭṭhīnam paṭinissaggo hoti.

203. “Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘sabbam me nakkhamatī’ti tattha viññū puriso iti paṭisañcikkhati – ‘yā kho me ayam diṭṭhi – sabbam me nakkhamatī’ti, imañce aham diṭṭhim thāmasā parāmāsā abhinivissa vohareyyam – idameva saccam moghamaññanti; dvīhi me assa viggaho – yo cāyam samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – sabbam me khamatīti, yo cāyam samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – ekaccam me khamati ekaccam me nakkhamatīti – imehi assa dvīhi viggaho. Iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā’. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhim pajahati aññañca diṭṭhim na upādiyati. Evametāsam diṭṭhīnam pahānam hoti, evametāsam diṭṭhīnam paṭinissaggo hoti.

204. “Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘ekaccam me khamati, ekaccam me nakkhamatī’ti tattha viññū puriso iti paṭisañcikkhati – ‘yā kho me ayam diṭṭhi – ekaccam me khamati, ekaccam me nakkhamatīti, imañce aham diṭṭhim thāmasā parāmāsā abhinivissa vohareyyam – idameva saccam moghamaññanti; dvīhi me assa viggaho – yo cāyam samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – sabbam me khamatīti, yo cāyam samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – sabbam me nakkhamatīti – imehi assa dvīhi viggaho. Iti viggāhe sati vivādo, vivāde sati vighāto, vighāte sati vihesā’. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhim pajahati aññañca diṭṭhim na upādiyati. Evametāsam diṭṭhīnam pahānam hoti, evametāsam diṭṭhīnam paṭinissaggo hoti.

205. “Ayam kho panaggivessana, kāyo rūpī cātumahābhūtika [cātummahābhūtika (sī. syā.)] mātāpettikasambhavo odanakummāsapacayo aniccucchādanaparimaddanabhedanavidhamsanadhammo, aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassitabbo. Tassimam kāyam aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassato yo kāyasmim kāyachando kāyasneho kāyanvayatā sā pahīyati.

“Tisso kho imā, aggivessana, vedanā – sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Yasmim, aggivessana, samaye sukham vedanam vedeti, neva tasmim samaye dukkham vedanam vedeti, na adukkhamasukham vedanam vedeti; sukhamyeva tasmim samaye vedanam vedeti. Yasmim, aggivessana, samaye dukkham vedanam vedeti, neva tasmim samaye sukham vedanam vedeti, na adukkhamasukham vedanam vedeti; dukkhamyeva tasmim samaye vedanam vedeti. Yasmim, aggivessana, samaye adukkhamasukham vedanam vedeti, neva tasmim samaye sukham vedanam vedeti, na dukkham vedanam vedeti; adukkhamasukhamyeva tasmim samaye vedanam vedeti. Sukhāpi kho, aggivessana, vedanā aniccā sañkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā; dukkhāpi kho, aggivessana, vedanā aniccā sañkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā; adukkhamasukhāpi kho, aggivessana, vedanā aniccā sañkhatā paṭiccasamuppannā

khayadhammā vayadhammā virāgadhammā nirodhadhammā. Evaṃ passaṃ, aggivessana, sutavā ariyasāvako sukhāyapi vedanāya nibbindati, dukkhāyapi vedanāya nibbindati, adukkhamasukhāyapi vedanāya nibbindati; nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ, vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Eṃ vimuttacitto kho, aggivessana, bhikkhu na kenaci saṃvadati, na kenaci vivadati, yañca loke vuttaṃ tena voharati, aparāmasa’nti.

206. Tena kho pana samayena āyasmā sārīputto bhagavato piṭṭhito ṭhito hoti bhagavantaṃ bījayaṃāno [vījayaṃāno (sī. pī.)]. Atha kho āyasmato sārīputtassa etadahosi – “tesaṃ tesaṃ kira no bhagavā dhammānaṃ abhiññā pahānamāha, tesaṃ tesaṃ kira no sugato dhammānaṃ abhiññā paṭinissaggamāhā”ti. Iti hidaṃ āyasmato sārīputtassa paṭisañcikkhato anupādāya āsavehi cittaṃ vimucci. Dīghanakhasa pana paribbājakassa virajaṃ vītamaḷaṃ dhammacakkuṃ udapādi – “yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma”nti. Atha kho dīghanakho paribbājako diṭṭhadhammo pattadhammo veditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – “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 – evameva kho bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata”nti.

Dīghanakhasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Māgaṇḍiyasuttaṃ

207. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo, bhāradvājagottassa brāhmaṇassa agyāgāre tiṇṇasanthārake [tiṇṇasanthārake (sī. syā. kaṃ. pī.)]. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kammāsadhammaṃ piṇḍāya pāvīsi. Kammāsadhammaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikānto yena aññataro vanasaṇḍo tenupasaṅkami divāvihārāya. Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaḷe divāvihāraṃ nisīdi. Atha kho māgaṇḍiyo [māgaṇḍiyo (sī. pī.)] paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ tenupasaṅkami. Addasā kho māgaṇḍiyo paribbājako bhāradvājagottassa brāhmaṇassa agyāgāre tiṇṇasanthārakaṃ paññattaṃ. Disvāna bhāradvājagottaṃ brāhmaṇaṃ etadavoca – “kassa nvayaṃ bhoto bhāradvājassa agyāgāre tiṇṇasanthārake paññatto, samaṇaseyyānurūpaṃ [samaṇaseyyānurūpaṃ (sī. pī.)] maññe”ti? “Atthi, bho māgaṇḍiya, samaṇo gotamo sakyaputto sakyakulā pabbajito. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Tassesā bhoto gotamassa seyyā paññattā”ti. “Duddiṭṭhaṃ vata, bho bhāradvāja, addasāma; duddiṭṭhaṃ vata, bho bhāradvāja, addasāma! Ye mayaṃ tassa bhoto gotamassa bhūnahuno [bhūnahanaṃ (syā. kaṃ.)] seyyaṃ addasāma”ti. “Rakkhassetāṃ, māgaṇḍiya, vācaṃ; rakkhassetāṃ, māgaṇḍiya, vācaṃ. Bahū hi tassa bhoto gotamassa khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi abhippasannā vinītā ariye ñāye dhamme kusale”ti. “Sammukhā cepi mayaṃ, bho bhāradvāja, taṃ bhavantaṃ gotamaṃ passeyyāma, sammukhāpi naṃ vadeyyāma – ‘bhūnahano [bhūnahano (syā. kaṃ.)] samaṇo gotamo’ti. Taṃ kissa hetu? Evañhi no sutte ocaratī”ti. “Sace taṃ bhoto māgaṇḍiyassa agaru āroceyyāmi taṃ [āroceyyametāṃ (sī. pī.), āroceyyāmi tassa (syā. kaṃ.)] samaṇassa gotamassā”ti. “Appossukko bhavaṃ bhāradvājo vuttova naṃ vadeyyā”ti.

208. Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya bhāradvājagottassa brāhmaṇassa māgaṇḍiyena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ. Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ tenupasaṅkami; upasaṅkamitvā nisīdi bhagavā paññatte tiṇasanthārake. Atha kho bhāradvājagotto brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ katham saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho bhāradvājagottaṃ brāhmaṇaṃ bhagavā etadavoca – “ahu pana te, bhāradvāja, māgaṇḍiyena paribbājakena saddhiṃ imaṃyeva tiṇasanthārakaṃ ārabha kocideva kathāsallāpo”ti? Evaṃ vutte, bhāradvājagotto brāhmaṇo saṃviggo lomahaṭṭhajāto bhagavantaṃ etadavoca – “etadeva kho pana mayaṃ bho gotamassa ārocetukāmā. Atha ca pana bhavaṃ gotamo anakkhātaṃyeva akkhāsi”ti. Ayañca hi [ayañca hidam (sī. syā. kam. pī.)] bhagavato bhāradvājagottena brāhmaṇena saddhiṃ antarākathā vippakatā hoti. Atha kho māgaṇḍiyo paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ katham saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho māgaṇḍiyaṃ paribbājakaṃ bhagavā etadavoca –

209. “Cakkhum kho, māgaṇḍiya, rūpārāmaṃ rūparataṃ rūpasammuditaṃ. Taṃ tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deseti. Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’”ti? “Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’ti. Taṃ kissa hetu? Evañhi no sutte ocaratī”ti. “Sotaṃ kho, māgaṇḍiya, saddārāmaṃ...pe... ghānaṃ.20273 kho, māgaṇḍiya, gandhārāmaṃ... jivhā kho, māgaṇḍiya, rasārāmā rasaratā rasasammuditā. Sā tathāgatassa dantā guttā rakkhitā saṃvutā, tassā ca saṃvarāya dhammaṃ deseti. Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’”ti? “Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’ti. Taṃ kissa hetu? Evañhi no sutte ocaratī”ti. “Kāyo kho, māgaṇḍiya, phoṭṭhabbārāmo phoṭṭhabbarato...pe... mano kho, māgaṇḍiya, dhammārāmo dhammarato dhammasammudito. So tathāgatassa danto gutto rakkhito saṃvuto, tassa ca saṃvarāya dhammaṃ deseti. Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’”ti? “Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’ti. Taṃ kissa hetu? Evañhi no sutte ocaratī”ti.

210. “Taṃ kiṃ maññasi, māgaṇḍiya – ‘idhekacco cakkhuviññeyyehi rūpehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayena rūpānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā rūpataṇhaṃ pahāya rūpapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya. Imassa pana te, māgaṇḍiya, kimassa vacanīya’”nti? “Na kiñci, bho gotama”. “Taṃ kiṃ maññasi, māgaṇḍiya – ‘idhekacco sotaviññeyyehi saddehi...pe... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, so aparena samayena phoṭṭhabbānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ viditvā phoṭṭhabbataṇhaṃ pahāya phoṭṭhabbapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihareyya. Imassa pana te, māgaṇḍiya, kimassa vacanīya’”nti? “Na kiñci, bho gotama”.

211. “Ahaṃ kho pana, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresim cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi...pe... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. Tassa mayhaṃ, māgaṇḍiya, tayo pāsādā ahesuṃ –

eko vassiko, eko hemantiko, eko gimhiko. So kho ahaṃ, māgaṇḍiya, vassike pāsāde vassike cattāro [vassike pāsāde cattāro (syā. kaṃ.)] māsē nippurisehi tūriyehi [turiyehi (sī. syā. kaṃ. pī.)] paricārayamāno [paricāriyamāno (sabbattha)] na heṭṭhāpāsādaṃ orohāmi. So aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante. So tesāṃ na pihemi, na tattha abhiramāmi. Taṃ kissa hetu? Yāhayaṃ, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi dhammehi – api dibbaṃ sukhaṃ samadhigayha tiṭṭhati – tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

212. “Seyyathāpi, māgaṇḍiya, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreyya cakkhaviññeyyehi rūpehi...pe... phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So kāyena sucariṭaṃ caritvā vācāya sucariṭaṃ caritvā manasā sucariṭaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjeyya devānaṃ tāvatimsānaṃ saḥabyataṃ. So tattha nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreyya. So passeyya gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ.

“Taṃ kiṃ maññasi, māgaṇḍiya, api nu so devaputto nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmagaṇehi samappito samaṅgībhūto paricārayamāno amussa gahapatissa vā gahapatiputtassa vā piheyya, mānusakānaṃ vā pañcannaṃ kāmagaṇānaṃ mānusaṃkehi vā kāmehi āvatṭeyyā”ti? “No hidaṃ, bho gotama”. Taṃ kissa hetu? Mānusaṃkehi, bho gotama, kāmehi dibbakāmā abhikkantatarā ca pañītarā cā”ti. “Evameva kho ahaṃ, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresim cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi...pe... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante, so tesāṃ na pihemi, na tattha abhiramāmi. Taṃ kissa hetu? Yāhayaṃ, māgaṇḍiya, rati aññatreva kāmehi aññatra akusalehi dhammehi – api dibbaṃ sukhaṃ samadhigayha tiṭṭhati – tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

213. “Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vip̐patacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya. Tassa mittāmaccā ñāṭisālohitā bhisakkaṃ sallakattaṃ upatṭhāpeyyuṃ. Tassa so bhisakko sallakatto bhesajjaṃ kareyya. So taṃ bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayamvasī yena kāmaṃ gamo. So aññaṃ kuṭṭhiṃ purisaṃ passeyya arugattaṃ pakkagattaṃ kimīhi khajjamānaṃ nakhehi vaṇamukhāni vip̐patacchamānaṃ aṅgārakāsuyā kāyaṃ paritāpentaṃ.

“Taṃ kiṃ maññasi, māgaṇḍiya, api nu so puriso amussa kuṭṭhissa purisassa piheyya aṅgārakāsuyā vā bhesajjaṃ paṭisevanāya vā”ti? “No hidaṃ, bho gotama. Taṃ kissa hetu? Roge hi, bho gotama, satī bhesajjena karaṇīyaṃ hoti, roge asatī na bhesajjena karaṇīyaṃ hoti”ti. “Evameva kho ahaṃ, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgībhūto paricāresim, cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi...pe... ghānaviññeyyehi gandhehi... jivhāviññeyyehi rasehi... kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So aparena samayena kāmānaṃyeva samudayañca

atthaṅgamañca assādañca ādīnavañca nissarañca yathābhūtaṃ viditvā kāmataṅhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītarāge kāmataṅhāhi khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante. So tesam na pihemi, na tattha abhiramāmi. Taṃ kissa hetu? Yāhayaṃ, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi dhammehi – api dibbaṃ sukhaṃ samadhigayha tiṭṭhati – tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

214. “Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vipṭacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya. Tassa mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto bhesajjaṃ kareyya. So taṃ bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayamvasī yena kāmam gamo. Tamenam dve balavanto purisā nānābhāsu gahetvā aṅgārakāsuṃ upakaḍḍheyyuṃ.

“Taṃ kiṃ maññasi, māgaṇḍiya, api nu so puriso iti citiceva kāyaṃ sannāmeyyā”ti? “Evaṃ, bho gotama”. “Taṃ kissa hetu”? “Asu hi, bho gotama, aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho cā”ti. “Taṃ kiṃ maññasi, māgaṇḍiya, idāneva nu kho so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca udāhu pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho cā”ti? “Idāni ceva, bho gotama, so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca, pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca. Asu ca [asu hi ca (sī. pī.)], bho gotama, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vipṭacchamāno upahatindriyo dukkhasamphasseyyeva aggismiṃ sukhamiti viparītasāññaṃ paccalatthā”ti. “Evameva kho, māgaṇḍiya, atītampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, anāgatampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, etarahipi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca. Ime ca, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṅhāhi khajjamānā kāmāpariḷāhena pariḍayhamānā upahatindriyā dukkhasamphassesuyeva kāmesu sukhamiti viparītasāññaṃ paccalatthum.

215. “Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vipṭacchamāno aṅgārakāsuyā kāyaṃ paritāpeti. Yathā yathā kho, māgaṇḍiya, asu kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vipṭacchamāno aṅgārakāsuyā kāyaṃ paritāpeti tathā tathā”ssa [tathā tathā tasseva (syā. kaṃ. ka.)] tāni vaṇamukhāni asucitarāni ceva honti duggandhatarāni ca pūtikatarāni ca, hoti ceva kāci sātāmatā assādamattā – yadidaṃ vaṇamukhānaṃ kaṇḍūvanahetu; evameva kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṅhāhi khajjamānā kāmāpariḷāhena ca pariḍayhamānā kāme paṭisevanti. Yathā yathā kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṅhāhi khajjamānā kāmāpariḷāhena ca pariḍayhamānā kāme paṭisevanti tathā tathā tesam tesam sattānaṃ kāmataṅhā ceva pavaḍḍhati, kāmāpariḷāhena ca pariḍayhanti, hoti ceva sātāmatā assādamattā – yadidaṃ pañcakāmaguṇe paṭicca.

“Taṃ kiṃ maññasi, māgaṇḍiya, api nu te diṭṭho vā suto vā rājā vā rājamahāmatto vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmataṅhaṃ appahāya kāmāpariḷāhaṃ appaṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihāsi vā viharati vā viharissati vā”ti? “No hidam, bho gotama”. “Sādhu, māgaṇḍiya! Mayāpi kho etaṃ, māgaṇḍiya, neva diṭṭham na sutam rājā vā rājamahāmatto vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmataṅhaṃ appahāya kāmāpariḷāhaṃ appaṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihāsi vā viharati vā viharissati vā. Atha kho, māgaṇḍiya, ye hi keci samaṇā vā brāhmaṇā vā vigatapipāsā ajjhataṃ vūpasantacittā vihāsuṃ vā viharanti vā viharissanti vā sabbe te kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissarañca yathābhūtaṃ viditvā kāmataṅhaṃ pahāya kāmāpariḷāhaṃ

paṭivinodetvā vigatapipāsā ajjhataṃ vūpasantacittā vihāsum vā viharanti vā viharissanti vā”ti. Atha kho bhagavā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ;

Atthaṅgiko ca maggānaṃ, khemaṃ amatagāmina”nti.

216. Evaṃ vutte, māgaṇḍiyo paribbājako bhagavantaṃ etadavoca – “acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāva subhāsitaṃ cidaṃ bhotā gotamena – ‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukha’nti. Mayāpi kho etaṃ, bho gotama, suttaṃ pubbakānaṃ paribbājakaṇaṃ ācariyapācariyānaṃ bhāsamānānaṃ – ‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukha’nti; tayidaṃ, bho gotama, sameṭi”ti. “Yaṃ pana te etaṃ, māgaṇḍiya, suttaṃ pubbakānaṃ paribbājakaṇaṃ ācariyapācariyānaṃ bhāsamānānaṃ – ‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukha’nti, katamaṃ taṃ ārogyaṃ, katamaṃ taṃ nibbāna’nti? Evaṃ vutte, māgaṇḍiyo paribbājako sakāneva sudaṃ gattāni paṇiṇā anomajjati – ‘idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbānaṃ. Ahañhi, bho gotama, etarahi arogo sukhi, na maṃ kiñci ābādhati”ti.

217. “Seyyathāpi, māgaṇḍiya, jaccandho puriso; so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaṅkāni rūpāni, na passeyya mañjīṭṭhakāni [mañjīṭṭhikāni (sī. syā. kam. pī.), mañjīṭṭhakāni (ka.)] rūpāni, na passeyya samavisamaṃ, na passeyya tāraṅkarūpāni, na passeyya candimasūriye. So suṇeyya cakkhumato bhāsamānassa – ‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci’ti! So odātapariyesanaṃ careyya. Tamaṇaṃ aññataro puriso telamalikatena sāhuḷicīrena [telamasikatena sāhuḷacīvarena (sī. syā. kam. pī.)] vañceyya – ‘idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci’ti. So taṃ paṭiggaṇheyya, paṭiggahetvā pārupeyya, pārupetvā attamaṇaṃ nicchāreyya – ‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci’ti!

“Taṃ kiṃ maññasi, māgaṇḍiya, api nu so jaccandho puriso jānanto passanto amuṃ telamalikaṃ sāhuḷicīraṃ paṭiggaṇheyya, paṭiggahetvā pārupeyya, pārupetvā attamaṇaṃ nicchāreyya – ‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci’ti udāhu cakkhumato saddhāyā”ti? “Ajānanto hi, bho gotama, apassanto so jaccandho puriso amuṃ telamalikaṃ sāhuḷicīraṃ paṭiggaṇheyya, paṭiggahetvā pārupeyya, pārupetvā attamaṇaṃ nicchāreyya – ‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ suci’ti, cakkhumato saddhāyā”ti. “Evameva kho, māgaṇḍiya, aññatitthiyā paribbājakaṃ andhā acakkhukā ajānantaṃ ārogyaṃ, apassantaṃ nibbānaṃ, atha ca paṇimaṃ gāthaṃ bhāsanti – ‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukha’nti. Pubbakehesā, māgaṇḍiya, arahantehi sammāsambuddhehi gāthā bhāsita –

‘Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ;

Atthaṅgiko ca maggānaṃ, khemaṃ amatagāmina”nti.

218. “Sā etarahi anupubbena puthujjanagāthā [puthujjanagatā (sī. pī.)]. Ayaṃ kho pana, māgaṇḍiya, kāyo rogaḃhūto gaṇḍabhūto sallabhūto aghabhūto ābādhabhūto, so tvaṃ imaṃ kāyaṃ rogaḃhūtaṃ gaṇḍabhūtaṃ sallabhūtaṃ aghabhūtaṃ ābādhabhūtaṃ – ‘idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbāna’nti vadesi. Tañhi te, māgaṇḍiya, ariyaṃ cakkhuṃ natthi yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi”ti. “Evaṃ pasanno ahaṃ bhoto gotamassa! Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyya”nti.

219. “Seyyathāpi, māgaṇḍiya, jaccandho puriso; so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaṅkāni rūpāni, na passeyya mañjīṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tāraṅkarūpāni, na

passeyya candimasūriye. Tassa mittāmaccā ñāṭisālohitā bhisakkaṃ salla-kattam upaṭṭhāpeyyum. Tassa so bhisakko salla-katto bhesajjaṃ kareyya. So taṃ bhesajjaṃ āgamma na cakkhūni uppādeyya, na cakkhūni visodheyya. Taṃ kiṃ maññasi, māgaṇḍiya, nanu so vejjo yāvadeva kilamathassa vighātassa bhāgī assā”ti? “Evaṃ, bho gotama”. “Evameva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ – ‘idantaṃ ārogyaṃ, idantaṃ nibbāna’nti, so tvaṃ ārogyaṃ na jāneyyāsi, nibbānaṃ na passeyyāsi. So mamassa kilamatho, sā mamassa vihesā”ti. “Evaṃ pasanno ahaṃ bhoto gotamassa. Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyya”nti.

220. “Seyyathāpi, māgaṇḍiya, jaccandho puriso; so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya maññiṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tāra-karūpāni, na passeyya candimasūriye. So suṇeyya cakkhumato bhāsamaṇassa – ‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī”ti! So odātapariyesanaṃ careyya. Tame-naṃ aṇṇatāro puriso telamalikatena sāhulicīrena vañceyya – ‘idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī”ti. So taṃ paṭiggaṇheyya, paṭiggahetvā pārupeyya. Tassa mittāmaccā ñāṭisālohitā bhisakkaṃ salla-kattam upaṭṭhāpeyyum. Tassa so bhisakko salla-katto bhesajjaṃ kareyya – uddhamvirecanaṃ adhovirecanaṃ aṇjanaṃ paccaṇjanaṃ natthukammaṃ. So taṃ bhesajjaṃ āgamma cakkhūni uppādeyya, cakkhūni visodheyya. Tassa saha cakkhuppādā yo amusmiṃ telamalikate sāhulicīre chandarāgo so pahīyetha. Tañca naṃ purisaṃ amittatopi daheyya, paccatthikatopi daheyya, api ca jīvitā voropetabbaṃ maññeyya – ‘dīgharattaṃ vata, bho, ahaṃ iminā purisena telamalikatena sāhulicīrena nikato vañcito paluddho – idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī”ti. Evameva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ – ‘idantaṃ ārogyaṃ, idantaṃ nibbāna’nti. So tvaṃ ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi. Tassa te saha cakkhuppādā yo pañcasupādānakkhandhesu chandarāgo so pahīyetha; api ca te evamassa – ‘dīgharattaṃ vata, bho, ahaṃ iminā cittaena nikato vañcito paluddho [paladdho (sī. pī.)]. Ahañhi rūpaṃyeva upādiyamāno upādiyiṃ, vedanaṃyeva upādiyamāno upādiyiṃ, saññaṃyeva upādiyamāno upādiyiṃ, saṅkhāreyeva upādiyamāno upādiyiṃ, viññāṇaṃyeva upādiyamāno upādiyiṃ. Tassa me upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti; evametassa kevalassa dukkhakkhandhassa samudayo hotī”ti. “Evaṃ pasanno ahaṃ bhoto gotamassa! Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ imamaṃ āsanā anandho vutṭhaheyya”nti.

221. “Tena hi tvaṃ, māgaṇḍiya, sappurise bhajeyyāsi. Yato kho tvaṃ, māgaṇḍiya, sappurise bhajissasi tato tvaṃ, māgaṇḍiya, saddhammaṃ sossasi; yato kho tvaṃ, māgaṇḍiya, saddhammaṃ sossasi tato tvaṃ, māgaṇḍiya, dhammānudhammaṃ paṭipajjissasi; yato kho tvaṃ, māgaṇḍiya, dhammānudhammaṃ paṭipajjissasi tato tvaṃ, māgaṇḍiya, sāmaṃyeva ñassasi, sāmaṃ dakkhissasi – ime rogā gaṇḍā sallā; idha rogā gaṇḍā sallā aparisesā nirujjhanti. Tassa me upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmarāṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

222. Evaṃ vutte, māgaṇḍiyo paribbājako 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. Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampada”nti. “Yo kho, māgaṇḍiya, aṇṇatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati; catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya. Api ca

mettha puggalavemattatā veditā’ ti. “Sace, bhante, aññatitthiyapubbā imasmim dhammavinaye ākaṅkhatā pabbajjam, ākaṅkhatā upasampadam cattāro mase parivasanti, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; aham cattāri vassāni parivasissāmi, catunnam vassānam accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāya’ ti. Alatta kho māgaṇḍiyo paribbājako bhagavato santike pabbajjam, alatta upasampadam. Acirūpasampanno kho panāyasmā māgaṇḍiyo eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparam itthattāya’ ti abbhaññāsi. Aññataro kho panāyasmā māgaṇḍiyo arahataṃ ahoṣīti.

Māgaṇḍiyasuttam niṭṭhitam pañcamam.

6. Sandakasuttam

223. Evaṃ me sutam – ekaṃ samayam bhagavā kosambiyam viharati ghoṣitārāme. Tena kho pana samayena sandako paribbājako pilakkhaguhāyam paṭivasati mahatiyā paribbājakaparisāya saddhim pañcamattehi paribbājakasatehi. Atha kho āyasmā ānando sāyanhasamayam paṭisallānā vutthito bhikkhū āmantesi – “āyāmāvuso, yena devakatasobbho tenupasaṅkamissāma guhādassanāyā’ ti. “Evaṃāvuso’ ti kho te bhikkhū āyasmato ānandassa paccassosum. Atha kho āyasmā ānando sambahulehi bhikkhūhi saddhim yena devakatasobbho tenupasaṅkami. Tena kho pana samayena sandako paribbājako mahatiyā paribbājakaparisāya saddhim nisinnō hoti unnādinīyā uccāsaddamahāsaddāya anekavihitam tiracchānakatham kathentiya, seyyathidaṃ – rājakatham corakatham mahāmattakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhatthānakatham pubbapetakatham nānattakatham lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā. Addasā kho sandako paribbājako āyasmantaṃ ānandaṃ dūrato va āgacchantam. Disvāna sakaṃ parisam saṅghāpesi – “appasaddā bhonto hontu, mā bhonto saddamakatta; ayam samaṇassa gotamassa sāvako āgacchati samaṇo ānando. Yāvata kho pana samaṇassa gotamassa sāvakā kosambiyam paṭivasanti, ayam tesam aññataro samaṇo ānando. Appasaddakāmā kho pana te āyasmanto appasaddavinīta appasaddassa vaṇṇavādino; appeva nāma appasaddam parisam veditvā upasaṅkamitabbam maññeyyā’ ti. Atha kho te paribbājakā tuṅhī ahesum.

224. Atha kho āyasmā ānando yena sandako paribbājako tenupasaṅkami. Atha kho sandako paribbājako āyasmantaṃ ānandaṃ etadavoca – “etu kho bhavam ānando, svāgataṃ bho ānandassa. Cīrassam kho bhavam ānando imam pariyaṃyamakāsi yadidaṃ idhāgamanāya. Nisīdatu bhavam ānando, idamāsanam paññatta’ nti. Nisīdi kho āyasmā ānando paññatte āsane. Sandakopi kho paribbājako aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnam kho sandakam paribbājakam āyasmā ānando etadavoca – “kāyanuttha, sandaka, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā’ ti? “Tiṭṭhatesā, bho ānanda, kathā yāya mayam etarahi kathāya sannisinnā. Nesā bho ānandassa kathā dullabhā bhavissati pacchāpi savanāya. Sādhu vata bhavantaṃyeva ānandaṃ paṭibhātu sake ācariyake dhammīkathā’ ti. “Tena hi, sandaka, suṇāhi, sādhu kam manasi karohi, bhāsissāmi’ ti. “Evaṃ bho’ ti kho sandako paribbājako āyasmato ānandassa paccassosi. Āyasmā ānando etadavoca – “cattārome, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena abrahmacariyavāsā akkhātā cattāri ca anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyam na vaseyya, vasanto ca [vasanto vā (sī. pī.) evamuparipi anārādhanaṃ pakke] nārādheyya nāyam dhammam

kusala’nti. “Katame pana te, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusala’nti?”

225. “Idha, sandaka, ekacco satthā evaṃvādī hoti evaṃdiṭṭhi – ‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukata dukkaṭānaṃ kammānaṃ phalam vipāko, natthi ayam loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedenti. Cātumahābhūṭiko ayam puriso yadā kālaṅkaroti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti. Āsandipaṅcamā purisā mataṃ ādāya gacchanti, yāvālāhanā padāni paññāyanti. Kāpotakāni atṭhīni bhavanti. Bhassantā āhutiyo; dattupaññattaṃ yadidaṃ dānaṃ. Tesam tucchā musā vilāpo ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti na honti param maraṇā’ti.

“Tatra, sandaka, viññū puriso iti paṭisaṅcikkhati – ‘ayam kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi – natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukata dukkaṭānaṃ kammānaṃ phalam vipāko, natthi ayam loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedenti. Cātumahābhūṭiko ayam puriso yadā kālaṅkaroti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti. Āsandipaṅcamā purisā mataṃ ādāya gacchanti, yāvālāhanā padāni paññāyanti. Kāpotakāni atṭhīni bhavanti. Bhassantā āhutiyo; dattupaññattaṃ yadidaṃ dānaṃ. Tesam tucchā musā vilāpo ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti na honti param maraṇā’ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmāññaṃ pattā, yo cāhaṃ na vadāmi ‘ubho kāyassa bheda ucchijjissāma, vinassissāma, na bhavissāma param maraṇā’ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasambādhasayanaṃ [puttasambādhavasanaṃ (sī.)] ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmim satthari brahmacariyaṃ carissāmi? ‘So abrahmacariyavāso aya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati [nibbijjāpakkamati (sī.)]. Ayam kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

226. “Puna caparam, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi – ‘karoto kārayato chindato chedāpayato pacato pācāpayato socayato socāpayato kilamato kilamāpayato phandato phandāpayato pāṇamatipātayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na karīyati pāpaṃ. Khurapariyanta cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo’ti.

“Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi – karoto kārayato chindato chedāpayato pacato pācāpayato socato socāpayato kilamato kilamāpayato phandato phandāpayato pānamatipātayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripanthe tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na karīyati pāpaṃ khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṃcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttaraṃcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo’ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi ‘ubhinnaṃ kurutaṃ na karīyati pāpa’nti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi? ‘So abrahmacariyavāso aya’nti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

227. “Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi – ‘natthi hetu, natthi paccayo sattānaṃ saṃkilesāya; ahetū appaccayā sattā saṃkilissanti; natthi hetu, natthi paccayo sattānaṃ visuddhiyā; ahetū appaccayā sattā visujjhanti; natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo; sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti.

“Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi – natthi hetu, natthi paccayo sattānaṃ saṃkilesāya, ahetū appaccayā sattā saṃkilissanti. Natthi hetu natthi paccayo sattānaṃ visuddhiyā, ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo, sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi ‘ubho ahetū appaccayā visujjhissāmā’ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi? ‘So abrahmacariyavāso aya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

228. “Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi – ‘sattime kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā, te na iñjanti na vipariṇamanti na aññaṃaññaṃ byābādheti nālaṃ aññaṃaññaṃ sukhāya vā dukkhāya vā sukhadukkāya vā. Katame satta? Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame – ime sattakāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā. Te na iñjanti na vipariṇamanti na aññaṃaññaṃ byābādheti. Nālaṃ

aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātetā vā sotā vā sāveta vā viññatā vā viññāpetā vā. Yopi tiṇhena satthena sīsaṃ chindati, na koci kañci [kiñci (ka.)] jīvitā voropeti. Sattannaṃtveva kāyānamantarena satthaṃ vivaramanupatati. Cuddasa kho panimāni yonipamukhasatasahassāni satthi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīni ca kammāni, kamme ca aḍḍhakamme ca, dvatthipatipadā, dvatthantarakappā, chaḷābhijātiyo, attha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chattimsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā, satta devā, satta mānūsā, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti [cūlāsīti (sī. syā. kam. pī.)] mahākappino [mahākappuno (sī. pī.)] satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācassāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmīti. Hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanavaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti’ ti.

“Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi – sattime kāyā akatā akatāvidhā animmitā animmātā vañjhā kūṭatthā esikatthāyitthitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta? Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame – ime satta kāyā akatā akatāvidhā animmitā animmātā vañjhā kūṭatthā esikatthāyitthitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātetā vā sotā vā sāveta vā viññatā vā viññāpetā vā. Yopi tiṇhena satthena sīsaṃ chindati, na koci kañci jīvitā voropeti. Sattannaṃtveva kāyānamantarena satthaṃ vivaramanupatati. Cuddasa kho panimāni yonipamukhasatasahassāni satthi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīni ca kammāni, kamme ca aḍḍhakamme ca, dvatthipatipadā, dvatthantarakappā, chaḷābhijātiyo, attha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chattimsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā, satta devā, satta mānūsā, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācassāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmīti, hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanavaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti’ ti. Sace pana imassa bhoto satthuno saccāṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmāññaṃ pattā, yo cāhaṃ na vadāmi. ‘Ubho sandhāvitvā saṃsaritvā dukkhassantaṃ karissāmā’ ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādīyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmīṃ satthari brahmacariyaṃ carissāmi? ‘So abrahmacariyavāso aya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya nāyaṃ dhammaṃ kusalaṃ.

“Ime kho te, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusala”nti.

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsāva samānā ‘abrahmacariyavāsā’ti akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalanti. Katamāni pana tāni, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusala”nti?

229. “Idha, sandaka, ekacco satthā sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānāti – ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñānadassanaṃ paccupaṭṭhita’nti. So suññampi agāraṃ pavisati, piṇḍampi na labhati, kukkuropi ḍaṃsati, caṇḍenapi hatthinā samāgacchati, caṇḍenapi assena samāgacchati, caṇḍenapi goṇena samāgacchati, itthiyāpi purisassapi nāmampi gottampi pucchati, gāmassapi nigamassapi nāmampi maggampi pucchati. So ‘kimida’nti puṭṭho samāno ‘suññaṃ me agāraṃ pavisitabbaṃ ahosi’, tena pāvisim; ‘piṇḍampi aladdhabbaṃ ahosi’, tena nālatthaṃ; ‘kukkurena ḍaṃsitabbaṃ ahosi’, tenamhi [tena (ka.), tenāsim (?)] daṭṭho; ‘caṇḍena hatthinā samāgantabbaṃ ahosi’, tena samāgamim; ‘caṇḍena assena samāgantabbaṃ ahosi’, tena samāgamim; ‘caṇḍena goṇena samāgantabbaṃ ahosi’, tena samāgamim; ‘itthiyāpi purisassapi nāmampi gottampi pucchitabbaṃ ahosi’, tena pucchim; ‘gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahosi’, tena pucchinti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānāti...pe... ‘gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahosi, tena pucchi’nti. So ‘anassāsikaṃ idaṃ brahmacariya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamam anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

230. “Puna caparaṃ, sandaka, idhekacco satthā anussaviko hoti anussavasacco. So anussavena itihitaparāmparāya piṭakasampadāya dhammaṃ deseti. Anussavikassa kho pana, sandaka, satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā anussaviko anussavasacco so anussavena itihitaparāmparāya piṭakasampadāya dhammaṃ deseti. Anussavikassa kho pana satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti’. So ‘anassāsikaṃ idaṃ brahmacariya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

231. “Puna caparaṃ, sandaka, idhekacco satthā takkī hoti vīmaṃsī. So takkariyāhatāṃ vīmaṃsānucaritaṃ sayampāṭibhānaṃ dhammaṃ deseti. Takkissa kho pana, sandaka, satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā takkī vīmaṃsī. So takkariyāhatāṃ vīmaṃsānucaritaṃ sayampāṭibhānaṃ dhammaṃ deseti. Takkissa kho pana satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti’. So ‘anassāsikaṃ idaṃ brahmacariya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

232. “Puna caparaṃ, sandaka, idhekacco satthā mando hoti momūho. So mandattā momūhattā tattha tattha [tathā tathā (sī. syā. kaṃ. pī.)] pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – ‘evantipi [evampi (sī. pī.)] me no, tathātipi [tathāpi (sī. pī.)] me no, aññathātipi [aññathāpi (sī. pī.)] sabbattha natthi me no, notipi me no, no notipi me no’ ti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā mando momūho. So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ ti. So ‘anassāsikaṃ idaṃ brahmacariya’nti – iti veditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catutthaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Imāni kho, (tāni sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusala’nti.

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāneva brahmacariyāni anassāsikāni brahmacariyānti akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ. So pana, bho ānanda, satthā kiṃ vādī kiṃ akkhāyī yattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusala’nti.

233. “Idha, sandaka, tathāgato loke uppajjati arahāṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā...pe... [vitthāro ma. ni. 2.9-10 kandarakasutte] so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbhikkhāraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho [yasmim kho pana (syā. kaṃ. ka.)], sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Puna caparaṃ, sandaka, bhikkhu vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Puna caparaṃ, sandaka, bhikkhu pītiyā ca virāgā upekkhako ca viharati...pe... tatiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“Puna caparaṃ, sandaka, bhikkhu sukhasa ca pahānā...pe... catutthaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāyā cittaṃ abhininnāmeti. So anekavihitāṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ùhite āneñjappatte sattānaṃ cutūpapātañāyā cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passatī cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate...pe... yathākammūpage satte pajānāti. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ùhite āneñjappatte āsavānaṃ khayañāyā cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’nti yathābhūtaṃ pajānāti; ‘ime āsavā’nti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’nti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’nti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’nti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāyaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’nti pajānāti. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusala’nti.

234. “Yo pana so, bho ānanda, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto paribhuñjeyya so kāme”nti? “Yo so, sandaka, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto abhabbo so pañcaṭṭhānāni ajjhācaritaṃ. Abhabbo khīṇāsavo bhikkhu sañcicca paṇaṃ jīvita voropetaṃ, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātaṃ ādātaṃ, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevetuṃ, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsitaṃ, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitaṃ, seyyathāpi pubbe agāriyabhūto. Yo so, sandaka, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto abhabbo so imāni pañcaṭṭhānāni ajjhācaritaṃ”nti.

235. “Yo pana so, bho ānanda, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñānadassanaṃ paccupaṭṭhitaṃ – ‘khīṇā me āsavā’nti? “Tena hi, sandaka, upamaṃ te karissāmi; upamāyapidehacce viññū purisā bhāsitassa atthaṃ ājānanti. Seyyathāpi, sandaka, purisassa hatthapādā chinnā; tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ (jānāti – ‘chinnā me hatthapādā’nti, udāhu paccavekkhamāno jānāti – ‘chinnā me hatthapādā’nti? “Na kho, bho ānanda, so puriso satataṃ samitaṃ jānāti – ‘chinnā me hatthapādā’nti.) [(chinnāva hatthapādā,) (sī. syā. kaṃ. pī.)] Api ca kho pana naṃ paccavekkhamāno jānāti – ‘chinnā me hatthapādā’nti. “Evameva kho, sandaka, yo so bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ (ñānadassanaṃ na paccupaṭṭhitaṃ – ‘khīṇā me āsavā’nti;) [(khīṇāva āsavā,) (sī. syā. kaṃ. pī.)] api ca kho pana naṃ paccavekkhamāno jānāti – ‘khīṇā me āsavā’nti.

236. “Kīvabahukā pana, bho ānanda, imasmim dhammavinaye niyyātāro”nti? “Na kho, sandaka, ekaṃyeva satāṃ na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye imasmim dhammavinaye niyyātāro”nti. “Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! Na ca nāma sadhammokkaṃsanā bhavissati, na paradhammavambhanā, āyatane ca dhammadesanā tāva bahukā ca niyyātāro

paññāyissanti. Ime panāḷivakā puttamatāya puttā attānañceva ukkaṃsenti, pare ca vambhenti tayo ceva niyyātāro paññapenti, seyyathidaṃ – nandaṃ vacchaṃ, kisaṃ saṃkiccaṃ, makkhalim gosāla”nti. Atha kho sandako paribbājako sakaṃ parisam āmantesi – “carantu bhonto samaṇe gotame brahmacariyavāso. Na dāni sukaraṃ amhehi lābhasakkārasiloke pariccajitu”nti. Iti hidam sandako paribbājako sakaṃ parisam uyyojesi bhagavati brahmacariyeti.

Sandakasuttaṃ nitthitaṃ chaṭṭhaṃ.

7. Mahāsakuludāyisuttaṃ

237. Evaṃ me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakaṃ moranivāpe paribbājakārāme paṭivasanti, seyyathidaṃ – annabhāro varadharo sakuludāyī ca paribbājako aññe ca abhiññātā abhiññātā paribbājakaṃ. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Atha kho bhagavato etadahosi – “atippago kho tāva rājagahe piṇḍāya caritum. Yaṃnūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī paribbājako tenupasaṅkameyya”nti. Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami. Tena kho pana samayena sakuludāyī paribbājako mahatiyā paribbājakaparisāya saddhim nisinnō hoti unnādinīyā uccāsaddamahāsaddāya anekavihitam tiracchānakathaṃ kathentiya, seyyathidaṃ – rājakathaṃ corakathaṃ mahāmatkathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā. Addasā kho sakuludāyī paribbājako bhagavantaṃ dūratova āgacchantam. Disvāna sakaṃ parisam saṅghāpeti – “appasaddā bhonto hontu; mā bhonto saddamakatha. Ayaṃ samaṇo gotamo āgacchati; appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī. Appeva nāma appasaddam parisam veditvā upasaṅkamtabbam maññeyyā”ti. Atha kho te paribbājakaṃ tuṅhī ahesum. Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkami. Atha kho sakuludāyī paribbājako bhagavantaṃ etadavoca – “etu kho, bhante, bhagavā. Svāgataṃ, bhante, bhagavato. Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamaṇāya. Nisīdatu, bhante, bhagavā; idamāsaṃ paññatta”nti. Nisīdi bhagavā paññatte āsane. Sakuludāyīpi kho paribbājako aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sakuludāyīṃ paribbājakaṃ bhagavā etadavoca –

238. “Kāyanuttha, udāyī, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vipakatā”ti? “Tiṭṭhatesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinnā. Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya. Purimāni, bhante, divasāni purimatarāni nānātitthiyānaṃ samaṇabrāhmaṇānaṃ kutūhalasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – ‘lābhā vata, bho, aṅgamagadhānaṃ, suladdhalābhā vata, bho, aṅgamagadhānaṃ! Tatrime [yatthime (sī.)] samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammataṃ bahujaṇassa rājagahaṃ vassāvāsaṃ osaṭā. Ayampi kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujaṇassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ayampi kho makkhalī gosālo...pe... ajito kesakambalo... pakudho kaccāyano... saṅjayo belatṭhaputto... nigaṅṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujaṇassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujaṇassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ko nu kho imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saṅghīnaṃ gaṇīnaṃ gaṇācariyānaṃ ñātānaṃ yasassīnaṃ titthakarānaṃ sādhusammataṃ bahujaṇassa

sāvakānaṃ sakkato garukato mānito pūjito, kañca pana sāvakā sakkatvā garuṃ katvā [garukatvā (sī. syā. kaṃ. pī.)] upanissāya viharanti”’ti?

239. “Tatrekacce evamāhaṃsu – ‘ayaṃ kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa; so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ pūraṇo kassapo anekasatāya parisāya dhammaṃ deseti. Tatraññataro pūraṇassa kassapassa sāvako saddamakāsi – “mā bhonto pūraṇaṃ kassapaṃ etamatthaṃ pucchittha; neso etaṃ jānāti; mayametaṃ jānāma, amhe etamatthaṃ pucchatha; mayametaṃ bhavantānaṃ byākarissāmā”’ti. Bhūtapubbaṃ pūraṇo kassapo bāhā paggayha kandanto na labhati – “appasaddā bhonto hontu, mā bhonto saddamakattha. Nete, bhavante, pucchanti, amhe ete pucchanti; mayametesam byākarissāmā”’ti. Bahū kho pana pūraṇassa kassapassa sāvakā vādaṃ āropetvā apakkantā – “na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭiṇṇo tvamasī, ahamasmi sammāpaṭiṇṇo, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacaṇīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosī, cara vādappamokkhāya, nibbēthehi vā sace pahosī”’ti. Iti pūraṇo kassapo sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Akkuṭṭho ca pana pūraṇo kassapo dhammakosenā”’ti.

“Ekacce evamāhaṃsu – ‘ayampi kho makkhali gosālo...pe... ajito kesakambalo... pakudho kaccāyano... sañjayo belatṭhaputto... nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa; so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ nigaṇṭho nāṭaputto anekasatāya parisāya dhammaṃ deseti. Tatraññataro nigaṇṭhassa nāṭaputtassa sāvako saddamakāsi – mā bhonto nigaṇṭhaṃ nāṭaputtaṃ etamatthaṃ pucchittha; neso etaṃ jānāti; mayametaṃ jānāma, amhe etamatthaṃ pucchatha; mayametaṃ bhavantānaṃ byākarissāmāti. Bhūtapubbaṃ nigaṇṭho nāṭaputto bāhā paggayha kandanto na labhati – “appasaddā bhonto hontu, mā bhonto saddamakattha. Nete bhavante pucchanti, amhe ete pucchanti; mayametesam byākarissāmā”’ti. Bahū kho pana nigaṇṭhassa nāṭaputtassa sāvakā vādaṃ āropetvā apakkantā – “na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭiṇṇo tvamasī. Ahamasmi sammāpaṭiṇṇo. Sahitaṃ me asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacaṇīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosī, cara vādappamokkhāya, nibbēthehi vā sace pahosī”’ti. Iti nigaṇṭho nāṭaputto sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Akkuṭṭho ca pana nigaṇṭho nāṭaputto dhammakosenā”’ti.

240. “Ekacce evamāhaṃsu – ‘ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa; so ca kho sāvakānaṃ sakkato garukato mānito pūjito, samaṇaṃ pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ samaṇo gotamo anekasatāya parisāya dhammaṃ deseti. Tatraññataro samaṇassa gotamassa sāvako ukkāsi. Tamenāññataro sabrahmacārī jaṇṇukena [jaṇṇuke (sī.)] ghaṭṭesi – “appasaddo āyasmā hotu, māyasmā saddamakāsi, sathā no bhagavā dhammaṃ desesī”’ti. Yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmim samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā. Tameṇaṃ mahājanakāyo paccāsīsamānarūpo [paccāsīm samānarūpo (sī. syā. kaṃ. pī.)] paccupatṭhito hoti – “yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”’ti. Seyyathāpi nāma puriso cātummahāpathe khuddamadhuṃ [khuddaṃ madhuṃ (sī. syā. kaṃ. pī.)] anelakaṃ pīḷeyya [uppīḷeyya (sī.)]. Tameṇaṃ mahājanakāyo

paccāsīsamānarūpo paccupatthito assa. Evameva yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmīṃ samaye samaṇassa gotamassa sāvakanāṃ khipitasaddo vā hoti ukkāsitasaddo vā. Tamenāṃ mahājanakāyo paccāsīsamānarūpo paccupatthito hoti – “yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”ti. Yepi samaṇassa gotamassa sāvakā sabrahmacārīhi sampayojetvā sikkhaṃ paccakkhāya hīnāyāvattanti tepi satthu ceva vaṇṇavādino honti, dhammassa ca vaṇṇavādino honti, saṅghassa ca vaṇṇavādino honti, attagarahinoyeva honti anaññagarahino, “mayamevamhā alakkhikā mayaṃ appapuññā te mayaṃ evaṃ svākkhāte dhammavinaye pabbajitvā nāsakkhimhā yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritu”nti. Te āramikabhūtā vā upāsakabhūtā vā pañcasikkhāpade samādāya vattanti. Iti samaṇo gotamo sāvakanāṃ sakkato garukato mānito pūjito, samaṇaṅca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharantī”ti.

241. “Kati pana tvaṃ, udāyi, mayi dhamme samanupassasi, yehi mamaṃ [mama (sabbattha)] sāvakā sakkaronti garuṃ karonti [garukaronti (sī. syā. kam. pī.)] mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharantī”ti? “Pañca kho ahaṃ, bhante, bhagavati dhamme samanupassāmi yehi bhagavantāṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. Katame pañca? Bhagavā hi, bhante, appāhāro, appāhāratāya ca vaṇṇavādī. Yampi, bhante, bhagavā appāhāro, appāhāratāya ca vaṇṇavādī imaṃ kho ahaṃ, bhante, bhagavati paṭhamaṃ dhammaṃ samanupassāmi yena bhagavantāṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati dutiyaṃ dhammaṃ samanupassāmi yena bhagavantāṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati tatiyaṃ dhammaṃ samanupassāmi yena bhagavantāṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati catutthaṃ dhammaṃ samanupassāmi yena bhagavantāṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Puna caparaṃ, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī. Yampi, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati pañcamaṃ dhammaṃ samanupassāmi yena bhagavantāṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Ime kho ahaṃ, bhante, bhagavati pañca dhamme samanupassāmi yehi bhagavantāṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharantī”ti.

242. “Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī”ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyūṃ pūjeyyūṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi. Ahaṃ kho pana, udāyi, appekadā iminā pattena samatittikampi bhuñjāmi bhiyyopi bhuñjāmi. ‘Appāhāro samaṇo gotamo, appāhāratāya ca

vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakaṃ kosakāhārāpi adḍhakosakāhārāpi beluvāhārāpi adḍhabeluvāhārāpi na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Santutṭho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantutṭhiyā ca vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakaṃ paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkarakūṭā vā pāpaṇikā vā nantakāni [pāpaṇikāni vā nantakāni vā (sī.)] uccinitvā [ucchinditvā (ka.)] saṅghāṭiṃ karitvā dhārenti. Ahaṃ kho panudāyi, appekadā gahapaticīvarāni dhāremi dalhāni satthalūkhāni alābulomasāni. ‘Santutṭho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantutṭhiyā ca vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakaṃ paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkarakūṭā vā pāpaṇikā vā nantakāni uccinitvā saṅghāṭiṃ karitvā dhārenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Santutṭho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantutṭhiyā ca vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakaṃ piṇḍapātikā sapadānacārino uñchāsake vate ratā, te antaragharaṃ pavitṭhā samānā āsanenapi nimantiyamānā na sādiyanti. Ahaṃ kho panudāyi, appekadā nimantanepi [nimantanassāpi (ka.)] bhuñjāmi sālīnaṃ odanaṃ vicitakālakam anekasūpaṃ anekabyañjanaṃ. ‘Santutṭho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantutṭhiyā ca vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakaṃ piṇḍapātikā sapadānacārino uñchāsake vate ratā te antaragharaṃ pavitṭhā samānā āsanenapi nimantiyamānā na sādiyanti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Santutṭho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantutṭhiyā ca vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakaṃ rukkhāmūlikā abbhokāsikā, te aṭṭhamāse channaṃ na upenti. Ahaṃ kho panudāyi, appekadā kūṭāgāresupi viharāmi ullittāvalittesu nivātesu phusitaggaḷesu [phussitaggaḷesu (sī. pī.)] pihitavātapānesu. ‘Santutṭho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantutṭhiyā ca vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakaṃ rukkhāmūlikā abbhokāsikā te aṭṭhamāse channaṃ na upenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakaṃ ārañṇikā pantasenāsanā arañṇavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti, te anvaddhamāsaṃ saṅghamajjhe osaranti pātimokkhuddesāya. Ahaṃ kho panudāyi, appekadā ākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rañṇā rājamahāmattehi titthiyehi titthiyasāvakehi. ‘Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādī'ti, iti ce maṃ, udāyi, sāvakaṃ sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi,

mama sāvakā āraññakā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti te anvaddhamāsaṃ saṅghamajjhe osaranti pātīmokkhuddesāya, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

“Iti kho, udāyi, na mamaṃ sāvakā imehi pañcahi dhammehi sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

243. “Atthi kho, udāyi, aññe ca pañca dhammā yehi pañcahi dhammehi mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. Katame pañca? Idhudāyi, mamaṃ sāvakā adhisīle sambhāventi – ‘sīlavā samaṇo gotamo paramena sīlakkhandhena samannāgato’ti. Yampudāyi [yamudāyi (syā. ka.)], mamaṃ sāvakā adhisīle sambhāventi – ‘sīlavā samaṇo gotamo paramena sīlakkhandhena samannāgato’ti, ayaṃ kho, udāyi, paṭhamo dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

244. “Puna caparaṃ, udāyi, mamaṃ sāvakā abhikkante ñāṇadassane sambhāventi – ‘jānaṃyevāha samaṇo gotamo – jānāmīti, passaṃyevāha samaṇo gotamo – passāmīti; abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya; sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ; sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriya’nti. Yampudāyi, mamaṃ sāvakā abhikkante ñāṇadassane sambhāventi – ‘jānaṃyevāha samaṇo gotamo – jānāmīti, passaṃyevāha samaṇo gotamo – passāmīti; abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya; sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ; sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriya’nti, ayaṃ kho, udāyi, dutiyo dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

245. “Puna caparaṃ, udāyi, mamaṃ sāvakā adhipaññāya sambhāventi – ‘paññavā samaṇo gotamo paramena paññākkhandhena samannāgato; taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena suniggahitaṃ niggaṇhissatīti – netam ṭhānaṃ vijjati’. Taṃ kiṃ maññasi, udāyi, api nu me sāvakā evaṃ jānantā evaṃ passantā antarantarā kathaṃ opāteyyu’nti?

“No hetam, bhante”.

“Na kho panāhaṃ, udāyi, sāvakesu anusāsaniṃ paccāsīsāmi [paccāsimsāmi (sī. syā. kam. pī.)]; aññadatthu mamayeva sāvakā anusāsaniṃ paccāsīsanti.

“Yampudāyi, mamaṃ sāvakā adhipaññāya sambhāventi – ‘paññavā samaṇo gotamo paramena paññākkhandhena samannāgato; taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena niggaṇhitaṃ niggaṇhissatīti – netam ṭhānaṃ vijjati’. Ayaṃ kho, udāyi, tatiyo dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

246. “Puna caparaṃ, udāyi, mama sāvakā yena dukkhena dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena; te maṃ dukkhasamudayaṃ... dukkhanirodhaṃ... dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Yampudāyi, mama sāvakā yena dukkhena dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Te maṃ dukkhasamudayaṃ... dukkhanirodhaṃ... dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti. Tesāhaṃ dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi. Tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Ayaṃ kho, udāyi, catuttho dhammo

yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

247. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro satipaṭṭhāne bhāventi. Idhudāyi, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati... cितte cittānupassī viharati... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

“Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro sammappadhāne bhāventi. Idhudāyi, 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 ṭhitiyā asamosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

“Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro iddhipāde bhāventi. Idhudāyi, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cittasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

“Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā pañcindriyāni bhāventi. Idhudāyi, bhikkhu saddhindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ; vīriyindriyaṃ bhāveti...pe... satindriyaṃ bhāveti... samādhindriyaṃ bhāveti... paññindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

“Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā pañca balāni bhāventi. Idhudāyi, bhikkhu saddhābalaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ; vīriyabalaṃ bhāveti...pe... satibalaṃ bhāveti... samādhibalaṃ bhāveti... paññābalaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

“Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā sattabojjhaṅge bhāventi. Idhudāyi, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; dhammavicayasambojjhaṅgaṃ bhāveti...pe... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

“Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāventi. Idhudāyi, bhikkhu sammādiṭṭhiṃ bhāveti, sammāsaṅkappaṃ bhāveti, sammāvācaṃ bhāveti, sammākammantaṃ bhāveti, sammāājīvaṃ bhāveti, sammāvāyāmaṃ bhāveti, sammāsatiṃ bhāveti, sammāsamādhiṃ bhāveti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

248. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā aṭṭha vimokkhe bhāventi. Rūpī rūpāni passati, ayaṃ paṭhamo vimokkho; ajjhataṃ arūpasaññī bahiddhā rūpāni passati, ayaṃ dutiyo vimokkho; subhanteva adhimutto hoti, ayaṃ tatiyo vimokkho; sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsānañcāyatanaṃ upasampajja viharati, ayaṃ catuttho vimokkho; sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’ nti viññāṇañcāyatanaṃ upasampajja viharati, ayaṃ pañcama vimokkho; sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñci’ ti ākiñcaññāyatanaṃ upasampajja viharati, ayaṃ chaṭṭho vimokkho; sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati, ayaṃ sattamo vimokkho; sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ aṭṭhamo vimokkho. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

249. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā aṭṭha abhibhāyatanaṃ bhāventi. Ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmī’ ti evaṃ saññī hoti. Idaṃ paṭhamam abhibhāyatanaṃ.

“Ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmī’ ti evaṃ saññī hoti. Idaṃ dutiyam abhibhāyatanaṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmī’ ti evaṃ saññī hoti. Idaṃ tatiyam abhibhāyatanaṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmī’ ti evaṃ saññī hoti. Idaṃ catuttham abhibhāyatanaṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam, seyyathāpi vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmī’ ti evaṃ saññī hoti. Idaṃ pañcamaṃ abhibhāyatanaṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ pītam pītavaṇṇam pītanidassanam pītanibhāsam, seyyathāpi vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham pītam pītavaṇṇam pītanidassanam pītanibhāsam; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmī’ ti evaṃ saññī hoti. Idaṃ chaṭṭham abhibhāyatanaṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni lohitaṅkavaṇṇāni lohitaṅkanidassanāni lohitaṅkanibhāsāni. Seyyathāpi nāma bandhujīvakaṇṇapupphaṃ lohitaṅkam lohitaṅkavaṇṇam lohitaṅkanidassanam lohitaṅkanibhāsam, seyyathāpi vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham lohitaṅkam lohitaṅkavaṇṇam lohitaṅkanidassanam lohitaṅkanibhāsam; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni lohitaṅkavaṇṇāni lohitaṅkanidassanāni lohitaṅkanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmī’ ti evaṃ saññī hoti. Idaṃ sattamaṃ abhibhāyatanaṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni. Seyyathāpi nāma osadhitarakā odātā odātavaṇṇā odātānidassanā odātānibhāsā, seyyathāpi vā pana taṃ vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham odātam odātavaṇṇam odātānidassanam odātānibhāsam; evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni

odātanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmī’ti evamsaññī hoti. Idam aṭṭhamam abhibhāyatanam. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

250. “Puna caparam, udāyi, akkhātā mayā sāvakānam paṭipadā, yathāpaṭipannā me sāvakā dasa kasiṇāyatanāni bhāventi. Pathavīkasiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇam; āpokasiṇameko sañjānāti...pe... tejokasiṇameko sañjānāti... vāyokasiṇameko sañjānāti... nīlakasiṇameko sañjānāti... pītakasiṇameko sañjānāti... lohītakasiṇameko sañjānāti... odātakasiṇameko sañjānāti... ākāsakasiṇameko sañjānāti ... viññānakasiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇam. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

251. “Puna caparam, udāyi, akkhātā mayā sāvakānam paṭipadā, yathāpaṭipannā me sāvakā cattāri jhānāni bhāventi. Idhudāyi, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukhaṃ paṭhamam jhānam upasampajja viharati. So imameva kāyam vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti. Seyyathāpi, udāyi, dakkho nhāpako [nahāpako (sī. pī.)] vā nhāpakantevāsī vā kaṃsathāle nhānīyacunṇāni [nahānīyacunṇāni (sī. pī.)] ākiritvā udakena paripphosakam paripphosakam sanneyya, sāyam nhānīyapiṇḍi [sāssa nahānīyapiṇḍi (sī. syā. kam.)] snehānugatā snehapareto santarabāhirā phuṭā snehena na ca pagghariṇī; evameva kho, udāyi, bhikkhu imameva kāyam vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti.

“Puna caparam, udāyi, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam...pe... dutiyaṃ jhānam upasampajja viharati. So imameva kāyam samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti. Seyyathāpi, udāyi, udakarahado gambhīro ubbhīdodako [ubbhīdodako (syā. kam. ka.)]. Tassa nevassa puratthimāya disāya udakassa āyamukham, na pacchimāya disāya udakassa āyamukham, na uttarāya disāya udakassa āyamukham, na dakkhiṇāya disāya udakassa āyamukham, devo ca na kālena kālam sammā dhāraṃ anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadam sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa [na nesam (sī.)] kiñci sabbāvato udakarahadassa sītena vārinā apphuṭam assa. Evameva kho, udāyi, bhikkhu imameva kāyam samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti.

“Puna caparam, udāyi, bhikkhu pītiyā ca virāgā...pe... tatiyaṃ jhānam upasampajja viharati. So imameva kāyam nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭam hoti. Seyyathāpi, udāyi, uppaliniyam vā paduminiyam vā puṇḍarīkīnyam vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udae jātāni udae saṃvaḍḍhāni udakānuggatāni anto nimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ, uppālānam vā padumānam vā puṇḍarīkānam vā sītena vārinā apphuṭam assa; evameva kho, udāyi, bhikkhu imameva kāyam nippītikena sukkena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukkena apphuṭam hoti.

“Puna caparam, udāyi, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsati parisuddhiṃ catuttham jhānam upasampajja viharati. So imameva kāyam parisuddhena cetasā pariyodātena pharivā nisīno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭam hoti. Seyyathāpi, udāyi, puriso odātena vatthena sasīsam pārūpitvā nisīno assa, nāssa kiñci

sabbāvato kāyassa odātena vatthena apphuṭaṃ assa; evameva kho, udāyi, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

252. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā evaṃ pajānanti – ‘ayaṃ kho me kāyo rūpī cātumahābhūṭiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanavidhamsanadhammo; idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ’. Seyyathāpi, udāyi, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno sabbākārasampanno; tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā. Tameṇaṃ cakkhumā puriso hatthe karitvā paccavekkheyya – ‘ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno sabbākārasampanno; tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ti. Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā evaṃ pajānanti – ‘ayaṃ kho me kāyo rūpī cātumahābhūṭiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanavidhamsanadhammo; idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddha’nti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

253. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamahā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ. Seyyathāpi, udāyi, puriso muñjamaṃ ṭisikaṃ pabbāheyya; tassa evamassa – ‘ayaṃ muñjo, ayaṃ ṭisikā; añño muñjo, añña ṭisikā; muñjamhātveva ṭisikā pabbālha’ti. Seyyathā vā panudāyi, puriso asiṃ kosiyaṃ pabbāheyya; tassa evamassa – ‘ayaṃ asi, ayaṃ kosi; añño asi añña kosi; kosiyaṭveva asi pabbālho’ti. Seyyathā vā, panudāyi, puriso ahiṃ karaṇḍā uddhareyya; tassa evamassa – ‘ayaṃ ahi, ayaṃ karaṇḍo; añño ahi, añño karaṇḍo; karaṇḍātveva ahi ubbhato’ti. Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamahā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

254. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitaṃ iddhividhaṃ paccanubhonti – ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimuḍḍaṃ karonti, seyyathāpi uduke; udukepi abhiḍḍamāne [abhiḍḍamānā (ka.)] gacchanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena vasaṃ vattenti. Seyyathāpi, udāyi, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ yadeva bhājanavikatiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya; seyyathā vā panudāyi, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmim dantasmim yaṃ yadeva dantavikatiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya; seyyathā vā panudāyi, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmim suvaṇṇasmim yaṃ yadeva suvaṇṇavikatiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya. Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitaṃ iddhividhaṃ paccanubhonti – ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimuḍḍaṃ karonti, seyyathāpi uduke; udukepi abhiḍḍamāne gacchanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike

evaṃmahānubhāve pāṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena vasam vattenti. Tatra ca pana me sāvakaḥ bahū abhiññāvosānapāramippattā viharanti.

255. “Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaḥ dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti – dibbe ca mānuse ca, ye dūre santike ca. Seyyathāpi, udāyi, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya; evameva kho, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaḥ dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti – dibbe ca mānuse ca, ye dūre santike ca. Tatra ca pana me sāvakaḥ bahū abhiññāvosānapāramippattā viharanti.

256. “Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaḥ parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānanti – sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānanti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ citta’nti pajānanti; sadosaṃ vā cittaṃ ‘sadosaṃ citta’nti pajānanti, vītadosaṃ vā cittaṃ ‘vītadosaṃ citta’nti pajānanti; samohaṃ vā cittaṃ ‘samohaṃ citta’nti pajānanti, vītamohaṃ vā cittaṃ ‘vītamohaṃ citta’nti pajānanti; saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ citta’nti pajānanti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ citta’nti pajānanti; mahaggataṃ vā cittaṃ ‘mahaggataṃ citta’nti pajānanti, amahaggataṃ vā cittaṃ ‘amahaggataṃ citta’nti pajānanti; sauttaraṃ vā cittaṃ ‘sauttaraṃ citta’nti pajānanti, anuttaraṃ vā cittaṃ ‘anuttaraṃ citta’nti pajānanti; samāhitaṃ vā cittaṃ ‘samāhitaṃ citta’nti pajānanti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ citta’nti pajānanti; vimuttaṃ vā cittaṃ ‘vimuttaṃ citta’nti pajānanti, avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānanti. Seyyathāpi, udāyi, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sakaṇikaṃ vā ‘sakaṇika’nti [sakaṇikaṅgaṃ vā sakaṇikaṅganti (sī.)] jāneyya, akaṇikaṃ vā ‘akaṇika’nti [akaṇikaṅgaṃ vā akaṇikaṅganti (sī.)] jāneyya; evameva kho, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaḥ parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānanti – sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānanti, vītarāgaṃ vā cittaṃ...pe... sadosaṃ vā cittaṃ... vītadosaṃ vā cittaṃ... samohaṃ vā cittaṃ... vītamohaṃ vā cittaṃ... saṅkhittaṃ vā cittaṃ... vikkhittaṃ vā cittaṃ... mahaggataṃ vā cittaṃ... amahaggataṃ vā cittaṃ... sauttaraṃ vā cittaṃ... anuttaraṃ vā cittaṃ... samāhitaṃ vā cittaṃ... asamāhitaṃ vā cittaṃ... vimuttaṃ vā cittaṃ... avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānanti. Tatra ca pana me sāvakaḥ bahū abhiññāvosānapāramippattā viharanti.

257. “Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaḥ anekavihitaṃ pubbenivāsaṃ anussaranti, 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, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathāpi, udāyi, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya; so tamhā gāmā sakamyeva gāmaṃ paccāgaccheyya; tassa evamassa – ‘ahaṃ kho sakamhā gāmā aññaṃ gāmaṃ agacchīṃ, tatra evaṃ aṭṭhāsīṃ evaṃ nisīdim evaṃ abhāsīṃ evaṃ tuṅhī ahoṣīṃ; tamhāpi gāmā amuṃ gāmaṃ agacchīṃ, tatrāpi evaṃ aṭṭhāsīṃ evaṃ nisīdim evaṃ abhāsīṃ evaṃ tuṅhī ahoṣīṃ, somhi tamhā gāmā sakamyeva gāmaṃ paccāgato’ti. Evameva kho, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaḥ anekavihitaṃ pubbenivāsaṃ anussaranti, seyyathidaṃ – ekampi jātiṃ...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussaranti. Tatra ca pana me sāvakaḥ bahū abhiññāvosānapāramippattā viharanti.

258. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti – ‘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 sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti. Seyyathāpi, udāyi, dve agārā sadvārā [sannadvārā (ka.)]. Tatra cakkhumā puriso majjhe ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi anucaṅkamantepi anuvicarantepi; evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti...pe... tatra ca pa me sāvakā bahū abhiññāvosānapāramippattā viharanti.

259. “Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharanti. Seyyathāpi, udāyi, pabbataśāṅkhepe udakarahado accho vippassanno anāvilo, tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi [sippikasambukampi (syā. kaṃ. ka.)] sakkharaṭṭhalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa – ‘ayaṃ kho udakarahado accho vippassanno anāvilo, tatthime sippisambukāpi sakkharaṭṭhalāpi macchagumbāpi carantipi tiṭṭhantipī’ti. Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharanti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti. Ayaṃ kho, udāyi, pañcama dhammo yena mama sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Ime kho, udāyi, pañca dhammā yehi mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti.

Idamavoca bhagavā. Attamaṇo sakuludāyī paribbājako bhagavato bhāsitaṃ abhinandīti.

Mahāsakuludāyisuttaṃ niṭṭhitaṃ sattamaṃ.

8. Samaṇamuṇḍikasuttaṃ

260. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapaṇḍikassa ārāme. Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto [samaṇamuṇḍikāputto (sī. pī.)] samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi. Atha kho pañcakaṅgo thapati sāvattiyā nikkhami divā divassa bhagavantaṃ dassanāya. Atha kho pañcakaṅgassa thapatissa etadahosi – “akālo kho tāva bhagavantaṃ dassanāya; paṭisallīno bhagavā. Manobhāvaniyānampi bhikkhūnaṃ asamayo dassanāya; paṭisallīnā manobhāvaniyā bhikkhū. Yaṃnūnāhaṃ yena samayappavādako tindukācīro ekasālako mallikāya ārāmo yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkameyya”nti. Atha kho pañcakaṅgo thapati yena samayappavādako tindukācīro ekasālako mallikāya ārāmo yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkami.

Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihitam tiracchānakatham kathentiya, seyyathidaṃ – rājakatham corakatham mahāmatkatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham ñātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhatthānakatham pubbapetakatham nānattakatham lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakatham iti vā.

Addasā kho uggāhamāno paribbājako samaṇamuṇḍikāputto pañcakaṅgam thapatiṃ dūratova āgacchantaṃ. Disvāna sakaṃ parisam saṅghāpesi – “appasaddā bhonto hontu, mā bhonto saddamakatha; ayaṃ samaṇassa gotamassa sāvako āgacchati pañcakaṅgo thapati. Yāvata kho pana samaṇassa gotamassa sāvakā gihī odāvasanā sāvattiyaṃ paṭivasanti ayaṃ tesam aññataro pañcakaṅgo thapati. Appasaddakāmā kho pana te āyasmanto appasaddavinīta appasaddassa vaṇṇavādino; appeva nāma appasaddam parisam veditvā upasaṅkamitabbam maññeyyā”ti. Atha kho te paribbājakā tuṅhī ahesuṃ.

261. Atha kho pañcakaṅgo thapati yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkami; upasaṅkamtivā uggāhamānena paribbājakena samaṇamuṇḍikāputtena saddhiṃ sammodi. Sammodanīyaṃ katham sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho pañcakaṅgam thapatiṃ uggāhamāno paribbājako samaṇamuṇḍikāputto etadavoca – “catūhi kho aham, gahapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇam ayojjham. Katamehi catūhi? Idha, gahapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati – imehi kho aham, gahapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇam ayojjha”nti.

Atha kho pañcakaṅgo thapati uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa bhāsitaṃ neva abhinandi nappaṭikkosi. Anabhinanditvā appaṭikkositvā utthāyāsanā pakkāmi – “bhagavato santike etassa bhāsitassa atthaṃ ājānissāmī”ti. Atha kho pañcakaṅgo thapati yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho pañcakaṅgo thapati yāvatako ahosi uggāhamānena paribbājakena samaṇamuṇḍikāputtena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

262. Evaṃ vutte, bhagavā pañcakaṅgam thapatiṃ etadavoca – “evaṃ sante kho, thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa vacanaṃ. Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa kāyotipi na hoti, kuto pana kāyena pāpakammaṃ karissati, aññatra phanditamattā! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa vācātipi na hoti, kuto pana pāpakaṃ vācaṃ bhāsissati, aññatra roditamattā! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa saṅkappotipi na hoti, kuto pana pāpakaṃ saṅkappaṃ saṅkappissati, aññatra vikūjjitamattā [vikujjitamattā (sī. syā. kam. pī.)]! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa ājīvotipi na hoti, kuto pana pāpakaṃ ājīvaṃ ājīvissati, aññatra mātuthaññā! Evaṃ sante kho, thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa vacanaṃ.

263. “Catūhi kho aham, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇam ayojjham, api cimaṃ daharam kumāram mandaṃ uttānaseyyakaṃ samadhigayha tiṭṭhati. Katamehi catūhi? Idha, thapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ

saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati – imehi kho ahaṃ, thapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ samadhigayha tiṭṭhati.

“Dasahi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ. Ime akusalā sīlā; tamahaṃ [kahaṃ (sī.), tahaṃ (pī.)], thapati, veditabbanti vadāmi. Itosamuṭṭhānā akusalā sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Idha akusalā sīlā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

“Ime kusalā sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā kusalā sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Idha kusalā sīlā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

“Ime akusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā akusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Idha akusalā saṅkappā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

“Ime kusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā kusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Idha kusalā saṅkappā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

264. “Katame ca, thapati, akusalā sīlā? Akusalaṃ kāyakammaṃ, akusalaṃ vacīkammaṃ, pāpako ājīvo – ime vuccanti, thapati, akusalā sīlā.

“Ime ca, thapati, akusalā sīlā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Cittasamuṭṭhānā’ tissa vacanīyaṃ. Katamaṃ cittaṃ? Cittampi hi bahuṃ anekavidhaṃ nānappakāraṃ. Yaṃ cittaṃ sarāgaṃ sadosaṃ samohaṃ, itosamuṭṭhānā akusalā sīlā.

“Ime ca, thapati, akusalā sīlā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, micchājīvaṃ pahāya sammājīvena jīvitaṃ kappeti – etthete akusalā sīlā aparisesā nirujjhanti.

“Kathaṃ paṭipanno, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppanānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppanānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

265. “Katame ca, thapati, kusalā sīlā? Kusalaṃ kāyakammaṃ, kusalaṃ vacīkammaṃ, ājīvaparissuddhampi kho ahaṃ, thapati, sīlasmiṃ vadāmi. Ime vuccanti, thapati, kusalā sīlā.

“Ime ca, thapati, kusalā sīlā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Cittasamuṭṭhānā’ tissa vacanīyaṃ. Katamaṃ cittaṃ? Cittampi hi bahuṃ anekavidhaṃ nānappakāraṃ. Yaṃ cittaṃ vītarāgaṃ vītadosaṃ vītamohaṃ, itosamuṭṭhānā kusalā sīlā.

“Ime ca, thapati, kusalā sīlā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu sīlavā hoti no ca sīlamayo, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti; yatthassa te kusalā sīlā aparisesā nirujjhanti.

“Kathaṃ paṭipanno ca, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya...pe... anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya...pe... uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

266. “Katame ca, thapati, akusalā saṅkappā? Kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo – ime vuccanti, thapati, akusalā saṅkappā.

“Ime ca, thapati, akusalā saṅkappā kiṃsamuttāhānā? Samuttāhānampi nesaṃ vuttaṃ. ‘Saññāsamuttāhānā’ tissa vacanīyaṃ. Katamā saññā? Saññāpi hi bahū anekavidhā nānappakāraḥ. Kāmasaññā, byāpādasaññā, vihiṃsāsaññā – itosamuttāhānā akusalā saṅkappā.

“Ime ca, thapati, akusalā saṅkappā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu vivicceva kāmehi...pe... paṭhamaṃ jhānaṃ upasampajja viharati; etthete akusalā saṅkappā aparisesā nirujjhanti.

“Kathaṃ paṭipanno ca, thapati, akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya...pe... anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya...pe... uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

267. “Katame ca, thapati, kusalā saṅkappā? Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo – ime vuccanti, thapati, kusalā saṅkappā.

“Ime ca, thapati, kusalā saṅkappā kiṃsamuttāhānā? Samuttāhānampi nesaṃ vuttaṃ. ‘Saññāsamuttāhānā’ tissa vacanīyaṃ. Katamā saññā? Saññāpi hi bahū anekavidhā nānappakāraḥ. Nekkhammasaññā, abyāpādasaññā, avihimsāsaññā – itosamuttāhānā kusalā saṅkappā.

“Ime ca, thapati, kusalā saṅkappā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ upasampajja viharati; etthete kusalā saṅkappā aparisesā nirujjhanti.

“Kathaṃ paṭipanno ca, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya...pe... anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya...pe... uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

268. “Katamehi cāhaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññāpemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ? Idha, thapati, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena

samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti – imehi kho ahaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjha’nti.

Idamavoca bhagavā. Attamano pañcakaṅgo thapati bhagavato bhāsitaṃ abhinandīti.

Samaṇamuṇḍikasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Cūlasakuludāyisuttaṃ

269. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena sakuludāyī paribbājako moranivāpe paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ. Atha kho bhagavā pubbaṇhasamayāṃ nivāsetvā pattaṭṭhāvaṃ rājagahaṃ piṇḍāya pāvīsi. Atha kho bhagavato etadahosi – “atippago kho tāva rājagahe piṇḍāya caritaṃ. Yaṃnūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī paribbājako tenupasaṅkameyya’nti. Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkamaṃ.

Tena kho pana samayena sakuludāyī paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinna hoti unnādinīyā uccāsaddamahāsaddāya anekavihiṭṭhaṃ tiracchānakathaṃ kathentiyaṃ, seyyathidaṃ – rājakathaṃ corakathaṃ mahāmatthakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ nātīkathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhatthānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ itī vā. Addasā kho sakuludāyī paribbājako bhagavantaṃ dūratova āgacchantaṃ. Disvāna sakaṃ parisāṃ saṅghāpesi – “appasaddā bhonto hontu, mā bhonto saddamakatta. Ayaṃ samaṇo gotamo āgacchati; appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī. Appeva nāma appasaddaṃ parisāṃ viditvā upasaṅkamitabbaṃ maññeyyā’nti. Atha kho te paribbājakā tuṅhī ahesuṃ.

270. Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkamaṃ. Atha kho sakuludāyī paribbājako bhagavantaṃ etadavoca – “etu kho, bhante, bhagavā. Svāgataṃ, bhante, bhagavato. Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamaṇāya. Nisīdatu, bhante, bhagavā; idamāsaṇaṃ paññatta’nti. Nisīdi bhagavā paññatte āsane. Sakuludāyīpi kho paribbājako aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sakuludāyīpi paribbājakaṃ bhagavā etadavoca – “kāya nuttha, udāyi, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vipakatā’nti? “Tiṭṭhatesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinnā. Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya. Yadāhaṃ, bhante, imaṃ parisāṃ anupasaṅkanto homi athāyaṃ parisā anekavihiṭṭhaṃ tiracchānakathaṃ kathenti nisinnā hoti; yadā ca kho ahaṃ, bhante, imaṃ parisāṃ upasaṅkanto homi athāyaṃ parisā mamaññeva mukhaṃ ulloketī nisinnā hoti – ‘yaṃ no samaṇo udāyī dhammaṃ bhāsissati taṃ [taṃ no (sī. syā. kaṃ. pī.)] sossāmā’nti; yadā pana, bhante, bhagavā imaṃ parisāṃ upasaṅkanto hoti athāhañceva ayaṅca parisā bhagavato mukhaṃ ulloketā [olokentī (syā. kaṃ. ka.)] nisinnā homa – ‘yaṃ no bhagavā dhammaṃ bhāsissati taṃ sossāmā’nti.

271. “Tenahudāyi, taṃyevettha paṭibhātu yathā maṃ paṭibhāseyyā’nti. “Purimāni, bhante, divasāni purimatarāni sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānamāno ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ

ñānadassanaṃ paccupaṭṭhita’nti. So mayā [paccupaṭṭhita’nti mayā (?)] pubbantam ārabha pañham puṭṭho samāno aññenaññam paṭicari, bahiddhā katham apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Tassa mayham, bhante, bhagavantamyeva ārabha sati udapādi – ‘aho nūna bhagavā, aho nūna sugato! Yo imesaṃ dhammānaṃ sukusaloti’ ti. “Ko pana so, udāyi, sabbaññū sabbadassāvī aparisesaṃ ñānadassanaṃ paṭijānamāno ‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñānadassanaṃ paccupaṭṭhita’nti, yo tayā pubbantam ārabha pañham puṭṭho samāno aññenaññam paṭicari, bahiddhā katham apanāmesi kopañca dosañca appaccayañca pātvākāsi’ ti? ‘Nigaṇṭho, bhante, nāṭaputto’ ti.

“Yo kho, udāyi, anekavihitam pubbenivāsam anussareyya, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāram sauddesaṃ anekavihitam pubbenivāsam anussareyya, so vā maṃ pubbantam ārabha pañham puccheyya, taṃ vāham pubbantam ārabha pañham puccheyyaṃ; so vā me pubbantam ārabha pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāham pubbantam ārabha pañhassa veyyākaraṇena cittaṃ ārādheyyaṃ.

“Yo [so (sī. pī.)] kho, udāyi, dibbena cakkhunā visuddhena atikkantamānusakena satte passeyya cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyya, so vā maṃ aparantaṃ ārabha pañham puccheyya, taṃ vāham aparantaṃ ārabha pañham puccheyyaṃ; so vā me aparantaṃ ārabha pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāham aparantaṃ ārabha pañhassa veyyākaraṇena cittaṃ ārādheyyaṃ.

“Api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto. Dhammaṃ te desessāmi – imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati’ ti.

“Ahañhi, bhante, yāvatakampi me iminā attabhāvena paccanubhūtam tampi nappahomi sākāram sauddesaṃ anussaritaṃ, kuto panāham anekavihitam pubbenivāsam anussarissāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāram sauddesaṃ anekavihitam pubbenivāsam anussarissāmi, seyyathāpi bhagavā? Ahañhi, bhante, etarahi paṃsupisācakampi na passāmi, kuto panāham dibbena cakkhunā visuddhena atikkantamānusakena satte passissāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānissāmi, seyyathāpi bhagavā? Yaṃ pana maṃ, bhante, bhagavā evamāha – ‘api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto; dhammaṃ te desessāmi – imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati’ ti tañca pana me bhiyyosomattāya na pakkhāyati. Appeva nāmāham, bhante, sake ācariyake bhagavato cittaṃ ārādheyyaṃ pañhassa veyyākaraṇenā’ ti.

272. “Kinti pana te, udāyi, sake ācariyake hoti’ ti? “Amhākaṃ, bhante, sake ācariyake evaṃ hoti – ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ ti.

“Yaṃ pana te etaṃ, udāyi, sake ācariyake evaṃ hoti – ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ ti, katamo so paramo vaṇṇo’ ti? “Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ ti.

“Katamo pana so paramo vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi’ ti? “Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ ti.

“Dīghāpi kho te esā, udāyi, phareyya – ‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ ti vadesi, tañca vaṇṇam na paññapesi. Seyyathāpi, udāyi, puriso evaṃ vadeyya – ‘ahaṃ yā imasmim janapade janapadakalyāṇī taṃ icchāmi, taṃ kāmeme’ ti. Tameṇaṃ evaṃ vadeyyuṃ – ‘ambho purisa, yaṃ tvaṃ janapadakalyāṇim icchasi kāmesi, jānāsi taṃ janapadakalyāṇim – khattiyī vā brāhmaṇī vā vessī vā suddī vā’ ti?

Iti puṭṭho ‘no’ti vadeyya. Tamenam evam vadeyyum – ‘ambho purisa, yaṃ tvam janapadakalyāṇim icchasi kāmesi, jānāsi taṃ janapadakalyāṇim – evaṃnāmā evaṃgottāti vāti...pe... dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti... amukasmim gāme vā nigame vā nagare vā’ti? Iti puṭṭho ‘no’ti vadeyya. Tamenam evam vadeyyum – ‘ambho purisa, yaṃ tvam na jānāsi na passasi, taṃ tvam icchasi kāmesī’’ti? Iti puṭṭho ‘āmā’ti vadeyya.

“Taṃ kiṃ maññasi, udāyi – nanu evam sante, tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’’ti? “Addhā kho, bhante, evam sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati’’ti.

“Evameva kho tvam, udāyi, ‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇam na paññapesī’’ti.

“Seyyathāpi, bhante, maṇi veḷuriyo subho jātimā aṭṭhamso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, evam vaṇṇo attā hoti arogo param maraṇā’’ti.

273. “Taṃ kiṃ maññasi, udāyi, yo vā maṇi veḷuriyo subho jātimā aṭṭhamso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, yo vā rattandhakāratimisāya kimi khajjopanako – imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā’’ti? “Yvāyaṃ, bhante, rattandhakāratimisāya kimi khajjopanako – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā’’ti.

“Taṃ kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo – imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā’’ti? “Yvāyaṃ, bhante, rattandhakāratimisāya telappadīpo – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā’’ti.

“Taṃ kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahāaggikkhandho – imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā’’ti? “Yvāyaṃ, bhante, rattandhakāratimisāya mahāaggikkhandho – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā’’ti.

“Taṃ kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya mahāaggikkhandho, yā vā rattiyā paccūsasamayam viddhe vigatavalāhake deve osadhitārakā – imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā’’ti? “Yvāyaṃ, bhante, rattiyā paccūsasamayam viddhe vigatavalāhake deve osadhitārakā – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā’’ti.

“Taṃ kiṃ maññasi, udāyi, yā vā rattiyā paccūsasamayam viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido [abhīde (ka. sī.), abhidosam (ka.) abhidoti abhisaddena samānathanipātapadam (chakkānguttaraṭṭhā mahāvagga aṭṭhamasuttavaṇṇanā)] adḍharattasamayam cando – imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā’’ti? “Yvāyaṃ, bhante, tadahuposathe pannarase viddhe vigatavalāhake deve abhido adḍharattasamayam cando – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā’’ti.

“Taṃ kiṃ maññasi, udāyi, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido adḍharattasamayam cando, yo vā vassānaṃ pacchime māse saradasamayam viddhe vigatavalāhake deve abhido majjhanhikasamayam sūriyo – imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā’’ti? “Yvāyaṃ, bhante, vassānaṃ pacchime māse saradasamayam viddhe vigatavalāhake deve abhido majjhanhikasamayam sūriyo – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā’’ti.

“Ato kho te, udāyi, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi. Atha ca panāhaṃ na vadāmi – ‘yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthī’ti. Atha ca pana tvam, udāyi, ‘yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro [hīnataro (sī. pī.)] ca patikiṭṭhataro ca so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññapesī’ti. “Acchidaṃ [acchira (ka.), acchida (?)] bhagavā kathaṃ, acchidaṃ sugato katha’nti!

“Kiṃ pana tvam, udāyi, evaṃ vadesi – ‘acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathaṃ’”ti? “Amhākaṃ, bhante, sake ācariyake evaṃ hoti – ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti. Te mayam, bhante, bhagavatā sake ācariyake samanuyuññijyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhā’”ti.

274. “Kiṃ panudāyi, atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā’”ti? “Amhākaṃ, bhante, sake ācariyake evaṃ hoti – ‘atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā’”ti.

“Katamā pana sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā’”ti? “Idha, bhante, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, adinnādānaṃ pahāya adinnādānā paṭivirato hoti, kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, musāvādaṃ pahāya musāvādā paṭivirato hoti, aññataraṃ vā pana tapogūṇaṃ samādāya vattati. Ayaṃ kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā’”ti.

“Taṃ kiṃ maññasi, udāyi, yasmim samaye pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā’”ti? “Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmim samaye adinnādānaṃ pahāya adinnādānā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā’”ti? “Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmim samaye kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā’”ti? “Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmim samaye musāvādaṃ pahāya musāvādā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā’”ti? “Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmim samaye aññataraṃ tapogūṇaṃ samādāya vattati, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā’”ti? “Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, api nu kho vokiṇṇasukhadukkhāṃ paṭipadaṃ āgamma ekantasukhassa lokassa sacchikiriyā hoti’”ti [sacchikiriyāyāti (ka.)]? “Acchidaṃ bhagavā kathaṃ, acchidaṃ sugato katha’nti!

“Kiṃ pana tvam, udāyi, vadesi – ‘acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathaṃ’”ti? “Amhākaṃ, bhante, sake ācariyake evaṃ hoti – ‘atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā’”ti. Te mayam, bhante, bhagavatā sake ācariyake samanuyuññijyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhā’”ti [aparaddhā (sī.), aparaddhāpi (syā. kaṃ. pī.)].

275. “Kiṃ pana, bhante, atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā’”ti? “Atthi kho, udāyi, ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā’”ti.

“Katamā pana sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā’”ti? “Idhudāyi, bhikkhu vivicceva kāmehi...pe... paṭhamaṃ jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā... dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā... tatiyaṃ jhānaṃ upasampajja viharati – ayaṃ kho sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā’”ti.

“Na [kiṃ nu (syā. kaṃ. ka.)] kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāya, sacchikato hissa, bhante, ettāvatā ekantasukho loko hotī”ti. “Na khvāssa, udāyi, ettāvatā ekantasukho loko sacchikato hoti; ākāravatīveva sā paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti.

Evam vutte, sakuludāyissa paribbājakassa parisā unnādinī uccāsaddamahāsaddā ahoṣi – “ettha mayaṃ anassāma sācariyakā, ettha mayaṃ anassāma [panassāma (sī.)] sācariyakā! Na mayaṃ ito bhiyyo uttaritaraṃ pajānāmā”ti.

Atha kho sakuludāyī paribbājako te paribbājake appasadde katvā bhagavantam etadavoca – “kittāvatā panāssa, bhante, ekantasukho loko sacchikato hotī”ti? “Idhudāyi, bhikkhu sukhasa ca pahānā...pe... catuttham jhānaṃ... upasampajja viharati. Yā tā devatā ekantasukham lokam upapannā tāhi devatāhi saddhim santitṭhāti sallapati sākaccham samāpajjati. Ettāvatā khvāssa, udāyi, ekantasukho loko sacchikato hotī”ti.

276. “Etassa nūna, bhante, ekantasukhassa lokassa sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ carantī”ti? “Na kho, udāyi, ekantasukhassa lokassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti. Atthi kho, udāyi, aññeva dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ carantī”ti.

“Katame pana te, bhante, dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ carantī”ti? “Idhudāyi, tathāgato loka uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā...pe... so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe vivicca kāmehi...pe... paṭhamam jhānaṃ upasampajja viharati. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti”.

“Puna caparaṃ, udāyi, bhikkhu vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ... tatiyaṃ jhānaṃ... catuttham jhānaṃ upasampajja viharati. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsam anussarati. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate...pe... yathākammūpage satte pajānāti. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtam pajānāti, ‘ayaṃ dukkhasamudayo’ti...pe... ‘ayaṃ dukkhanirodho’ti... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti... ‘ime āsavā’ti yathābhūtam pajānāti, ‘ayaṃ āsavasamudayo’ti... ‘ayaṃ āsavanirodho’ti... ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtam pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmim vimuttamiti ñāṇam hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa

sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti. Ime kho, udāyi, dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti”ti.

277. Evaṃ vutte, sakuludāyī paribbājako bhagavantaṃ etadavoca – “abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammaṅca bhikkhusaṅghaṅca. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada”nti.

Evaṃ vutte, sakuludāyissa paribbājakassa parisā sakuludāyimaṃ paribbājakaṃ etadavocum – “mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari; mā bhavaṃ, udāyi, ācariyo hutvā antevāsīvāsaṃ vasi. Seyyathāpi nāma udakamaṇiko [maṇiko (sī. pī. ka.)] hutvā udañcaniko [uddekaniko (sī. syā. kaṃ. pī.)] assa, evaṃ sampadamidaṃ [evaṃ sampadametaṃ (sī. pī.)] bhoto udāyissa bhavissati. Mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari; mā bhavaṃ, udāyi, ācariyo hutvā antevāsīvāsaṃ vasi”ti. Iti hidam sakuludāyissa paribbājakassa parisā sakuludāyimaṃ paribbājakaṃ antarāyamakāsi bhagavati brahmacariyeti.

Cūlasakuludāyisuttaṃ niṭṭhitaṃ navamaṃ.

10. Vekhanasasuttaṃ

278. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho vekhanaso [vekhanasso (sī. pī.)] paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhimaṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho vekhanaso paribbājako bhagavato santike udānaṃ udānesi – “ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo”ti.

“Kiṃ pana tvaṃ, kaccāna, evaṃ vadesi – ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti? Katamo, kaccāna, so paramo vaṇṇo”ti?

“Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Katamo pana so, kaccāna, vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi”ti?

“Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Dīghāpi kho te esā, kaccāna, phareyya – ‘yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, taṅca vaṇṇaṃ na paññapesi. Seyyathāpi, kaccāna, puriso evaṃ vadeyya – ‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmema’ti. Tamevaṃ evaṃ vadeyyuṃ – ‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmese, jānāsi taṃ janapadakalyāṇiṃ – khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti? Iti puttṭho ‘no’ti vadeyya. Tamevaṃ evaṃ vadeyyuṃ – ‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmese, jānāsi taṃ janapadakalyāṇiṃ ‘evaṃnāmā evaṃgottāti vāti...pe... dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti... amukasmiṃ gāme vā nigame vā nagare vā’ti? Iti puttṭho ‘no’ti vadeyya. Tamevaṃ evaṃ vadeyyuṃ – ‘ambho purisa, yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmese’”ti? Iti puttṭho ‘āmā’ti vadeyya.

“Taṃ kiṃ maññasi, kaccāna, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti? “Addhā kho, bho gotama, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti. “Evameva kho tvaṃ, kaccāna, ‘yasmā, bho gotama,

vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo'ti vadesi; tañca vaṇṇam na paññapesi'ti. “Seyyathāpi, bho gotama, maṇi veḷuriyo subho jātimā aṭṭhamso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, evaṃ vaṇṇo attā hoti arogo paraṃ marañā'ti.

279. “Taṃ kiṃ maññasi, kaccāna, yo vā maṇi veḷuriyo subho jātimā aṭṭhamso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocāti ca, yo vā rattandhakāratimisāya kimi khajjopanako imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā'ti? “Yvāyaṃ, bho gotama, rattandhakāratimisāya kimi khajjopanako, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā'ti.

“Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā'ti? “Yvāyaṃ, bho gotama, rattandhakāratimisāya telappadīpo, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā'ti.

“Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahāaggikkhandho, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā'ti? “Yvāyaṃ, bho gotama, rattandhakāratimisāya mahāaggikkhandho, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā'ti.

“Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya mahāaggikkhandho, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā'ti? “Yvāyaṃ, bho gotama, rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā'ti. “Taṃ kiṃ maññasi, kaccāna, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā'ti? “Yvāyaṃ, bho gotama, tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā'ti. “Taṃ kiṃ maññasi, kaccāna, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā'ti? “Yvāyaṃ, bho gotama, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā'ti. “Ato kho te, kaccāna, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi. Atha ca panāhaṃ na vadāmi – ‘yasmā vaṇṇā añño vaṇṇo uttaritaro ca paṇītataro ca natthi'ti. Atha ca pana tvam, kaccāna, ‘yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro ca patikiṭṭhataro ca so paramo vaṇṇo'ti vadesi; tañca vaṇṇam na paññapesi'’.

280. “Pañca kho ime, kaccāna, 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, kaccāna, pañca kāmagaṇā. Yaṃ kho, kaccāna, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ. Iti kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyatī'ti.

Evaṃ vutte, vekhanaso paribbājako bhagavantaṃ etadavoca – “acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāva subhāsitaṃ cidaṃ bhotā gotamena – ‘kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyatī'ti. (‘Kāmehi, bho gotama, kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ, tattha aggamakkhāyatī'ti) [() sī. syā. kam. pī.

potthakesu natthi] – “dujjānaṃ kho etaṃ, kaccāna, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññatrācariyakena – kāmā [kāmam (sī. syā. kam. pī.)] vā kāmasukhaṃ vā kāmaggasukhaṃ vā. Ye kho te, kaccāna, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññā vimuttā te kho etaṃ jāneyyūṃ – kāmā vā kāmasukhaṃ vā kāmaggasukhaṃ vā”’ti.

281. Evaṃ vutte, vekhanaso paribbājako kupito anattamano bhagavantamyeva khumsento bhagavantamyeva vambhento bhagavantamyeva vadamāno “samaṇo [samaṇo ca (sī. pī.)] gotamo pāpito bhavissatī”’ti bhagavantam etadavoca – “evameva panidhekacce [panidheke (sī. pī.), panimeke (uparisubhasutte)] samaṇabrāhmaṇā ajānantā pubbantam, apassantā aparantam atha ca pana ‘khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyāti – pajānāmā’ti – paṭijānanti [itthattāyāti paṭijānanti (pī.)]. Tesamidam bhāsitam hassakamyeva sampajjati, nāmakamyeva sampajjati, rittakamyeva sampajjati, tucchakamyeva sampajjati”’ti. “Ye kho te, kaccāna, samaṇabrāhmaṇā ajānantā pubbantam, apassantā aparantam, ‘khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyāti – pajānāmā’ti – paṭijānanti; tesam soyeva [tesam tesāyam (sī.), tesamyeva so (?)] sahadhammiko niggaho hoti. Api ca, kaccāna, tiṭṭhatu pubbanto, tiṭṭhatu aparanto. Etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi aham dhammam desemi. Yathānusiṭṭham tathā paṭipajjamāno [yathānusiṭṭham paṭipajjamāno (?)] nacirasseva sāmāññaṃ ṇassati sāmam dakkhiti – evaṃ kira sammā [evaṃ kirāyasmā (syā. ka.)] bandhanā vippamokkho hoti, yadidaṃ avijjā bandhanā. Seyyathāpi, kaccāna, daharo kumāro mando uttānaseyyako kaṇṭhapañcamehi bandhanehi baddho assa suttabandhanehi; tassa vuddhimanvāya indriyānaṃ paripākamanvāya tāni bandhanāni mucceyyūṃ; so mokkhomehi kho jāneyya no ca bandhanam. Evameva kho, kaccāna, etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi, aham dhammam desemi; yathānusiṭṭham tathā paṭipajjamāno nacirasseva sāmāññaṃ ṇassati, sāmam dakkhiti – ‘evaṃ kira sammā bandhanā vippamokkho hoti, yadidaṃ avijjā bandhanā’”’ti.

Evaṃ vutte, vekhanaso paribbājako bhagavantam etadavoca – “abhikkantaṃ, bho gotama...pe... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇam gata”’nti.

Vekhanasasuttaṃ niṭṭhitaṃ dasamaṃ.

Paribbājakavaggo niṭṭhito tatiyo.

Tassuddānaṃ –

Puṇḍarī-aggisaha-kathināmo, dīghanakho puna bhāradvājagotto;

Sandakaudāyimuṇḍikaputto, maṇiko tathākaccāno varavaggo.

4. Rājavaggo

1. Ghaṭikārasuttaṃ

282. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Atha kho bhagavā maggā okkamma aññatarasmim padese sitaṃ pātvākāsi. Atha kho āyasmato ānandassa etadahosi – “ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena [na akāraṇe (sī.)] tathāgatā sitaṃ pātukarontī”’ti. Atha kho āyasmā ānando ekaṃsaṃ cīvaraṃ [uttarāsaṅga (syā. kam.)] katvā yena bhagavā tenañjalim paṇāmetvā bhagavantam etadavoca – “ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukarontī”’ti. “Bhūtapubbaṃ, ānanda, imasmim padese vegaliṅgam [vehaliṅgam (sī.), vebhaligam (syā.

kaṃ.), **vebhaliṅgaṃ** (pī.)] nāma gāmanigamo ahosi iddho ceva phīto ca bahujano ākiṅṇamanusso. Vegaliṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā arahamaṃ sammāsambuddho upanissāya vihāsi. Idha sudaṃ, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahosi. Idha sudaṃ, ānanda, kassapo bhagavā arahamaṃ sammāsambuddho nisinnako bhikkhusaṅghaṃ ovadati’ ti. Atha kho āyasmā ānando catugguṇaṃ saṅghāṭiṃ paññapetvā bhagavantaṃ etadavoca – “tena hi, bhante, bhagavā nisīdatu ettha. Ayaṃ bhūmipadeso dvīhi arahantehi sammāsambuddehi paribhutto bhavissati’ ti. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi –

“Bhūtapubbaṃ, ānanda, imasmim padese vegaliṅgaṃ nāma gāmanigamo ahosi iddho ceva phīto ca bahujano ākiṅṇamanusso. Vegaliṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā arahamaṃ sammāsambuddho upanissāya vihāsi. Idha sudaṃ, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahosi. Idha sudaṃ, ānanda, kassapo bhagavā arahamaṃ sammāsambuddho nisinnako bhikkhusaṅghaṃ ovadati.

283. “Vegaliṅge kho, ānanda, gāmanigame ghaṭikāro [**ghaṭikāro** (sī. pī.)] nāma kumbhakāro kassapassa bhagavato arahato sammāsambuddhassa upaṭṭhāko ahosi aggupatṭhāko. Ghaṭikārassa kho, ānanda, kumbhakārassa jotipālo nāma māṇavo sahāyo ahosi piyasahāyo. Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi – ‘āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassa’ ti. Evaṃ vutte, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca – ‘alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ ti? Dutiyampi kho, ānanda...pe... tatiyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca – ‘āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassa’ ti. Tatiyampi kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca – ‘alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ ti? ‘Tena hi, samma jotipāla, sottisināniṃ [**sottim sināniṃ** (sī. pī.), **sottisinānaṃ** (syā. kaṃ. ka.)] ādāya [**āhara** (ka.)] nadiṃ gamissāma sināyitu’ nti. ‘Evaṃ sammā’ ti kho, ānanda, jotipālo māṇavo ghaṭikārassa kumbhakārassa paccassosi. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo sottisināniṃ ādāya nadiṃ agamaṃsu sināyitum’.

284. “Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi – ‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassa’ ti. Evaṃ vutte, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca – ‘alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ ti? Dutiyampi kho, ānanda...pe... tatiyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca – ‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassa’ ti. Tatiyampi kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca – ‘alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ ti? Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ ovaṭṭikāyaṃ parāmasitvā etadavoca – ‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassa’ ti. Atha kho,

ānanda, jotipālo māṇavo ovaṭṭikaṃ vinivattetvā [vinivethetvā (sī. syā. kaṃ. pī.)] ghaṭikāraṃ kumbhakāraṃ etadavoca – ‘alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti? Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ sīsamnhātaṃ [sasīsam nahātaṃ (sī.), sīsanhātaṃ (syā. kaṃ.)] kesesu parāmasitvā etadavoca – ‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. Atha kho, ānanda, jotipālassa māṇavassa etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Yatra hi nāmāyaṃ ghaṭikāro kumbhakāro ittarajacco samāno amhākaṃ sīsamnhātānaṃ kesesu parāmasitabbaṃ maññissati; na vatidaṃ kira orakaṃ maññe bhavissatī’ti; ghaṭikāraṃ kumbhakāraṃ etadavoca – ‘yāvatādohipi [yāvetadohipi (sī. syā. kaṃ. pī.)], samma ghaṭikāra’ti? ‘Yāvatādohipi, samma jotipāla. Tathā hi pana me sādhusammataṃ tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti. ‘Tena hi, samma ghaṭikāra, muñca; gamissāmā’ti.

285. “Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkamimṣu; upasaṅkamitvā ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi. Jotipālo pana māṇavo kassapena bhagavatā arahatā sammāsambuddhena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho, ānanda, ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca – ‘ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasahāyo. Imassa bhagavā dhammaṃ desetū’ti. Atha kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho ghaṭikārañca kumbhakāraṃ jotipālañca māṇavaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā kassapassa bhagavato arahato sammāsambuddhassa bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimṣu.

286. “Atha kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca – ‘imaṃ nu tvaṃ, samma ghaṭikāra, dhammaṃ suṇanto atha ca pana agāraṃ anagāriyaṃ na pabbajissasī’ti? ‘Nanu maṃ, samma jotipāla, jānāsī, andhe jiṇṇe mātāpitaro posemī’ti? ‘Tena hi, samma ghaṭikāra, ahaṃ agāraṃ anagāriyaṃ pabbajissāmī’ti. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkamimṣu; upasaṅkamitvā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinna kho, ānanda, ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca – ‘ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasahāyo. Imā bhagavā pabbājetū’ti. Alattha kho, ānanda, jotipālo māṇavo kassapassa bhagavato arahato sammāsambuddhassa santike pabbajjaṃ, alattha upasampadaṃ.

287. “Atha kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho acirūpasampanne jotipāle māṇave aḍḍhamāsupasampanne vegalīṅge yathābhiraṇtaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena bārāṇasī tadavasari. Tatra sudaṃ, ānanda, kassapo bhagavā arahaṃ sammāsambuddho bārāṇasiyaṃ viharati isipatane migadāye. Assosi kho, ānanda, kikkī kāsirājā – ‘kassapo kira bhagavā arahaṃ sammāsambuddho bārāṇasiṃ anupatto bārāṇasiyaṃ viharati isipatane migadāye’ti. Atha kho, ānanda, kikkī kāsirājā bhadraṇī bhadraṇī yānāni yojāpetvā bhadrāṃ [bhadraṃ bhadrāṃ (ka.)] yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi bārāṇasiyā niyyāsī mahaccarājānubhāvena [mahaccā rājānubhāvena (sī.), mahatā rājānubhāvena (pī.)] kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya. Yāvatikā yānassa bhūmi yānena

gantvā yānā paccorohitvā pattikova yena kassapo bhagavā araham sammāsambuddho tenupasaṅkami; upasaṅkamitvā kassapaṃ bhagavantam arahantaṃ sammāsambuddham abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho, ānanda, kikiṃ kāsirājānaṃ kassapo bhagavā araham sammāsambuddho dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho, ānanda, kikiṃ kāsirājā kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito kassapaṃ bhagavantam arahantaṃ sammāsambuddham etadavoca – ‘adhivāsetu me, bhante, bhagavā svātanāya bhantaṃ saddhiṃ bhikkhusaṅghena’ti. Adhivāsesī kho, ānanda, kassapo bhagavā araham sammāsambuddho tuṅhībhāvena. Atha kho, ānanda, kikiṃ kāsirājā kassapassa bhagavato sammāsambuddhassa adhivāsaṇaṃ viditvā uttāyāsanaṃ kassapaṃ bhagavantam arahantaṃ sammāsambuddham abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho, ānanda, kikiṃ kāsirājā tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā paṇḍupūtakassa [paṇḍumuṭṭikassa (sī. pī.), paṇḍumudikassa (syā. kam.)] sālino vigatakālakam anekasūpaṃ anekabyañjanaṃ, kassapassa bhagavato arahato sammāsambuddhassa kālam ārocāpesī – ‘kālo, bhante, niṭṭhitaṃ bhanta’nti.

288. “Atha kho, ānanda, kassapo bhagavā araham sammāsambuddho pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena kikkissa kāsiraṅṅo nivesanaṃ tenupasaṅkami; upasaṅkamitvā paṇṇatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho, ānanda, kikiṃ kāsirājā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho, ānanda, kikiṃ kāsirājā kassapaṃ bhagavantam arahantaṃ sammāsambuddham bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcam āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho, ānanda, kikiṃ kāsirājā kassapaṃ bhagavantam arahantaṃ sammāsambuddham etadavoca – ‘adhivāsetu me, bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ; evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissatī’ti. ‘Alaṃ, mahārāja. Adhivuttho me vassāvāso’ti. Dutiyampi kho, ānanda... tatiyampi kho, ānanda, kikiṃ kāsirājā kassapaṃ bhagavantam arahantaṃ sammāsambuddham etadavoca – ‘adhivāsetu me, bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ; evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissatī’ti. ‘Alaṃ, mahārāja. Adhivuttho me vassāvāso’ti. Atha kho, ānanda, kikkissa kāsiraṅṅo ‘na me kassapo bhagavā araham sammāsambuddho adhivāseti bārāṇasiyaṃ vassāvāsa’nti ahudeva aññathattaṃ, ahu domanassaṃ. Atha kho, ānanda, kikiṃ kāsirājā kassapaṃ bhagavantam arahantaṃ sammāsambuddham etadavoca – ‘atthi nu kho, bhante, añño koci mayā upaṭṭhākatara’ti?

“Atthi, mahārāja, vegaḷiṅgaṃ nāma gāmanigamo. Tattha ghaṭikāro nāma kumbhakāro; so me upaṭṭhāko aggupaṭṭhāko. Tuyhaṃ kho pana, mahārāja, na me kassapo bhagavā araham sammāsambuddho adhivāseti bārāṇasiyaṃ vassāvāsanti attheva [atthi (sī. pī.)] aññathattaṃ, atthi domanassaṃ. Tayidaṃ ghaṭikārassa kumbhakārassa [ghaṭikāre kumbhakāre (sī. syā. kam. pī.)] natthi ca na ca bhavissati. Ghaṭikāro kho, mahārāja, kumbhakāro buddham saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato. Ghaṭikāro kho, mahārāja, kumbhakāro paṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato. Ghaṭikāro kho, mahārāja, kumbhakāro buddhe aveccappasādena samannāgato, dhamme aveccappasādena samannāgato, saṅghe aveccappasādena samannāgato, ariyakantehi sīlehi samannāgato. Ghaṭikāro kho, mahārāja, kumbhakāro dukkhe nikkāṅkha, dukkhasamudaye nikkāṅkha, dukkhanirodhe nikkāṅkha, dukkhanirodhagāminiyā paṭipadāya nikkāṅkha. Ghaṭikāro kho, mahārāja, kumbhakāro ekabhattiko brahmacārī sīlavā kalyāṇadhammo. Ghaṭikāro kho, mahārāja, kumbhakāro nikkhittamaṇisuvanṇo apetajātarūparajato. Ghaṭikāro kho, mahārāja, kumbhakāro pannamusalo na sahatthā pathaviṃ khaṇati [kumbhakāro na musalena na sahatthā pathaviṃ khaṇati (syā. kam. pī.), kumbhakāro na musalena sahatthā pathaviṃ khaṇati (ka.)]. Yaṃ hoti kūlapaluggaṃ vā mūsikukkaro [mūsikukkuro (sī. syā. kam. pī.)] vā taṃ kājena āharitvā bhājanaṃ karitvā evamāha – “ettha yo icchati

taṇḍulapaṭibhastāni [taṇḍula pabhivattāni (sī. pī.)] vā muggapaṭibhastāni vā kaḷāyapaṭibhastāni vā nikkhipitvā yaṃ icchati taṃ haratū”ti. Ghaṭikāro kho, mahārāja, kumbhakāro andhe jīṇṇe mātāpitaro poseti. Ghaṭikāro kho, mahārāja, kumbhakāro pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

289. “Ekamidāhaṃ, mahārāja, samayaṃ vegalīṅge nāma gāmanigame viharāmi. Atha khvāhaṃ, mahārāja, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamim; upasaṅkamtivā ghaṭikārassa kumbhakārassa mātāpitaro etadavocaṃ – “handa, ko nu kho ayaṃ bhaggavo gato”ti? “Nikkhanto kho te, bhante, upatthāko antokumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjā”ti. Atha khvāhaṃ, mahārāja, kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanā pakkamim [pakkāmim (syā. kam. pī.)]. Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamtivā mātāpitaro etadavoca – “ko kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanā pakkanto”ti? “Kassapo, tāta, bhagavā araham sammāsambuddho kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanā pakkanto”ti? Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi – “lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā araham sammāsambuddho evaṃ abhivissattho”ti. Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati [na vijahi (sī. syā. kam. pī.)], sattāhaṃ mātāpitūnaṃ.

290. “Ekamidāhaṃ, mahārāja, samayaṃ tattheva vegalīṅge nāma gāmanigame viharāmi. Atha khvāhaṃ, mahārāja, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamim; upasaṅkamtivā ghaṭikārassa kumbhakārassa mātāpitaro etadavocaṃ – “handa, ko nu kho ayaṃ bhaggavo gato”ti? “Nikkhanto kho te, bhante, upatthāko anto kaḷopiyaṃ kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjā”ti. Atha khvāhaṃ, mahārāja, kaḷopiyaṃ kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanā pakkamim. Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamtivā mātāpitaro etadavoca – “ko kaḷopiyaṃ kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanā pakkanto”ti? “Kassapo, tāta, bhagavā araham sammāsambuddho kaḷopiyaṃ kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanā pakkanto”ti. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi – “lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā araham sammāsambuddho evaṃ abhivissattho”ti. Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati, sattāhaṃ mātāpitūnaṃ.

291. “Ekamidāhaṃ, mahārāja, samayaṃ tattheva vegalīṅge nāma gāmanigame viharāmi. Tena kho pana samayena kuṭi [gandhakuṭi (sī.)] ovassati. Atha khvāhaṃ, mahārāja, bhikkhū āmantesim – “gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ jānāthā”ti. Evaṃ vutte, mahārāja, te bhikkhū maṃ etadavocaṃ – “natthi kho, bhante, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ, atthi ca khvāssa āvesane [āvesanaṃ (sī. syā. kam. pī.)] tiṇacchadana” [navacchadanaṃ (sī.)] nti. “Gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa āvesanaṃ uttiṇaṃ karoṭhā”ti. Atha kho te, mahārāja, bhikkhū ghaṭikārassa kumbhakārassa āvesanaṃ uttiṇamakamsu. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa mātāpitaro te bhikkhū etadavocaṃ – “ke āvesanaṃ uttiṇaṃ karontī”ti? “Bhikkhū, bhagini, kassapassa bhagavato arahato sammāsambuddhassa kuṭi ovassatī”ti. “Haratha, bhante, haratha, bhadrāmukhā”ti. Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamtivā mātāpitaro etadavoca – “ke āvesanaṃ uttiṇamakamsū”ti? “Bhikkhū, tāta, kassapassa kira bhagavato arahato sammāsambuddhassa kuṭi ovassatī”ti. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi – “lābhā vata me, suladdhaṃ vata

me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho’’ti. Atha kho, mahārāja ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati, sattāhaṃ mātāpītūnaṃ. Atha kho, mahārāja, āvesanaṃ sabbantaṃ temāsaṃ ākāsacchadanaṃ aṭṭhāsi, na devotivassi [na cātivassi (sī. syā. kam. pī.)]. Evarūpo ca, mahārāja, ghaṭikāro kumbhakāro’ti. ‘Lābhā, bhante, ghaṭikāraṃ kumbhakāraṃ, suladdhā, bhante, ghaṭikāraṃ kumbhakāraṃ yassa bhagavā evaṃ abhivissattho’’ti.

292. “Atha kho, ānanda, kīkī kāsirājā ghaṭikāraṃ kumbhakāraṃ pañcamattāni taṇḍulavāhasatāni pāhesi paṇḍupuṭakassa sālino tadupiyaṅca sūpeyyaṃ. Atha kho te, ānanda, rājapurisā ghaṭikāraṃ kumbhakāraṃ upasaṅkamitvā etadavocum – ‘imāni kho, bhante, pañcamattāni taṇḍulavāhasatāni kīkīnā kāsirājena pahitāni paṇḍupuṭakassa sālino tadupiyaṅca sūpeyyaṃ. Tāni, bhante, paṭiggaṇhathā’ti [paṭiggaṇhātūti (sī. pī.), paṭiggaṇhātūti (syā. kam.)]. ‘Rājā kho bahukicco bahukaraṇīyo. Alaṃ me! Rañño va hotū’ti. Siyā kho pana te, ānanda, evamassa – ‘añño nūna tena samayena jotipālo māṇavo aho’si’ti. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbā. Ahaṃ tena samayena jotipālo māṇavo aho’si’’nti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Ghaṭikārasuttaṃ niṭṭhitaṃ paṭhamāṃ.

2. Raṭṭhapālasuttaṃ

293. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kurūsu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena thullakoṭṭhikaṃ [thūlakotṭhikaṃ (sī. syā. kam. pī.)] nāma kurūnaṃ nigamo tadavasari. Assosum kho thullakoṭṭhikā [thūlakotṭhikā (sī. syā. kam. pī.)] brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kurūsu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ thullakoṭṭhikaṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajamaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti’’ti. Atha kho thullakoṭṭhikā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhiṃ sammodimsu, sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdimsu; appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdimsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tuṅhībhūtā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho thullakoṭṭhike brāhmaṇagahapatike bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

294. Tena kho pana samayena raṭṭhapālo nāma kulaputto tasmīmyeva thullakoṭṭhike aggakulassa [aggakulikassa (sī. syā. kam. pī.)] putto tissaṃ parisāyaṃ nisinno hoti. Atha kho raṭṭhapālassa kulaputtassa etadahosi – “yathā yathā khvāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi [yathā yathā kho bhagavā dhammaṃ deseti (sī.)], nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritum. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’’nti. Atha kho thullakoṭṭhikā brāhmaṇagahapatikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu. Atha kho raṭṭhapālo kulaputto acirapakkantesu thullakoṭṭhikesu brāhmaṇagahapatikesu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantaṃ etadavoca – “yathā yathāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitā brahmacariyaṃ caritaṃ. Icchāmaṃ, bhante, kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadaṃ. Pabbājetu maṃ bhagavā”ti [ettha “labheyyāhaṃ...pe... upasampadaṃ”ti vākyadvayaṃ sabbesupi mūlapotthakesu dissati, pārājikapāliyaṃ pana sudinnabhānavāre etaṃ natthi. “pabbājetu maṃ bhagavā”ti idaṃ pana vākyāṃ marammapotthake yeva dissati, pārājikapāliyaṃ tadeva atthi]. “Anuññātosī pana tvāṃ, raṭṭhapāla, mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā”ti? “Na khoṃ, bhante, anuññāto mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā”ti. “Na kho, raṭṭhapāla, tathāgatā ananuññātaṃ mātāpitūhi puttaṃ pabbājentū”ti. “Svāhaṃ, bhante, tathā karissāmi yathā maṃ mātāpitāro anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti.

295. Atha kho raṭṭhapālo kulaputto utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena mātāpitāro tenupasaṅkami; upasaṅkamitvā mātāpitāro etadavoca – “ammatātā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitā brahmacariyaṃ caritaṃ. Icchāmaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ. Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā”ti. Evaṃ vutte, raṭṭhapālāssa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavoca – “tvāṃ khosī, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato [sukhaparibhato (syā. kaṃ. ka.) (ehi tvāṃ tāta raṭṭhapāla bhuñja ca piva ca paricāre hi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃsu, na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāyā.) sabbattha dissati, sudinnakaṇḍe pana natthi, aṭṭhakathāsipi na dassitaṃ]. Na tvāṃ, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇeṇapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti? Dutiyampi kho raṭṭhapālo kulaputto...pe... tatiyampi kho raṭṭhapālo kulaputto mātāpitāro etadavoca – “ammatātā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitā brahmacariyaṃ caritaṃ. Icchāmaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ. Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā”ti. Tatiyampi kho raṭṭhapālāssa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavoca – “tvāṃ khosī, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvāṃ, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇeṇapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti?

296. Atha kho raṭṭhapālo kulaputto – “na maṃ mātāpitāro anujānanti agārasmā anagāriyaṃ pabbajjāyā”ti tattheva anantarahitāya bhūmiyā nipajji – “idheva me maraṇaṃ bhavissati pabbajjā vā”ti. Atha kho raṭṭhapālo kulaputto ekampi bhattaṃ na bhuñji, dvepi bhattāni na bhuñji, tīṇipi bhattāni na bhuñji, cattāripi bhattāni na bhuñji, pañcapi bhattāni na bhuñji, chapi bhattāni na bhuñji, sattapi bhattāni na bhuñji. Atha kho raṭṭhapālāssa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavoca – “tvāṃ khosī, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvāṃ, tāta raṭṭhapāla, kassaci, dukkhassa jānāsi [“maraṇeṇapi te...pe... pabbajjāyā”ti vākyadvayaṃ sī. syā. kaṃ. pī. potthakesu dutiyatthāne yeva dissati, pārājikapāliyaṃ pana paṭhamatthāne yeva dissati. tasmā idha dutiyatthāne punāgataṃ adhikaṃ viya dissati]. Maraṇeṇapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā. Utthehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃsu. Na taṃ mayaṃ anujānāma

agārasmā anagāriyaṃ pabbajjāya [“maraṇenapi te...pe... pabbajjāyā”ti vākyadvayaṃ sī. syā. kaṃ. pī. potthakesu dutiyaṭṭhāne yeva dissati, pārājikapāliyaṃ pana paṭhamatṭhāne yeva dissati. tasmā idha dutiyaṭṭhāne punāgataṃ adhikaṃ viya dissati]. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti? Evaṃ vutte, raṭṭhapālo kulaputto tuṅhī ahoṣi. Dutiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocum...pe... dutiyampi kho raṭṭhapālo kulaputto tuṅhī ahoṣi. Tatiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocum – “tvam khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukharipibhato. Na tvam, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma, kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāya. Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhīramassu. Na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāya. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti? Tatiyampi kho raṭṭhapālo kulaputto tuṅhī ahoṣi.

297. Atha kho raṭṭhapālassa kulaputtassa saḥāyakā yena raṭṭhapālo kulaputto tenupasaṅkamimsu; upasaṅkamitvā raṭṭhapālaṃ kulaputtaṃ etadavocum – “tvam khosi [tvam kho (sī. pī.)], samma raṭṭhapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukharipibhato. Na tvam, samma raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāya. Uṭṭhehi, samma raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhīramassu. Na taṃ mātāpitaro anujānissanti [anujānanti (sī. syā. kaṃ. pī.)] agārasmā anagāriyaṃ pabbajjāya. Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti? Evaṃ vutte, raṭṭhapālo kulaputto tuṅhī ahoṣi. Dutiyampi kho... tatiyampi kho raṭṭhapālassa kulaputtassa saḥāyakā raṭṭhapālaṃ kulaputtaṃ etadavocum – “tvam khosi, samma raṭṭhapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukharipibhato, na tvam, samma raṭṭhapāla, kassaci dukkhassa jānāsi, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāya? Uṭṭhehi, samma raṭṭhapāla, bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhīramassu. Na taṃ mātāpitaro anujānissanti agārasmā anagāriyaṃ pabbajjāya, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti? Tatiyampi kho raṭṭhapālo kulaputto tuṅhī ahoṣi.

298. Atha kho raṭṭhapālassa kulaputtassa saḥāyakā yena raṭṭhapālassa kulaputtassa mātāpitaro tenupasaṅkamimsu; upasaṅkamitvā raṭṭhapālassa kulaputtassa mātāpitaro etadavocum – “ammatātā, eso raṭṭhapālo kulaputto tattheva anantarahitāya bhūmiyā nipanno – ‘idheva me maraṇaṃ bhavissati pabbajjā vā’ti. Sace tumhe raṭṭhapālaṃ kulaputtaṃ nānujānissatha agārasmā anagāriyaṃ pabbajjāya, tattheva [tatthevassa (sī.)] maraṇaṃ āgamissati. Sace pana tumhe raṭṭhapālaṃ kulaputtaṃ anujānissatha agārasmā anagāriyaṃ pabbajjāya, pabbajitampi naṃ dakkhissatha. Sace raṭṭhapālo kulaputto nābhīramissati agārasmā anagāriyaṃ pabbajjāya, kā tassa [kā cassa (sī.)] aññā gati bhavissati? Idheva paccāgamissati. Anujānātha raṭṭhapālaṃ kulaputtaṃ agārasmā anagāriyaṃ pabbajjāyā”ti. “Anujānāma, tātā, raṭṭhapālaṃ kulaputtaṃ agārasmā anagāriyaṃ pabbajjāya. Pabbajitena ca pana [pana te (syā. kaṃ. ka.)] mātāpitaro uddassetabbā”ti. Atha kho raṭṭhapālassa kulaputtassa saḥāyakā yena raṭṭhapālo kulaputto tenupasaṅkamimsu; upasaṅkamitvā raṭṭhapālaṃ kulaputtaṃ etadavocum – “uṭṭhehi, samma raṭṭhapāla [“tvam khosi samma raṭṭhapāla mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukharipihato, na tvam samma raṭṭhapāla kassaci dukkhassa jānāsi, uṭṭhehi samma raṭṭhapāla bhuñja ca piva ca

paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu, (sī. pī. ka.)), anuññātosī mātāpitūhi agārasmā anagāriyaṃ pabbajjāya. Pabbajitena ca pana te mātāpitāro uddassetabbā’ ti.

299. Atha kho raṭṭhapālo kulaputto utṭhahitvā balaṃ gāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho raṭṭhapālo kulaputto bhagavantam etadavoca – “anuññāto ahaṃ, bhante, mātāpitūhi agārasmā anagāriyaṃ pabbajjāya. Pabbājetu maṃ bhagavā’ ti. Alatta kho raṭṭhapālo kulaputto bhagavato santike pabbajjaṃ, alatta upasampadaṃ. Atha kho bhagavā acirūpasampanne āyasmante raṭṭhapāle aḍḍhamāsūpasampanne thullakoṭṭhike yathābhirantaṃ viharitvā yena sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatti tadavasari. Tatra sudaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā raṭṭhapālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti abbhaññāsi. Aññataro kho panāyasmā raṭṭhapālo arahataṃ ahosi.

Atha kho āyasmā raṭṭhapālo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā raṭṭhapālo bhagavantam etadavoca – “icchāmaṃ, bhante, mātāpitāro uddassetuṃ, sace maṃ bhagavā anujānāti’ ti. Atha kho bhagavā āyasmato raṭṭhapālassa cetasa ceto paricca [cetoparivitakkaṃ (sī. pī.)] manasākāsi. Yathā [yadā (sī. pī.)] bhagavā aññāsi – “abhabbo kho raṭṭhapālo kulaputto sikkhaṃ paccakkhāya hīnāyāvattitu’ nti, atha kho bhagavā āyasmantaṃ raṭṭhapālaṃ etadavoca – “yassadāni tvam, raṭṭhapāla, kālaṃ maññasi’ ti. Atha kho āyasmā raṭṭhapālo utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaramādāya yena thullakoṭṭhikaṃ tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena thullakoṭṭhiko tadavasari. Tatra sudaṃ āyasmā raṭṭhapālo thullakoṭṭhike viharati rañño korabyassa migacīre. Atha kho āyasmā raṭṭhapālo pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya thullakoṭṭhikaṃ piṇḍāya pāvisi. Thullakoṭṭhike sapadānaṃ piṇḍāya caramāno yena sakapitu nivesanaṃ tenupasaṅkami. Tena kho pana samayena āyasmato raṭṭhapālassa pitā majjhimāya dvārasālāya ullikhāpeti. Addasā kho āyasmato raṭṭhapālassa pitā āyasmantaṃ raṭṭhapālaṃ dūrato va āgacchantaṃ. Disvāna etadavoca – “imehi muṇḍakehi samaṇakehi amhākaṃ ekaputtako piyo manāpo pabbājito’ ti. Atha kho āyasmā raṭṭhapālo sakapitu nivesane neva dānaṃ alatta na paccakkhānaṃ; aññadattu akkosameva alatta. Tena kho pana samayena āyasmato raṭṭhapālassa ñātidāsī ābhidosikaṃ kummāsaṃ chaḍḍetukāmaṃ hoti. Atha kho āyasmā raṭṭhapālo taṃ ñātidāsīṃ etadavoca – “sacetam, bhagini, chaḍḍanīyadhammaṃ, idha me patte ākirā’ ti. Atha kho āyasmato raṭṭhapālassa ñātidāsī taṃ ābhidosikaṃ kummāsaṃ āyasmato raṭṭhapālassa patte ākirantī hatthānaṅca pādānaṅca sarassa ca nimittaṃ aggahesi.

300. Atha kho āyasmato raṭṭhapālassa ñātidāsī yenāyasmato raṭṭhapālassa mātā tenupasaṅkami; upasaṅkamitvā āyasmato raṭṭhapālassa mātaraṃ etadavoca – “yaggeyye, jāneyyāsi – ‘ayyaputto raṭṭhapālo anuppatto’ ti. “Sace, je, saccam bhaṇasi, adāsīṃ taṃ karomī’ ti [saccam vadasi, adāsī bhavasīti (sī. pī.), saccam vadasi, adāsī bhavissasi (ka.)]. Atha kho āyasmato raṭṭhapālassa mātā yenāyasmato raṭṭhapālassa pitā tenupasaṅkami; upasaṅkamitvā āyasmato raṭṭhapālassa pitaraṃ etadavoca – “yagge, gahapati, jāneyyāsi – ‘raṭṭhapālo kira kulaputto anuppatto’ ti? Tena kho pana samayena āyasmā raṭṭhapālo taṃ ābhidosikaṃ kummāsaṃ aññataraṃ kuṭṭamūlaṃ [kuḍḍam (sī. syā. kaṃ. pī.)] nissāya paribhuñjati. Atha kho āyasmato raṭṭhapālassa pitā yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ raṭṭhapālaṃ etadavoca – “atthi nāma, tāta raṭṭhapāla, ābhidosikaṃ kummāsaṃ paribhuñjissasi? Nanu, tāta raṭṭhapāla, sakaṃ gehaṃ gantabba’ nti?

“Kuto no, gahapati, amhākaṃ gehaṃ agārasmā anagāriyaṃ pabbajitānaṃ? Anagārā mayaṃ, gahapati. Agamaṃha kho te, gahapati, gehaṃ, tattha neva dānaṃ alatthamaṃ na paccakkhānaṃ; aññadatthu akkosameva alatthamaṃ”ti. “Ehi, tāta raṭṭhapāla, gharaṃ gamissāmā”ti. “Alaṃ, gahapati, kataṃ me ajja bhattakiccaṃ”. “Tena hi, tāta raṭṭhapāla, adhivāsehi svātanāya bhatta”nti. Adhivāsesi kho āyasmā raṭṭhapālo tuṇhībhāvena. Atha kho āyasmato raṭṭhapālassa pitā āyasmato raṭṭhapālassa adhivāsaṇaṃ viditvā yena sakaṃ nivesanaṃ tenupasaṅkama; upasaṅkamitvā mahantaṃ hiraññasuvaṇṇassa puñjaṃ kārapetvā kilañjehi paṭicchādetvā āyasmato raṭṭhapālassa purāṇadutiyaikā āmantesi – “etha tumhe, vadhuyo, yena alaṅkārena alaṅkatā pubbe raṭṭhapālassa kulaputtassa piyā hotha manāpā tena alaṅkārena alaṅkarothā”ti.

301. Atha kho āyasmato raṭṭhapālassa pitā tassā rattiyā accayena sake nivesane pañītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā āyasmato raṭṭhapālassa kālaṃ ārocesi – “kālo, tāta raṭṭhapāla, niṭṭhitaṃ bhatta”nti. Atha kho āyasmā raṭṭhapālo pubbaṇhasamayaṃ nivāsetvā pattaṭṭhāraṃ yena sakapitu nivesanaṃ tenupasaṅkama; upasaṅkamitvā pañīatte āsane nisīdi. Atha kho āyasmato raṭṭhapālassa pitā taṃ hiraññasuvaṇṇassa puñjaṃ vivarāpetvā āyasmantaṃ raṭṭhapālaṃ etadavoca – “idaṃ te, tāta raṭṭhapāla, mātu mattikaṃ dhanam, aññaṃ pettikaṃ, aññaṃ pitāmaham. Sakkā, tāta raṭṭhapāla, bhoge ca bhuñjituṃ puññāni ca kātuṃ. Ehi tvaṃ, tāta raṭṭhapāla [raṭṭhapāla sikkhaṃ paccakkhāya (sabbattha)], hīnāyāvattitvā bhoge ca bhuñjassu puññāni ca karohī”ti. “Sace me tvaṃ, gahapati, vacanaṃ kareyyāsi, imaṃ hiraññasuvaṇṇassa puñjaṃ sakāṭe āropetvā nibbāhāpetvā majjhegaṅgāya nadiyā sote opilāpeyyāsi. Taṃ kissa hetu? Ye uppajjissanti hi te, gahapati, tattonidānaṃ sokaparidevadukkhadomanassupāyāsā”ti. Atha kho āyasmato raṭṭhapālassa purāṇadutiyaikā paccekam pādesu gahetvā āyasmantaṃ raṭṭhapālaṃ etadavocum – “kīdisā nāma tā, ayyaputta, accharāyo yāsaṃ tvaṃ hetu brahmacariyaṃ carasī”ti? “Na kho mayaṃ, bhaginī, accharānaṃ hetu brahmacariyaṃ carāmā”ti. “Bhaginivādena no ayyaputto raṭṭhapālo samudācaratī”ti tā tattheva mucchitā papatimsu. Atha kho āyasmā raṭṭhapālo pitaraṃ etadavoca – “sace, gahapati, bhojanaṃ dātabbaṃ, detha; mā no vihetthethā”ti. “Bhuñja, tāta raṭṭhapāla, niṭṭhitaṃ bhatta”nti. Atha kho āyasmato raṭṭhapālassa pitā āyasmantaṃ raṭṭhapālaṃ pañītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

302. Atha kho āyasmā raṭṭhapālo bhuttāvī onītapattapāṇī ṭhitakova imā gāthā abhāsi –

“Passa cittīkataṃ bimbaṃ, arukāyaṃ samussitaṃ;

Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.

“Passa cittīkataṃ rūpaṃ, mañinā kuṇḍalena ca;

Aṭṭhi tacena onaddhaṃ, saha vatthebhi sobhati.

“Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;

Alaṃ bālassa mohāya, no ca pāragavesino.

“Aṭṭhāpadakatā kesā, nettā añjanamakkhitaṃ;

Alaṃ bālassa mohāya, no ca pāragavesino.

“Añjanīva navā [añjanīvaṇṇavā (ka.)] citta, pūtikāyo alaṅkato;

Alaṃ bālassa mohāya, no ca pāragavesino.

“Odahi migavo pāsaṃ, nāsadā vākaraṃ migo;

Bhutvā nivāpaṃ gacchāma [gacchāmi (syā. ka.)], kandante migabandhake”ti.

Atha kho āyasmā raṭṭhapālo ʈitakova imā gāthā bhāsivā yena rañño korabyassa migacīraṃ tenupasaṅkami; upasaṅkamitvā aññatarasmim rukkhamūle divāvihāraṃ nisīdi.

303. Atha kho rājā korabyo migavaṃ āmantesi – “sodhehi, samma migava, migacīraṃ uyyānabhūmim; gacchāma subhūmim dassanāyā”ti. “Evaṃ, devā”ti kho migavo rañño korabyassa paṭissutvā migacīraṃ sodhento addasa āyasmantaṃ raṭṭhapālaṃ aññatarasmim rukkhamūle divāvihāraṃ nisinnaṃ. Disvāna yena rājā korabyo tenupasaṅkami; upasaṅkamitvā rājānaṃ korabyaṃ etadavoca – “suddhaṃ kho te, deva, migacīraṃ. Atthi cettha raṭṭhapālo nāma kulaputto imasmimyeva thullakoṭṭhike aggakulassa putto yassa tvam abhiṅhaṃ kittayamāno ahosi, so aññatarasmim rukkhamūle divāvihāraṃ nisinna”ti. “Tena hi, samma migava, alaṃ dānaja uyyānabhūmiyā. Tameva dāni mayaṃ bhavantaṃ raṭṭhapālaṃ payirupāsissamā”ti. Atha kho rājā korabyo “yaṃ tattha khādanīyaṃ bhojanīyaṃ paṭiyattaṃ taṃ sabbaṃ vissajjethā”ti vatvā bhadrāni bhadrāni yānāni yojāpetvā bhadrāni yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi thullakoṭṭhikamhā niyyāsi mahaccarājānubhāvena [mahaccā rājānubhāvena (sī.)] āyasmantaṃ raṭṭhapālaṃ dassanāyā. Yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ussaṭāya ussaṭāya parisāya yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamitvā āyasmataṃ raṭṭhapālena saddhim sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ atthāsi. Ekamantaṃ ʈitho kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ etadavoca – “idha bhavaṃ raṭṭhapāla hatthatthare [katthatthare (syā. kam.)] nisīdatū”ti. “Alaṃ, mahārāja, nisīda tvam; nisinna ahaṃ sake āsane”ti. Nisīdi rājā korabyo paññatte āsane. Nisajja kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ etadavoca –

304. “Cattārimāni, bho raṭṭhapāla, pārijuṇṇāni yehi pārijuṇṇehi samannāgatā idhekacce kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti. Katamāni cattāri? Jarāpārijuṇṇaṃ, byādhipārijuṇṇaṃ, bhogapārijuṇṇaṃ, ñātipārijuṇṇaṃ. Katamañca, bho raṭṭhapāla, jarāpārijuṇṇaṃ? Idha, bho raṭṭhapāla, ekacco jīṇṇo hoti vuḍḍho mahallako addhagato vayoanuppatto. So iti paṭisaṅcikkhati – ‘ahaṃ khomhi etarahi jīṇṇo vuḍḍho mahallako addhagato vayoanuppatto. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ vā bhogaṃ phātiṃ kātum [phātikattum (sī.)]. Yaṃnūnaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So tena jarāpārijuṇṇena samannāgato kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idaṃ vuccati, bho raṭṭhapāla, jarāpārijuṇṇaṃ. Bhavaṃ kho pana raṭṭhapālo etarahi daharo yuvā susukāḷakeso bhadrāna yobbanena samannāgato paṭhamena vayasā. Taṃ bhoto raṭṭhapālassa jarāpārijuṇṇaṃ natthi. Kim bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

“Katamañca, bho raṭṭhapāla, byādhipārijuṇṇaṃ? Idha, bho raṭṭhapāla, ekacco ābādhiko hoti dukkhito bāḷhagilāno. So iti paṭisaṅcikkhati – ‘ahaṃ khomhi etarahi ābādhiko dukkhito bāḷhagilāno. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ vā bhogaṃ phātiṃ kātum. Yaṃnūnaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So tena byādhipārijuṇṇena samannāgato kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idaṃ vuccati, bho raṭṭhapāla, byādhipārijuṇṇaṃ. Bhavaṃ kho pana raṭṭhapālo etarahi appābādhiko appātaṅko samavēpākinīyā gahaṇīyā samannāgato nātisītāya nācunhāya. Taṃ bhoto raṭṭhapālassa byādhipārijuṇṇaṃ natthi. Kim bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

“Katamañca, bho raṭṭhapāla, bhogapārijuṇṇaṃ? Idha, bho raṭṭhapāla, ekacco aḍḍho hoti mahaddhano mahābhogo. Tassa te bhogā anupubbena parikkhayaṃ gacchanti. So iti paṭisaṅcikkhati – ‘ahaṃ kho pubbe aḍḍho ahosiṃ mahaddhano mahābhogo. Tassa me te bhogā anupubbena parikkhayaṃ gatā. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ

adhigantum adhigatam vā bhogam phātim kātum. Yamnūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajeyya’nti. So tena bhogapārijuñṇena samannāgato kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajati. Idam vuccati, bho raṭṭhapāla, bhogapārijuñṇam. Bhavam kho pana raṭṭhapālo imasmimyeva thullakoṭṭhike aggakulassa putto. Tam bhoto raṭṭhapālassa bhogapārijuñṇam natthi. Kim bhavam raṭṭhapālo ñatvā vā disvā vā sutvā vā agāasmā anagāriyam pabbajito?

“Katamañca, bho raṭṭhapāla, ñātipārijuñṇam? Idha, bho raṭṭhapāla, ekaccassa bahū honti mittāmaccā ñātisālohitā. Tassa te ñātakā anupubbena parikkhayam gacchanti. So iti paṭisañcikkhati – ‘mamam kho pubbe bahū ahesum mittāmaccā ñātisālohitā. Tassa me te anupubbena parikkhayam gatā. Na kho pana mayā sukaram anadhigatam vā bhogam adhigantum adhigatam vā bhogam phātim kātum. Yamnūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajeyya’nti. So tena ñātipārijuñṇena samannāgato kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajati. Idam vuccati, bho raṭṭhapāla, ñātipārijuñṇam. Bhoto kho pana raṭṭhapālassa imasmimyeva thullakoṭṭhike bahū mittāmaccā ñātisālohitā. Tam bhoto raṭṭhapālassa ñātipārijuñṇam natthi. Kim bhavam raṭṭhapālo ñatvā vā disvā vā sutvā vā agāasmā anagāriyam pabbajito?

“Imāni kho, bho raṭṭhapāla, cattāri pārijuñṇāni, yehi pārijuñṇehi samannāgatā idhekacce kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajanti. Tāni bhoto raṭṭhapālassa natthi. Kim bhavam raṭṭhapālo ñatvā vā disvā vā sutvā vā agāasmā anagāriyam pabbajito’ ti?

305. “Atthi kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye aham [yamaham (syā. kam. ka.)] ñatvā ca disvā ca sutvā ca agāasmā anagāriyam pabbajito. Katame cattāro? ‘Upaniyyati loko addhuvo’ ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo dhammuddeso uddiṭṭho, yamaham ñatvā ca disvā sutvā ca agāasmā anagāriyam pabbajito. ‘Atāno loko anabhissaro’ ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo dhammuddeso uddiṭṭho, yamaham ñatvā ca disvā sutvā ca agāasmā anagāriyam pabbajito. ‘Assako loko, sabbam pahāya gamanīya’nti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo dhammuddeso uddiṭṭho, yamaham ñatvā ca disvā sutvā ca agāasmā anagāriyam pabbajito. ‘Ūno loko atitto taṇhādāso’ ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho dhammuddeso uddiṭṭho, yamaham ñatvā ca disvā sutvā ca agāasmā anagāriyam pabbajito. Ime kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye aham ñatvā ca disvā sutvā ca agāasmā anagāriyam pabbajito’ ti.

306. “‘Upaniyyati loko addhuvo’ ti – bhavam raṭṭhapālo āha. Imassa, bho raṭṭhapāla, bhāsitassa katham attho daṭṭhabbo’ ti? “Tam kim maññasi, mahārāja, tvam vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthismimpi katāvī assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro’ ti? “Ahoṣim aham, bho raṭṭhapāla, vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthismimpi katāvī assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro. Appekadāham, bho raṭṭhapāla, iddhimāva maññe na [iddhimā maññe na (syā. kam.), iddhimā ca maññe (sī.), na viya maññe (ka.)] attano balena samasamam samanupassāmī’ ti. “Tam kim maññasi, mahārāja, evameva tvam etarahi ūrubalī bāhubalī alamatto saṅgāmāvacaro’ ti? “No hidam, bho raṭṭhapāla. Etarahi jinno vuḍḍho mahallako addhagato vayoanupatto āsītiko me vayo vattati. Appekadāham, bho raṭṭhapāla, ‘idha pādam karissāmī’ ti aññeneva pādam

karomī”ti. “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘upaniyyati loko addhuvo’ti, yamaṃ ñatvā ca disvā sutvā ca agāasmā anagāriyaṃ pabbajito”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena – ‘upaniyyati loko addhuvo’ti. Upaniyyati hi, bho raṭṭhapāla, loko addhuvo.

“Saṃvijjante kho, bho raṭṭhapāla, imasmiṃ rājakule hatthikāyāpi assakāyāpi rathakāyāpi pattikāyāpi, amhākaṃ āpadāsu pariyoḍhāya vattissanti. ‘Atāno loko anabhissaro’ti – bhavaṃ raṭṭhapālo āha. Imassa pana, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo”ti? “Taṃ kiṃ maññasi, mahārāja, atthi te koci anusāyiko ābādhō”ti? “Atthi me, bho raṭṭhapāla, anusāyiko ābādhō. Appekadā maṃ, bho raṭṭhapāla, mittāmaccā ñāṭisālohitā parivāretvā ʔhitā honti – ‘idāni rājā korabyo kālaṃ karissati, idāni rājā korabyo kālaṃ karissati”ti. “Taṃ kiṃ maññasi, mahārāja, labhasi tvam te mittāmacce ñāṭisālohite – ‘āyantu me bhonto mittāmaccā ñāṭisālohitā, sabbeva santā imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyya’nti – udāhu tvamyeva taṃ vedanaṃ vediyasī”ti? “Nāhaṃ, bho raṭṭhapāla, labhāmi te mittāmacce ñāṭisālohite – ‘āyantu me bhonto mittāmaccā ñāṭisālohitā, sabbeva santā imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyya’nti. Atha kho ahameva taṃ vedanaṃ vediyāmi”ti. “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘atāno loko anabhissaro’ti, yamaṃ ñatvā ca disvā sutvā ca agāasmā anagāriyaṃ pabbajito”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena – ‘atāno loko anabhissaro’ti. Atāno hi, bho raṭṭhapāla, loko anabhissaro.

“Saṃvijjati kho, bho raṭṭhapāla, imasmiṃ rājakule pahūtaṃ hiraññasuvaṇṇaṃ bhūmigatañca vehāsagatañca. ‘Assako loko, sabbaṃ pahāya gamanīya’nti – bhavaṃ raṭṭhapālo āha. Imassa pana, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo”ti? “Taṃ kiṃ maññasi, mahārāja, yathā tvam etarahi pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresi, lacchasi tvam paratthāpi – ‘evamevāhaṃ imeheva pañcahi kāmaguṇehi samappito samaṅgībhūto paricāremī”ti, udāhu aññe imaṃ bhogaṃ paṭipajjissanti, tvam pana yathākammaṃ gamissasī”ti? “Yathāhaṃ, bho raṭṭhapāla, etarahi pañcahi kāmaguṇehi samappito samaṅgībhūto paricāremi, nāhaṃ lacchāmi paratthāpi – ‘evameva imeheva pañcahi kāmaguṇehi samappito samaṅgībhūto paricāremī”ti. Atha kho aññe imaṃ bhogaṃ paṭipajjissanti; ahaṃ pana yathākammaṃ gamissāmi”ti. “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘assako loko, sabbaṃ pahāya gamanīya’nti, yamaṃ ñatvā ca disvā ca sutvā ca agāasmā anagāriyaṃ pabbajito”ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena – ‘assako loko, sabbaṃ pahāya gamanīya’nti. Assako hi, bho raṭṭhapāla, loko sabbaṃ pahāya gamanīyaṃ.

“Ūno loko atitto taṇhādāso”ti – bhavaṃ raṭṭhapālo āha. Imassa, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo”ti? “Taṃ kiṃ maññasi, mahārāja, phītaṃ kuruṃ ajjhāvasasī”ti? “Evaṃ, bho raṭṭhapāla, phītaṃ kuruṃ ajjhāvasāmī”ti. “Taṃ kiṃ maññasi, mahārāja, idha puriso āgaccheyya puratthimāya disāya saddhāyiko paccayiko. So taṃ upasaṅkamitvā evaṃ vadeyya – ‘yagghe, mahārāja, jāneyyāsī, ahaṃ āgacchāmi puratthimāya disāya? Tatthaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca bahujaṇaṃ ākiṇṇamanussaṃ. Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā; bahu tattha dhanadhaññaṃ [dantājinaṃ (sī. syā. kaṃ. pī.); bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca; bahu tattha ithipariggaho. Sakkā ca tāvatakeneva balamattena [balatthena (sī. syā. kaṃ. pī.), bahalatthena (ka.)] abhivijjitaṃ. Abhivijjina, mahārājā”ti, kinti naṃ kareyyāsī”ti? “Tampi mayam, bho raṭṭhapāla, abhivijjiya ajjhāvaseyyāmā”ti. “Taṃ kiṃ maññasi, mahārāja, idha puriso āgaccheyya pacchimāya disāya... uttarāya disāya... dakkhiṇāya disāya...

parasamuddato saddhāyiko paccayiko. So taṃ upasaṅkamtivā evaṃ vadeyya – ‘yagghe, mahārāja, jāneyyāsī, ahaṃ āgacchāmi parasamuddato? Tathaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca bahujanaṃ ākiṇṇamanussaṃ. Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā; bahu tattha dhanadhaññaṃ; bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca; bahu tattha itthipariggaho. Sakkā ca tāvatakeneva balamattena abhivijinituṃ. Abhivijina, mahārājā’ti, kinti naṃ kareyyāsī’ti? “Tampi mayaṃ, bho raṭṭhapāla, abhivijiya ajjhāvaseyyāmā’ti. “Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘ūno loko atitto taṇhādāso’ti, yamaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito’ti. “Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena – ‘ūno loko atitto taṇhādāso’ti. Ūno hi, bho raṭṭhapāla, loko atitto taṇhādāso’ti.

Idamavoca āyasmā raṭṭhapālo. Idaṃ vatvā athāparaṃ etadavoca –

307. “Passāmi loke sadhane manusse,

Laddhāna vittaṃ na dadanti mohā;

Luddhā dhaṇaṃ [laddhā dhaṇaṃ (ka.)] sannicayaṃ karonti,

Bhiyyova kāme abhipatthayanti.

“Rājā pasayhā pathaviṃ vijitvā,

Sasāgarantaṃ mahimāvasanto [mahiyā vasanto (sī. ka.)];

Oraṃ samuddassa atittarūpo,

Pāraṃ samuddassapi patthayetha.

“Rājā ca aññe ca bahū manussā,

Avītatāṇhā [atittatāṇhā (ka.)] maraṇaṃ upenti;

Ūnāva hutvāna jahanti dehaṃ,

Kāmehi lokamhi na hatthi titti.

“Kandanti naṃ ñātī pakiriya kese,

Ahovatā no amarāti cāhu;

Vatthena naṃ pārutaṃ nīharitvā,

Citaṃ samādāya [samādhāya (sī.)] tatoḍahanti.

“So ḍayhati sūlehi tujjamāno,

Ekena vatthena pahāya bhoge;

Na mīyamānassa bhavanti tāṇā,

Ñātīdha mittā atha vā sahāyā.

“Dāyādakā tassa dhaṇaṃ haranti,

Satto pana gacchati yena kammaṃ;

Na mīyamānaṃ dhaṇamanveti kiñci,

Puttā ca dārā ca dhanañca raṭṭhaṃ.

“Na dīghamāyugaṃ labhate dhaṇena, na cāpi vittaṃ jaraṃ vihanti;

Appaṃ hidam jīvitamāhu dhīrā, asassataṃ vippariṇāmadhammaṃ.
“Aḍḍhā daliddā ca phusanti phassaṃ,
Bālo ca dhīro ca tatheva phuṭṭho;
Bālo ca bālyā vadhitova seti,
Dhīro ca [dhīrova (ka.)] na vedhati phassaphuṭṭho.
“Tasmā hi paññāva dhanena seyyo,
Yāya vosānamidhādhigacchati;
Abyositattā [asositattā (sī. pī.)] hi bhavābhavesu,
Pāpāni kammāni karonti mohā.
“Upeti gabbhañca parañca lokam,
Saṃsāramāpajja paramparāya;
Tassappapañño abhisaddahanto,
Upeti gabbhañca parañca lokam.
“Coro yathā sandhimukhe gahito,
Sakammunā haññati pāpadhammo;
Evaṃ pajā pecca paramhi loke,
Sakammunā haññati pāpadhammo.
“Kāmāhi citrā madhurā manoramā,
Virūparūpena mathenti cittaṃ;
Ādīnavam kāmagaṇesu disvā,
Tasmā aham pabbajitomi rāja.
“Dumapphalāneva patanti māṇavā,
Daharā ca vuḍḍhā ca sarīrabhedā;
Etampi disvā [evampi disvā (sī.), etaṃ viditvā (syā. kaṃ.)] pabbajitomi rāja,
Apañṇakam sāmāññameva seyyo’’ti.

Raṭṭhapālasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Maghadevasuttaṃ

308. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā mithilāyaṃ viharati maghadevaambavane [makhādevaambavane (sī. pī.), magghadevaambavane (ka.)]. Atha kho bhagavā aññatarasmiṃ padese sitaṃ pātvākāsi. Atha kho āyasmato ānandassa etadahosi – “ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukarontī’’ti. Atha kho āyasmā ānando ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – “ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukarontī’’ti. “Bhūtapubbaṃ, ānanda, imissāyeva mithilāyaṃ rājā ahosi maghadevo nāma dhammiko dhammarājā dhamme ṭhito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassa. Atha kho, ānanda, rājā maghadevo bahūnaṃ vassānaṃ bahūnaṃ vassasātānaṃ bahūnaṃ vassasahassānaṃ accayena

kappakaṃ āmantesi – ‘yadā me, samma kappaka, passeyyāsi sirasmim palitāni jātāni, atha me āroceyyāsī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa sirasmim palitāni jātāni. Disvāna rājānaṃ maghadevaṃ etadavoca – ‘pātubhūtā kho devassa devadūtā, dissanti sirasmim palitāni jātāni’ti. ‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismim patitthāpehī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño maghadevassa añjalismim patitthāpesi.

309. “Atha kho, ānanda, rājā maghadevo kappakassa gāmvaram datvā jeṭṭhaputtam kumāram āmantāpetvā etadavoca – ‘pātubhūtā kho me, tāta kumāra, devadūtā; dissanti sirasmim palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyesitum. Ehi tvam, tāta kumāra, imaṃ rajjam paṭipajja. Aham pana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmim palitāni jātāni, atha kappakassa gāmvaram datvā jeṭṭhaputtam kumāram sādhukaṃ rajje samanūsāsivā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣi. Yasmim kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti. Tam tāhaṃ, tāta kumāra, evaṃ vadāmi – yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣī’ti. Atha kho, ānanda, rājā maghadevo kappakassa gāmvaram datvā jeṭṭhaputtam kumāram sādhukaṃ rajje samanūsāsivā imasmimyeva maghadevaambavane kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena [abyāpajjhena (sī. syā. kam. pī.), abyāpajjena (ka.)] pharivā vihāsi. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi.

“Rājā kho panānanda, maghadevo caturāsītivassasahassāni kumārakīlitaṃ kīli, caturāsītivassasahassāni oparajjam kāresi, caturāsītivassasahassāni rajjam kāresi, caturāsītivassasahassāni imasmimyeva maghadevaambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedā param maraṇā brahmalokūpago ahoṣi.

310. “Atha kho rañño, ānanda, maghadevassa putto bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi – ‘yadā me, samma kappaka, passeyyāsi sirasmim palitāni jātāni, atha kho āroceyyāsī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa puttassa paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa puttassa sirasmim palitāni jātāni. Disvāna rañño maghadevassa puttam etadavoca – ‘pātubhūtā kho devassa devadūtā; dissanti sirasmim palitāni jātāni’ti. ‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismim patitthāpehī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa puttassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño maghadevassa puttassa añjalismim patitthāpesi.

“Atha kho, ānanda, rañño maghadevassa putto kappakassa gāmvaram datvā jetṭhaputtam kumāram āmantāpetvā etadavoca – ‘pātubhūtā kho, me, tāta kumāra, devadūtā; dissanti sirasmiṃ palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyesitum. Ehi tvam, tāta kumāra, imam rajjam paṭipajja. Aham pana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajissāmi. Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmvaram datvā jetṭhaputtam kumāram sādhuḥkam rajje samanūsāsivā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyāsi. Yena me idaṃ kalyāṇam vattam nihitam anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣi. Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti. Tam tāham, tāta kumāra, evam vadāmi – yena me idaṃ kalyāṇam vattam nihitam anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣi’ti. Atha kho, ānanda, rañño maghadevassa putto kappakassa gāmvaram datvā jetṭhaputtam kumāram sādhuḥkam rajje samanūsāsivā imasmiṃyeva maghadevaambavane kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyam, tathā tatiyam, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyam, tathā tatiyam, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Rañño kho panānanda, maghadevassa putto caturāsītivassasahassāni kumārakīlitaṃ kīlī, caturāsītivassasahassāni oparajjam kāresi, caturāsītivassasahassāni rajjam kāresi, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agārasmā anagāriyam pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ param maraṇā brahmalokūpago ahoṣi.

311. “Rañño kho panānanda, maghadevassa puttapaputtakā tassa paramparā caturāsītirājasahassāni [caturāsītikhattiyasahassāni (sī. pī.), caturāsītisahassāni (syā. kam.)] imasmiṃyeva maghadevaambavane kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajissu. Te mettāsahagatena cetasā ekaṃ disaṃ pharivā viharissu, tathā dutiyam, tathā tatiyam, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharissu. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharissu, tathā dutiyam, tathā tatiyam, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharissu. Caturāsītivassasahassāni kumārakīlitaṃ kīlissu, caturāsītivassasahassāni oparajjam kāresum, caturāsītivassasahassāni rajjam kāresum, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agārasmā anagāriyam pabbajitā brahmacariyamacariṃsu. Te cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ param maraṇā brahmalokūpagā ahesum. Nimi tesam rājā [rājānam (sī. pī.)] pacchimako ahoṣi dhammiko dhammarājā dhamme ṭhito mahārājā; dhammam carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathaṅca upavasati cātuddasiṃ pañcadasim atthamiṅca pakkhassa.

312. “Bhūtapubbam, ānanda, devānam tāvatimsānam sudhammāyam sabhāyam sannisinnānam sannipatitānam ayamantarākathā udapādi – ‘lābhā vata, bho, videhānam, suladdham vata, bho, videhānam, yesam nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā; dhammam carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathaṅca upavasati cātuddasiṃ pañcadasim atthamiṅca pakkhassā’ti. Atha kho, ānanda, sakko devānamindo deve tāvatimse āmantesi – ‘iccheyyātha no tumhe, mārisā, nimim

rājānaṃ daṭṭhu’nti? ‘Icchāma mayaṃ, mārisa, nimim rājānaṃ daṭṭhu’nti. Tena kho pana, ānanda, samayena nimi rājā tadahuposathe pannarase sīsaṃnhāto [sasīsaṃ nahāto (sī.), sīsaṃnhāto (syā. kaṃ.)] uposathiko uparipāsādavaragato nisinno hoti. Atha kho, ānanda, sakko devānamindo – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – devesu tāvatimsesu antarahito nimissa rañño pamukhe pāturahosi. Atha kho, ānanda, sakko devānamindo nimim rājānaṃ etadavoca – ‘lābhā te, mahārāja, suladdhaṃ te, mahārāja. Devā, mahārāja, tāvatimsā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā – “lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme t̥hito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasim aṭṭhamiñca pakkhassā’ ti. Devā te, mahārāja, tāvatimsā dassanakāmā. Tassa te ahaṃ, mahārāja, saḥassayuttaṃ ājaññarathaṃ paṇissāmi; abhiruheyysāsi, mahārāja, dibbaṃ yānaṃ avikampamāno’ ti. Adhivāsesi kho, ānanda, nimi rājā tuṇhībhāvena.

313. “Atha kho, ānanda, sakko devānamindo nimissa rañño adhivāsaṇaṃ viditvā – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – nimissa rañño pamukhe antarahito devesu tāvatimsesu pāturahosi. Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi – ‘ehi tvam, samma mātali, saḥassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ upasaṅkamitvā evaṃ vadehi – ayaṃ te, mahārāja, saḥassayutto ājaññaratho sakkena devānamindena pesito; abhiruheyysāsi, mahārāja, dibbaṃ yānaṃ avikampamāno’ ti. ‘Evaṃ, bhaddantavā’ ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā saḥassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ upasaṅkamitvā etadavoca – ‘ayaṃ te, mahārāja, saḥassayutto ājaññaratho sakkena devānamindena pesito; abhiruha, mahārāja, dibbaṃ yānaṃ avikampamāno. Api ca, mahārāja, katamena taṃ nemi, yena vā pāpakammā pāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedenti, yena vā kalyāṇakammā kalyāṇakammānaṃ vipākaṃ paṭisaṃvedenti’ ti? ‘Ubhayeneva maṃ, mātali, nehī’ ti. Sampavesesi [sampāpesi (sī. pī.)] kho, ānanda, mātali, saṅgāhako nimim rājānaṃ sudhammaṃ sabhaṃ. Addasā kho, ānanda, sakko devānamindo nimim rājānaṃ dūratova āgacchantaṃ. Disvāna nimim rājānaṃ etadavoca – ‘ehi kho, mahārāja. Svāgataṃ, mahārāja. Devā te dassanakāmā, mahārāja, tāvatimsā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā – “lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme t̥hito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasim aṭṭhamiñca pakkhassā’ ti. Devā te, mahārāja, tāvatimsā dassanakāmā. Abhirama, mahārāja, devesu devānubhāvenā’ ti. ‘Alaṃ, mārisa, tattheva maṃ mithilaṃ paṭinetu. Tathāhaṃ dhammaṃ carissāmi brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasāmi cātuddasiṃ pañcadasim aṭṭhamiñca pakkhassā’ ti.

314. “Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi – ‘ehi tvam, samma mātali, saḥassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ tattheva mithilaṃ paṭinehī’ ti. ‘Evaṃ, bhaddantavā’ ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā saḥassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ tattheva mithilaṃ paṭinesī. Tatra sudaṃ, ānanda, nimi rājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasati cātuddasiṃ pañcadasim aṭṭhamiñca pakkhassāti. Atha kho, ānanda, nimi rājā bahūnaṃ vassānaṃ bahūnaṃ vassasātānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi – ‘yadā me, samma kappaka, passeyyāsi sirasmim palitāni jātāni, atha me āroceyyāsi’ ti. ‘Evaṃ, devā’ ti kho, ānanda, kappako nimissa rañño paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasātānaṃ bahūnaṃ vassasahassānaṃ accayena nimissa rañño sirasmim palitāni jātāni. Disvāna nimim rājānaṃ etadavoca – ‘pātubhūtā kho devassa devadūtā; dissanti sirasmim palitāni jātāni’ ti. ‘Tena hi, samma kappaka, tāni palitāni sādhuṃ saṅgāhena uddharitvā mama añjalismim

patitthāpehī'ti. 'Evam, devā'ti kho, ānanda, kappako nimissa rañño paṭissutvā tāni palitāni sādhuṃ saṅghāna uddharitvā nimissa rañño añjalismiṃ patitthāpesi. Atha kho, ānanda, nimi rājā kappakassa gāmvaram datvā jetthaputtam kumaram āmantāpetvā etadavoca – 'pātubhūtā kho me, tāta kumāra, devadūtā; dissanti sirasmiṃ palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyesitum. Ehi tvam, tāta kumāra, imam rajjam paṭipajja. Aham pana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajissāmi. Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmvaram datvā jetthaputtam kumaram sādhuṃ rajje samanūsāsitvā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajeyyāsi. Yena me idaṃ kalyāṇam vattam nihitam anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣi. Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti. Tam tāham, tāta kumāra, evam vadāmi – 'yena me idaṃ kalyāṇam vattam nihitam anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣi'ti.

315. “Atha kho, ānanda, nimi rājā kappakassa gāmvaram datvā jetthaputtam kumaram sādhuṃ rajje samanūsāsitvā imasmiṃyeva maghadevaambavane kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajī. So mettāsahagatena cetasā ekaṃ disam pharivā vihāsi, tathā dutiyam, tathā tatiyam, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Karuṇāsahagatena cetasā... muditāsahagatena cetasā... upekkhāsahagatena cetasā ekaṃ disam pharivā vihāsi, tathā dutiyam, tathā tatiyam, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi. Nimi kho, panānanda, rājā caturāsītivassasahassāni kumarakāḷitāni kīlī, caturāsītivassasahassāni oparajjam kāresi, caturāsītivassasahassāni rajjam kāresi, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agāasmā anagāriyam pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ param maraṇā brahmalokūpago ahoṣi. Nimissa kho panānananda, rañño kaḷārajanako nāma putto ahoṣi. Na so agāasmā anagāriyam pabbajī. So tam kalyāṇam vattam samucchindi. So tesam antimapuriso ahoṣi.

316. “Siyā kho pana te, ānanda, evamassa – 'añño nūna tena samayena rājā maghadevo ahoṣi, yena tam kalyāṇam vattam nihita'nti [yo tam kalyāṇam vattam nihinti (sī.)]. Na kho panetaṃ, ānanda, evam datthabbaṃ. Aham tena samayena rājā maghadevo ahoṣim. (Aham tam kalyāṇam vattam nihinim,) [() natthi (ka.)] mayā tam kalyāṇam vattam nihitam; pacchimā janatā anuppavattesi. Tam kho panānanda, kalyāṇam vattam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva brahmalokūpapattiyā. Idaṃ kho panānanda, etarahi mayā kalyāṇam vattam nihitam ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamañcānanda, etarahi mayā kalyāṇam vattam nihitam ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ – sammāditthi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhī. Idaṃ kho, ānanda, etarahi mayā kalyāṇam vattam nihitam ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Tam vo aham, ānanda, evam vadāmi – 'yena me idaṃ kalyāṇam vattam nihitam anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvattha'. Yasmiṃ kho, ānanda, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti. Tam vo aham, ānanda, evam vadāmi – 'yena me idaṃ kalyāṇam vattam nihitam anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvatthā''ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Maghadevasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Madhurasuttaṃ

317. Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā mahākaccāno madhurāyaṃ viharati gundāvane. Assosi kho rājā mādhuvo avantiputto – “samaṇo khalu, bho, kaccāno madhurāyaṃ [mathurāyaṃ (ṭīkā)] viharati gundāvane. Taṃ kho pana bhavantaṃ kaccānaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘paṇḍito viyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā ca’. Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti. Atha kho rājā mādhuvo avantiputto bhadraṇi bhadraṇi yānāni yojāpetvā bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi madhurāya niyyāsi mahaccarājānubhāvena āyasmantaṃ mahākaccānaṃ dassanāya. Yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmataṃ mahākaccānena saddhim sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho rājā mādhuvo avantiputto āyasmantaṃ mahākaccānaṃ etadavoca – “brāhmaṇā, bho kaccāna, evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrahmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti. Idha bhavaṃ kaccāno kimakkhāyī”ti? “Ghosoyeva kho eso, mahārāja, lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrahmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti. Tadamāpetaṃ, mahārāja, pariyaṇena veditabbaṃ yathā ghosoyeveso lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā”ti.

318. “Taṃ kiṃ maññasi, mahārāja, khattiyassa cepi ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī... brāhmaṇopissāssa... vessopissāssa... suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī”ti? “Khattiyassa cepi, bho kaccāna, ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī... brāhmaṇopissāssa... vessopissāssa... suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī”ti.

“Taṃ kiṃ maññasi, mahārāja, brāhmaṇassa cepi ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī... vessopissāssa... suddopissāssa ... khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī”ti? “Brāhmaṇassa cepi, bho kaccāna, ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī... vessopissāssa... suddopissāssa ... khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī”ti.

“Taṃ kiṃ maññasi, mahārāja, vessassa cepi ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā vessopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī... suddopissāssa... khattiyopissāssa... brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī”ti? “Vessassa cepi, bho kaccāna, ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā vessopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī... suddopissāssa... khattiyopissāssa... brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī”ti.

“Taṃ kiṃ maññasi, mahārāja, suddassa cepi ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārappaṭissāvī manāpacārī piyavādī... khattiyopissāssa... brāhmaṇopissāssa... vessopissāssa pubbuṭṭhāyī pacchānipātī

kiṃkārapaṭissāvī manāpacārī piyavādī”ti? “Suddassa cepi, bho kaccāna, ijjeyya dhanena vā dhaññena vā rajatena vā jātārūpena vā suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādīti... khattiyopissāssa... brāhmaṇopissāssa... vessopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī”ti.

“Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī”ti? “Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesam [nāsam (sī.), nāham (syā. kam.)] ettha kiñci nānākaraṇaṃ samanupassāmī”ti. “Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmim – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā”ti.

319. “Taṃ kiṃ maññasi, mahārāja, idhassa khattiyō pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādīṭṭhi [micchādīṭṭhi (sabbattha)] kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya no vā? Kathaṃ vā te ettha hotī”ti? “Khattiyopi hi, bho kaccāna, pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādīṭṭhi kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ suta”nti.

“Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutam. Taṃ kiṃ maññasi, mahārāja, idhassa brāhmaṇo...pe... idhassa vesso...pe... idhassa suddo pāṇātipātī adinnādāyī...pe... micchādīṭṭhi kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya no vā? Kathaṃ vā te ettha hotī”ti? “Suddopi hi, bho kaccāna, pāṇātipātī adinnādāyī...pe... micchādīṭṭhi kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ suta”nti.

“Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutam. Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī”ti? “Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesam ettha kiñci nānākaraṇaṃ samanupassāmī”ti. “Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmim – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā”ti.

320. “Taṃ kiṃ maññasi, mahārāja, idhassa khattiyō pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādīṭṭhi [sammādīṭṭhi (syā. kam. pī. ka.)] kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjeyya no vā? Kathaṃ vā te ettha hotī”ti? “Khattiyopi hi, bho kaccāna, pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādīṭṭhi kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ suta”nti.

“Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutam. Taṃ kiṃ maññasi, mahārāja, idhassa brāhmaṇo, idhassa vesso, idhassa suddo pāṇātipātā paṭivirato adinnādānā paṭivirato...pe... sammādīṭṭhi kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjeyya no vā? Kathaṃ vā te ettha hotī”ti? “Suddopi hi, bho kaccāna, pāṇātipātā paṭivirato, adinnādānā paṭivirato...pe... sammādīṭṭhi kāyassa bhedaṃ paraṃ marañā sugatiṃ saggam lokam upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ suta”nti.

“Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutamaṃ. Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī”ti? “Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesamaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti. “Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā”ti.

321. “Taṃ kiṃ maññasi, mahārāja, idha khattiyo sandhiṃ vā chindeyya, nillopaṃ vā hareyya, ekāgārikaṃ vā kareyya, paripantho vā tiṭṭheyya, paradāraṃ vā gaccheyya, tañce te purisā gahetvā dasseyyumaṃ – ‘ayaṃ te, deva, coro āgucārī. Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī”ti. Kinti naṃ kareyyāsī”ti? “Ghāteyyāma vā, bho kaccāna, jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘khattiyo’ti samañña sassa antarahitā; corotveva saṅkhaṃ [saṅkhaṃ (sī. syā. kaṃ. pī.)] gacchatī”ti.

“Taṃ kiṃ maññasi, mahārāja, idha brāhmaṇo, idha vesso, idha suddo sandhiṃ vā chindeyya, nillopaṃ vā hareyya, ekāgārikaṃ vā kareyya, paripantho vā tiṭṭheyya, paradāraṃ vā gaccheyya, tañce te purisā gahetvā dasseyyumaṃ – ‘ayaṃ te, deva, coro āgucārī. Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī”ti. Kinti naṃ kareyyāsī”ti? “Ghāteyyāma vā, bho kaccāna, jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘suddo’ti samañña sassa antarahitā; corotveva saṅkhaṃ gacchatī”ti.

“Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī”ti? “Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesamaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti. “Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā”ti.

322. “Taṃ kiṃ maññasi, mahārāja, idha khattiyo kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito assa virato pāṇātipātā, virato adinnādānā, virato musāvādā, rattūparato, ekabhaddiko, brahmacārī, sīlavā, kalyāṇadhammo? Kinti naṃ kareyyāsī”ti? “Abhivādeyyāma vā [pi (dī. ni. 1.184, 187 sāmāññaphale)], bho kaccāna, paccuṭṭheyyāma vā āsanena vā nimanteyyāma abhinimanteyyāma vā naṃ cīvarapiṇḍapātasenāsanagilānappaccayaḥesajjaparikkhārehi dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘khattiyo’ti samañña sassa antarahitā; samaṇotveva saṅkhaṃ gacchatī”ti.

“Taṃ kiṃ maññasi, mahārāja, idha brāhmaṇo, idha vesso, idha suddo kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito assa virato pāṇātipātā, virato adinnādānā virato musāvādā, rattūparato, ekabhaddiko, brahmacārī, sīlavā, kalyāṇadhammo? Kinti naṃ kareyyāsī”ti? “Abhivādeyyāma vā, bho kaccāna, paccuṭṭheyyāma vā āsanena vā nimanteyyāma abhinimanteyyāma vā naṃ cīvarapiṇḍapātasenāsanagilānappaccayaḥesajjaparikkhārehi dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘suddo’ti samañña sassa antarahitā; samaṇotveva saṅkhaṃ gacchatī”ti.

“Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī”ti? “Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesamaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti. “Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrahmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti.

323. Evaṃ vutte, rājā mādhuvo avantiputto āyasmantaṃ mahākaccānaṃ etadavoca – “abhikkantaṃ, bho kaccāna, abhikkantaṃ, bho kaccāna! Seyyathāpi, bho kaccāna, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā kaccānena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ kaccānaṃ saraṇaṃ gacchāmi dhammaṅca bhikkhusaṅghaṅca. Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata’nti. “Mā kho maṃ tvam, mahārāja, saraṇaṃ agamāsi. Tameva tvam [tametaṃ tvam (syā. kam.), tametaṃ (ka.)] bhagavantaṃ saraṇaṃ gaccha yamaṃ saraṇaṃ gato’ti. “Kahaṃ pana, bho kaccāna, etarahi so bhagavā viharati araham sammāsambuddho’ti? “Parinibbuto kho, mahārāja, etarahi so bhagavā araham sammāsambuddho’ti. “Sacepi mayaṃ, bho kaccāna, suṇeyyāma taṃ bhagavantaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Sacepi mayaṃ, bho kaccāna, suṇeyyāma taṃ bhagavantaṃ vīsatiyā yojanesu, tiṃsāya yojanesu, cattārisāya yojanesu, paññāsāya yojanesu, paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Yojanasate cepi mayaṃ bho kaccāna, suṇeyyāma taṃ bhagavantaṃ, yojanasatampi mayaṃ gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Yato ca, bho kaccāna, parinibbuto so bhagavā, parinibbutampi mayaṃ bhagavantaṃ saraṇaṃ gacchāmi dhammaṅca bhikkhusaṅghaṅca. Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata’nti.

Madhurasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Bodhirājakumārasuttaṃ

324. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye. Tena kho pana samayena bodhissa rājakumārassa kokanado [kokanudo (syā. kam. ka.)] nāma pāsādo acirakārīto hoti anajjhāvutṭho samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Atha kho bodhi rājakumāro sañjikāputtaṃ māṇavaṃ āmantesi – “ehi tvam, samma sañjikāputta, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vanda, appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchā – ‘bodhi, bhante, rājakumāro bhagavato pāde sirasā vandati, appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’ti. Evaṅca vadehi – ‘adhivāsetu kira, bhante, bhagavā bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’”ti. “Evaṃ, bho’”ti kho sañjikāputto māṇavo bodhissa rājakumārassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho sañjikāputto māṇavo bhagavantaṃ etadavoca – “bodhi kho [bodhi bho gotama (sī. syā. kam. pī.)] rājakumāro bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Evaṅca vadeti – ‘adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’”ti. Adhivāsesi bhagavā tuṅhībhāvena. Atha kho sañjikāputto māṇavo bhagavato adhivāsaṇaṃ viditvā utṭhāyāsāna yena bodhi rājakumāro tenupasaṅkami; upasaṅkamitvā bodhiṃ rājakumāraṃ etadavoca – “avocumha bhoto vacanena taṃ bhavantaṃ gotamaṃ – ‘bodhi kho rājakumāro bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Evaṅca vadeti – adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’”ti. Adhivutṭhaṅca pana samaṇena gotamenā’”ti.

325. Atha kho bodhi rājakumāro tassā rattiyaṃ accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, kokanadaṅca pāsādaṃ odātehi dussehi santharāpetvā yāva pacchimasopānakaḷevarā [kaḷevarā (sī.)], sañjikāputtaṃ māṇavaṃ āmantesi – “ehi tvam,

samma sañjikāputta, yena bhagavā tenupasaṅkama; upasaṅkamtivā bhagavato kālaṃ ārocehi – ‘kālo, bhante, niṭṭhitam bhatta’nti. “Evaṃ, bho”ti kho sañjikāputto māṇavo bodhissa rājakumārassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavato kālaṃ ārocesi – “kālo, bho gotama, niṭṭhitam bhatta”nti. Atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena bodhissa rājakumārassa nivesanam tenupasaṅkami. Tena kho pana samayena bodhi rājakumāro bahidvārakoṭṭhake tṭhito hoti bhagavantam āgamayamāno. Addasā kho bodhi rājakumāro bhagavantam dūrato va āgacchantam. Disvāna paccuggantvā bhagavantam abhivādetvā purakkhatvā yena kokanado pāsādo tenupasaṅkami. Atha kho bhagavā pacchimaṃ sopānakaḷevaram nissāya aṭṭhāsi. Atha kho bodhi rājakumāro bhagavantam etadavoca – “abhiruhatu [abhiruhatu (syā. kaṃ. pī.) akkamatu (cūḷava. 268)], bhante, bhagavā dussāni, abhiruhatu sugato dussāni; yaṃ mama assa dīgharattam hitāya sukhāyā”ti. Evaṃ vutte, bhagavā tuṅhī aho si. Dutiyampi kho...pe... tatiyampi kho bodhi rājakumāro bhagavantam etadavoca – “abhiruhatu, bhante, bhagavā. Dussāni, abhiruhatu sugato dussāni; yaṃ mama assa dīgharattam hitāya sukhāyā”ti.

326. Atha kho bhagavā āyasmantaṃ ānandaṃ apalokesi. Atha kho āyasmā ānando bodhiṃ rājakumāraṃ etadavoca – “saṃharatu, rājakumāra, dussāni; na bhagavā celapaṭikaṃ [celapattikaṃ (sī. pī.)] akkamissati. Pacchimaṃ janataṃ tathāgato anukampati”ti [apaloketi (sabbattha)]. Atha kho bodhi rājakumāro dussāni saṃharāpetvā uparikokanadapāsāde [uparikokanade pāsāde (sī. pī. vinayeca), uparikokanade (syā. kaṃ.)] āsanāni paññapesi. Atha kho bhagavā kokanadaṃ pāsādaṃ abhiruhitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho bodhi rājakumāro buddhappamukhaṃ bhikkhusaṅghaṃ paññitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho bodhi rājakumāro bhagavantam bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho bodhi rājakumāro bhagavantam etadavoca – “mayhaṃ kho, bhante, evaṃ hoti – ‘na kho sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabba’nti.

327. “Mayhampi kho, rājakumāra, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘na kho sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabba’nti. So kho ahaṃ, rājakumāra, 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 kimkusalagavesī [kimkusalamgavesī (ka.)] anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ – ‘icchāmaṃ, āvuso kālāma, imasmim dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, rājakumāra, āḷāro kālāmo maṃ etadavoca – ‘viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ, rājakumāra, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi, theravādañca jānāmi passāmīti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, rājakumāra, etadahosi – ‘na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

“Atha khvāhaṃ, rājakumāra, yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ – ‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti [upasampajja pavedesīti (sī. syā. kaṃ. pī.)]? Evaṃ vutte, rājakumāra, āḷāro kālāmo ākiñcaññāyatanaṃ pavedesi. Tassa mayhaṃ, rājakumāra, etadahosi – ‘na kho āḷārasseva kālāmassa atthi saddhā, mayhaṃpatthi saddhā; na kho āḷārasseva kālāmassa atthi vīriyaṃ...pe... sati... samādhi... paññā, mayhaṃpatthi paññā.

Yaṃnūnāhaṃ yaṃ dhammaṃ ālāro kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim. Atha khvāhaṃ, rājakumāra, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ – ‘ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti? ‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi’ti. ‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmī’ti. ‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, tamahaṃ dhammaṃ sayāṃ 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, rājakumāra, ālāro kālāmo ācariyo me samāno (attano) [() natthi (sī. syā. kaṃ. pī.)] antevāsiṃ maṃ samānaṃ attanā [attano (sī. pī.)] samasamaṃ thapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, rājakumāra, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti. So kho ahaṃ, rājakumāra, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

328. “So kho ahaṃ, rājakumāra, kimkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako [uddako (sī. syā. kaṃ. pī.)] rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘icchāmaṃ, āvuso [āvuso rāma (sī. syā. kaṃ. ka.) passa ma. ni. 1.278 pāsārāsisutte], imasmim dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, rājakumāra, udako rāmaputto maṃ etadavoca – ‘viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ, rājakumāra, tāvatakena eva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi, theravādañca jānāmi passāmīti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, rājakumāra, etadahosi – ‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi; addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti. Atha khvāhaṃ, rājakumāra, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti? Evaṃ vutte, rājakumāra, udako rāmaputto nevasaññānāsaññāyatanam pavedesi. Tassa mayhaṃ, rājakumāra, etadahosi – ‘na kho rāmasseva ahosi saddhā, mayhaṃpatthi saddhā; na kho rāmasseva ahosi vīriyaṃ...pe... sati... samādhi... paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim.

“Atha khvāhaṃ, rājakumāra, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti? ‘Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti. ‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmī’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 tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā'ti. Iti kho, rājakumāra, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, rājakumāra, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā'ti. So kho ahaṃ, rājakumāra, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

329. “So kho ahaṃ, rājakumāra, kimkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno, magadhesu anupubbena cārikaṃ caramāno, yena uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikaṅca vanasaṇḍaṃ, nadiṅca sandantiṃ setakaṃ supatitthaṃ, ramaṇīyaṃ samantā ca gocaraḡāmaṃ. Tassa mayhaṃ, rājakumāra, etadahosi – ‘ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadiṅca sandantiṃ setakā supatitthā, ramaṇīyā samantā [sāmantā (?) purimapitṭhepi] ca gocaraḡāmo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā'ti. So kho ahaṃ, rājakumāra, tattheva nisīdim – ‘alamidaṃ padhānāyā'ti. Apissu maṃ, rājakumāra, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

“Seyyathāpi, rājakumāra, allaṃ kaṭṭhaṃ sasnehaṃ uduke nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmī'ti. Taṃ kim maññasi, rājakumāra, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ uduke nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento [abhimatthanto (syā. kaṃ. ka.)] aggim abhinibbatteyya, tejo pātukareyyā'ti? “No hidam, bhante. Taṃ kissa hetu? Aduñhi, bhante, allaṃ kaṭṭhaṃ sasnehaṃ taṅca pana uduke nikkhittaṃ, yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā'ti. “Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṅca ca kāmehi avūpakatṭhā viharanti, yo ca nesam kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḡāho so ca ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tībā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, rājakumāra, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

330. “Aparāpi kho maṃ, rājakumāra, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, rājakumāra, allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmī'ti. Taṃ kim maññasi, rājakumāra, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā'ti? “No hidam, bhante. Taṃ kissa hetu? Aduñhi, bhante, allaṃ kaṭṭhaṃ sasnehaṃ kiṅcāpi ārakā udakā thale nikkhittaṃ, yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā'ti. “Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṅca ca kāmehi vūpakatṭhā viharanti, yo ca nesam kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḡāho so ca ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tībā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, rājakumāra, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

331. “Aparāpi kho maṃ, rājakumāra, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, rājakumāra, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmi’ ti. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā’ ti? “Evaṃ, bhante”. Taṃ kissa hetu? Aduñhi, bhante, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhitta’ nti. “Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakatṭhā viharanti, yo ca nesaṃ kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇṇā kāmapiṇṇāso ca ajjhattaṃ suppahīno hoti suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayam kho maṃ, rājakumāra, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ, rājakumāra, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

332. “Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ dantebhidantamādhāya [passa ma. ni. 1.220 vitakkasaṅghānasutte], jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyya’ nti. So kho ahaṃ, rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi. Tassa mayhaṃ, rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Seyyathāpi, rājakumāra, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya; evameva kho me, rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.

333. “Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’ nti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathāpi nāma kammāragaggiyā dhamamānāya adhimatto saddo hoti, evameva kho me, rājakumāra, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.

“Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’ nti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti [ūhanti (sī.), ohananti (syā. kaṃ.), uhananti (ka.)]. Seyyathāpi, rājakumāra, balavā puriso tiṇhena sikharena muddhani abhimattheyya [muddhānaṃ abhimattheyya (sī. pī.), muddhānaṃ abhimattheyya (syā. kaṃ.)], evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.

“Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’ nti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse

uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Seyyathāpi, rājakumāra, balavā puriso daḷhena varattakkhaṇḍena [varattakabandhanena (sī.)] sīse sīsaveṭṭhaṃ dadeyya; evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appaṭṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ appāṇakamyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti. Seyyathāpi, rājakumāra, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchim parikanteyya, evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā, vātā kucchim parikantanti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appaṭṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ appāṇakamyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Seyyathāpi, rājakumāra, dve balavanto purisā dubbalataram purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appaṭṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Apissu maṃ, rājakumāra, 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, nāpi kālaṅkaroti. Arahaṃ samaṇo gotamo. Vihārotveva so [vihārotveveso (sī.)] arahato evarūpo hotī’ti [vihārotveveso arahato’ti (?)].

334. “Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya’nti. Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā etadavocuṃ – ‘mā kho tvaṃ, mārīsa, sabbaso āhārupacchedāya paṭipajji. Sace kho tvaṃ, mārīsa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma [ajjhoharissāma (syā. kam. pī. ka.)], tāya tvaṃ yāpessasi’ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘ahañceva kho pana sabbaso ajajjitaṃ [ajaddhukaṃ (sī. pī.), jaddhukaṃ (syā. kam.)] paṭijāneyyaṃ. Imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyūṃ [ajjhohareyyūṃ (syā. kam. pī. ka.)], tāya cāhaṃ yāpeyyaṃ, taṃ mamassa musā’ti. So kho ahaṃ, rājakumāra, tā devatā paccācikkhāmi. ‘Hala’nti vadāmi.

“Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsa’nti. So kho ahaṃ, rājakumāra, thokaṃ thokaṃ āhāraṃ āhāresim pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ. Tassa mayhaṃ, rājakumāra, thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kālāpabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya. Seyyathāpi nāma

vattanāvaḷi, evamevassu me piṭṭhikaṇṭako uṇṇatāvanato 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 akkhitarākā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātāpena saṃphuṭito [samphusito (syā. kaṃ.), saṃpuṭito (ka.) saṃphuṭitoti ettha saṅkucitoti attho] hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya. So kho ahaṃ, rājakumāra, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakamyeva pariggaṇhāmi, ‘piṭṭhikaṇṭakam parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi. Yāvassu me, rājakumāra, udaracchavi piṭṭhikaṇṭakam allīnā hoti tāyevappāhāratāya. So kho ahaṃ, rājakumāra, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakuḷlo papatāmi tāyevappāhāratāya. So kho ahaṃ, rājakumāra, imameva kāyaṃ assāsento paṇinā gattāni anumajjāmi. Tassa mayhaṃ, rājakumāra, paṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. Apissu maṃ, rājakumāra, manussā disvā evamāhaṃsu – ‘kāḷo samaṇo gotamo’ti, ekacce manussā evamāhaṃsu – ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti. Ekacce manussā evamāhaṃsu – ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti. Yāvassu me, rājakumāra, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

335. “Tassa mayhaṃ, rājakumāra, etadahosi – ‘ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā [tippā (sī. pī.)] kharā kaṭukā vedanā vedayimṃsu, etāvaparamaṃ nayito bhiyyo. Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ nayito bhiyyo. Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ nayito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttarimanussadhammā alamariyaññadassanavisesaṃ; siyā nu kho añño maggo bodhāyā’ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinnō vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā; siyā nu kho eso maggo bodhāyā’ti. Tassa mayhaṃ, rājakumāra, satānusāri viññānaṃ ahoṣi – ‘eseva maggo bodhāyā’ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘kiṃ nu kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi’ti? Tassa mayhaṃ, rājakumāra, etadahosi – ‘na kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi’ti.

“Tassa mayhaṃ, rājakumāra, etadahosi – ‘na kho taṃ sukaraṃ sukhaṃ adhigantaṃ evaṃ adhimattakasimānaṃ pattakāyena. Yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsa’nti. So kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhāresim oدانakummāsaṃ. Tena kho pana maṃ, rājakumāra, samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti – ‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessatī’ti. Yato kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhāresim oدانakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbija pakkamimṃsu – ‘bāhulliko [bāhuliko (sī. pī.)] sārattaṭṭhikāya saṃghabhedasikkhāpadavaṇṇanāya sameti] samaṇo gotamo padhānavibbhanto, āvatto bāhullāyā’ti.

336. “So kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi...pe... paṭhamaṃ jhānaṃ upasampajja vihāsim. Vitakkavicārānaṃ vūpasamā... dutiyaṃ jhānaṃ... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja vihāsim. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vīgatūpakkilese mudubhūte kammaniye ṭhite āneṅjappatte pubbenivāsānussatiññāyā cittaṃ abhininnāmesim. So anekavihitāṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātim dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitāṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me, rājakumāra, rattiya

paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno – yathā taṃ appamattassa ātāpino pahitattassa viharato.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātaññāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ...pe... ayam kho me, rājakumāra, rattiya majjhime yāme dutiya vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno – yathā taṃ appamattassa ātāpino pahitattassa viharato.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayāññāya cittaṃ abhininnāmesim. So ‘idaṃ dukkha’nti yathābhūtaṃ abbhaññāsim...pe... ‘ayam dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim; ‘ime āsavā’ti yathābhūtaṃ abbhaññāsim...pe... ‘ayam āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha. Vimuttasmiṃ vimuttamiti ñāṇaṃ aho. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsim. Ayam kho me, rājakumāra, rattiya pacchime yāme tatiya vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno – yathā taṃ appamattassa ātāpino pahitattassa viharato.

337. “Tassa mayhaṃ, rājakumāra, etadahosi – ‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ – idappaccayatāpaṭiccasamuppādo. Idampi kho ṭhānaṃ duddasaṃ – yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ. Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyaṃ, so mamassa kilamatho, sā mamassa vihesā’ti. Apissu maṃ, rājakumāra, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā –

‘Kicchena me adhigataṃ, halaṃ dāni pakāsitaṃ;

Rāgadosaparetehi, nāyaṃ dhammo susambudho.

‘Paṭisotagāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;

Rāgarattā na dakkhanti, tamokhandhena āvuṭṭā’ [āvaṭṭā (sī.), āvuṭṭā (syā. kam.)] ti.

“Itiha me, rājakumāra, paṭisañcikkhato apposukkatāya cittaṃ namati no dhammadesanāya.

338. “Atha kho, rājakumāra, brahmuno sahampatissa mama cetasā cetoparivitakkamaññāya etadahosi – ‘nassati vata, bho, loko; vinassati vata, bho, loko. Yatra hi nāma tathāgatassa arahato sammāsambuddhassa apposukkatāya cittaṃ namati [namissati (?)] no dhammadesanāyā’ti. Atha kho, rājakumāra, brahmā sahampati – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiñjeyya, evameva – brahmaloke antarahito mama purato pāturahosi. Atha kho, rājakumāra, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjalim paṇāmetvā maṃ etadavoca – ‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajakkhajātikā assavanatāya dhammassa parihāyanti; bhavissanti dhammassa aññātāro’ti. Idamavoca, rājakumāra, 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,
Pāsādamāruyha samantacakkhu.
‘Sokāvatiṇṇaṃ [sokāvakiṇṇaṃ (syā.)] janatamapetasoko,
Avekkhassu jātijarābhībhūtaṃ;
Uṭṭhehi vīra, vijitasāṅgāma,
Satthavāha aṇaṇa [aṇaṇa (sī. syā. kaṃ. pī. ka.)], vicara loke;
Desassu [desetu (syā. kaṃ. ka.)] bhagavā dhammaṃ,
Aññātāro bhavissantī’ti.

339. “Atha khvāhaṃ, rājakumāra, brahmuno ca ajjhesanaṃ viditvā sattesu ca kārūñṇataṃ paṭicca buddhacakkhunā lokaṃ volokesiṃ. Addasaṃ kho ahaṃ, rājakumāra, buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvīne [dassāvīno (syā. kaṃ. ka.)] viharante, appekacce na paralokavajjabhayadassāvīne viharante. Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakā accuggamma ṭhitāni [tiṭṭhanti (sī. syā. kaṃ. pī.)] anupalittāni udakena, evameva kho ahaṃ, rājakumāra, buddhacakkhunā lokaṃ volokento addasaṃ satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvīne viharante, appekacce na paralokavajjabhayadassāvīne viharante. Atha khvāhaṃ, rājakumāra, brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ –

‘Apārutā tesāṃ amatassa dvārā,
Ye sotavanto pamuñcantu saddhaṃ;
Vihimsasaññī paguṇaṃ na bhāsiṃ,
Dhammaṃ paṇītaṃ manujesu brahme’ti.

340. “Atha kho, rājakumāra, brahmā sahampati ‘katāvakāso khomhi bhagavatā dhammadesanāyā’ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

“Tassa mayhaṃ, rājakumāra, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, rājakumāra, etadahosi – ‘ayaṃ kho āḷāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhājātikko. Yaṃnūnāhaṃ āḷārassa kālāmassa paṭhamaṃ dhammaṃ deseyyaṃ; so imaṃ dhammaṃ khippameva ājānissatī’ti. Atha kho maṃ, rājakumāra, devatā upasaṅkamtivā etadavoca – ‘sattāhakālaṅkato, bhante, āḷāro kālāmo’ti. Ñāṇaṅca pana me dassanaṃ udapādi – ‘sattāhakālaṅkato āḷāro kālāmo’ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘mahājāniyo kho āḷāro kālāmo. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko

imaṃ dhammaṃ khippameva ājānissatī'ti? Tassa mayhaṃ, rājakumāra, etadahosi – ‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yaṃnūnāhaṃ udakassa rāmaputtassa paṭhamaṃ dhammaṃ deseyyaṃ; so imaṃ dhammaṃ khippameva ājānissatī'ti. Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā etadavoca – ‘abhidosakālaṅkato, bhante, udako rāmaputto'ti. Nāṇaṅca pana me dassanaṃ udapādi – ‘abhidosakālaṅkato udako rāmaputto'ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘mahājāniyo kho udako rāmaputto. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā'ti.

341. “Tassa mayhaṃ, rājakumāra, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissatī'ti? Tassa mayhaṃ, rājakumāra, etadahosi – ‘bahukārā kho me pañcavaggiyā bhikkhū ye maṃ padhānapahitattaṃ upaṭṭhahimsu. Yaṃnūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyya'nti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī'ti. Addasaṃ khvāhaṃ, rājakumāra, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. Atha khvāhaṃ, rājakumāra, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkamim.

“Addasā kho maṃ, rājakumāra, upako ājīvako antarā ca geyaṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ. Disvāna maṃ etadavoca – ‘vippasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto. Kaṃsi tvaṃ, āvuso, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammaṃ rocesi'ti? Evaṃ vutte, ahaṃ, rājakumāra, upakaṃ ājīvakaṃ gāthāhi ajjhabhāsim –

‘Sabbābhibhū sabbavidūhamasmi,

Sabbesu dhammesu anūpalitto;

Sabbañjaho taṇhākkhaye vimutto,

Sayaṃ abhiññāya kamuddiseyyaṃ.

‘Na me ācariyo atthi, sadiso me na vijjati;

Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo.

‘Ahañhi arahā loke, ahaṃ satthā anuttaro;

Ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

‘Dhammacakkaṃ pavattetaṃ, gacchāmi kāsinaṃ puraṃ;

Andhībhūtasmiṃ [andhabhūtasmiṃ (sī. syā. pī.)] lokasmiṃ, āhañchaṃ [āhaññim (syā. kaṃ. ka.)] amatadundubhi'nti.

‘Yathā kho tvaṃ, āvuso, paṭijānāsi arahasi anantajino'ti.

‘Mādisā ve jinā honti, ye pattā āsavakkhayaṃ;

Jitā me pāpakā dhammā, tasmāhamupaka [tasmāhaṃ upakā (sī. syā. kaṃ. pī.)] jino'ti.

“Evaṃ vutte, rājakumāra, upako ājīvako ‘hupeyyapāvuso'ti [huveyyapāvuso (sī. pī.), huveyyāvuso (syā. kaṃ.)] vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

342. “Atha khvāhaṃ, rājakumāra, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamim. Addasaṃsu kho maṃ, rājakumāra, pañcavaggiyā bhikkhū dūratova āgacchantaṃ. Disvāna aññamaññaṃ saṅthapesuṃ – ‘ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo, na paccuṭṭhātabbo, nāssa pattacīvaraṃ

paṭiggahetabbam; api ca kho āsanam ṭhabetabbam – sace so ākaṅkhissati nisīdissati’ti. Yathā yathā kho aham, rājakumāra, pañcavaggiye bhikkhū upasaṅkamim [upasaṅkamāmi (sī. pī.)], tathā tathā pañcavaggiyā bhikkhū nāsakkhimsu sakāya katikāya saṅṭhātuṃ. Appekacce maṃ paccuggantvā pattacīvaram paṭiggahesum. Appekacce āsanam paññapesum. Appekacce pādodakam upatṭhapesum. Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti. Evaṃ vutte, aham, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ – ‘mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha [samudācarittha (sī. syā. kam. pī.)]; araham, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ. Ahamanusāsāmi, aham dhammaṃ desemi. Yathānusiṭṭham tathā paṭipajjamānā nacirasseva – yassathāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti. Evaṃ vutte, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocaṃ – ‘tāyapi kho tvam, āvuso gotama, iriyāya [cariyāya (syā. kam.)] tāya paṭipadāya tāya dukkarakārikāya nājḥagamā uttarimanussadhammā alamariyaññadassanavisesaṃ; kiṃ pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyaññadassanavisesa’nti? Evaṃ vutte, aham, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ – ‘na, bhikkhave, tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya. Araham, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ. Ahamanusāsāmi, aham dhammaṃ desemi. Yathānusiṭṭham tathā paṭipajjamānā nacirasseva – yassathāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti. Dutiyampi kho, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocaṃ – ‘tāyapi kho tvam, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājḥagamā uttarimanussadhammā alamariyaññadassanavisesaṃ; kiṃ pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyaññadassanavisesa’nti? Dutiyampi kho aham, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ – ‘na, bhikkhave, tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya. Araham, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ. Ahamanusāsāmi, aham dhammaṃ desemi. Yathānusiṭṭham tathā paṭipajjamānā nacirasseva – yassathāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti. Tatiyampi kho, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocaṃ – ‘tāyapi kho tvam, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājḥagamā uttarimanussadhammā alamariyaññadassanavisesaṃ; kiṃ pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyaññadassanavisesa’nti? Tatiyampi kho aham, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ – ‘abhiññātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitameta’nti [bhāsitametanti (sī. syā. vinayepi)]? ‘No hetam, bhante’. ‘Araham, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ. Ahamanusāsāmi, aham dhammaṃ desemi. Yathānusiṭṭham tathā paṭipajjamānā nacirasseva – yassathāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaram – brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

“Asakkhim kho aham, rājakumāra, pañcavaggiye bhikkhū saññāpetum. Dvepi sudam, rājakumāra, bhikkhū ovaḍāmi. Tayo bhikkhū piṇḍāya caranti. Yam tayō bhikkhū piṇḍāya caritvā āharanti, tena chabbaggiyā [chabbaggā (sī. syā. kam.), chabbaggo (pī.)] yāpema. Tayopi sudam, rājakumāra, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti. Yam dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

343. “Atha kho, rājakumāra, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā nacirasseva – yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareṃsū”ti. Evaṃ vutte, bodhi rājakumāro bhagavantam etadavoca – “kīva cirena nu kho, bhante, bhikkhu tathāgataṃ vināyakaṃ [nāyakaṃ (?)] labhamāno – yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyā”ti? “Tena hi, rājakumāra, taṃyevettha paṭipucchissāmi. Yathā te khomeyya, tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, rājakumāra, kusalo tvaṃ hatthārūlhe [hatthārūyhe (sī. pī.)] aṅkusagayhe [aṅkusaganhe (syā. kaṃ.)] sippe”ti? “Evaṃ, bhante, kusalo ahaṃ hatthārūlhe aṅkusagayhe sippe”ti. “Taṃ kiṃ maññasi, rājakumāra, idha puriso āgaccheyya – ‘bodhi rājakumāro hatthārūlhaṃ aṅkusagayhaṃ sippaṃ jānāti; tassāhaṃ santike hatthārūlhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmī’ti. So cassa assaddho; yāvatakaṃ saddhena pattabbaṃ taṃ na sampāpuṇeyya. So cassa bahvābādho; yāvatakaṃ appābādheṇa pattabbaṃ taṃ na sampāpuṇeyya. So cassa saṭho māyāvī; yāvatakaṃ asaṭheṇa amāyāvinā pattabbaṃ taṃ na sampāpuṇeyya. So cassa kusīto; yāvatakaṃ āraddhavīriyena pattabbaṃ taṃ na sampāpuṇeyya. So cassa duppañño; yāvatakaṃ paññavatā pattabbaṃ taṃ na sampāpuṇeyya. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso tava santike hatthārūlhaṃ aṅkusagayhaṃ sippaṃ sikkheyyā”ti? “Ekamekenāpi, bhante, aṅgena samannāgato so puriso na mama santike hatthārūlhaṃ aṅkusagayhaṃ sippaṃ sikkheyya, ko pana vādo pañcahaṅgehī”ti!

344. “Taṃ kiṃ maññasi, rājakumāra, idha puriso āgaccheyya – ‘bodhi rājakumāro hatthārūlhaṃ aṅkusagayhaṃ sippaṃ jānāti; tassāhaṃ santike hatthārūlhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmī’ti. So cassa saddho; yāvatakaṃ saddhena pattabbaṃ taṃ sampāpuṇeyya. So cassa appābādho; yāvatakaṃ appābādheṇa pattabbaṃ taṃ sampāpuṇeyya. So cassa asaṭho amāyāvī; yāvatakaṃ asaṭheṇa amāyāvinā pattabbaṃ taṃ sampāpuṇeyya. So cassa āraddhavīriyo; yāvatakaṃ āraddhavīriyena pattabbaṃ taṃ sampāpuṇeyya. So cassa paññavā; yāvatakaṃ paññavatā pattabbaṃ taṃ sampāpuṇeyya. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso tava santike hatthārūlhaṃ aṅkusagayhaṃ sippaṃ sikkheyyā”ti? “Ekamekenāpi, bhante, aṅgena samannāgato so puriso mama santike hatthārūlhaṃ aṅkusagayhaṃ sippaṃ sikkheyya, ko pana vādo pañcahaṅgehī”ti! “Evameva kho, rājakumāra, pañcimāni padhāniyaṅgāni. Katamāni pañca? Idha, rājakumāra, bhikkhu saddho hoti; saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā”ti; appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nācchuṇhāya majjhimāya padhānakkhamāya; asaṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu; āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā daḥaparakkamo anikkhattadhuro kusalesu dhammesu; paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Imāni kho, rājakumāra, pañca padhāniyaṅgāni.

345. “Imehi, rājakumāra, pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya satta vassāni. Tiṭṭhantu, rājakumāra, satta vassāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya chabbassāni... pañca vassāni... cattāri vassāni... tīṇi vassāni... dve vassāni... ekaṃ vassaṃ. Tiṭṭhatu, rājakumāra, ekaṃ vassaṃ. Imehi pañcahi padhāniyaṅgehi

samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya satta māsāni. Tiṭṭhantu, rājakumāra, satta māsāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya cha māsāni... pañca māsāni... cattāri māsāni... tīṇi māsāni... dve māsāni... ekaṃ māsānaṃ... aḍḍhamāsānaṃ. Tiṭṭhatu, rājakumāra, aḍḍhamāso. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya satta rattindivāni. Tiṭṭhantu, rājakumāra, satta rattindivāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya cha rattindivāni... pañca rattindivāni... cattāri rattindivāni... tīṇi rattindivāni... dve rattindivāni... ekaṃ rattindivaṃ. Tiṭṭhatu, rājakumāra, eko rattindivo. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno sāyamanusiṭṭho pāto visesaṃ adhigamissati, pātamanusiṭṭho sāyaṃ visesaṃ adhigamissatī”ti. Evaṃ vutte, bodhi rājakumāro bhagavantaṃ etadavoca – “aho buddho, aho dhammo, aho dhammassa svākkhātata! Yatra hi nāma sāyamanusiṭṭho pāto visesaṃ adhigamissati, pātamanusiṭṭho sāyaṃ visesaṃ adhigamissatī”ti!

346. Evaṃ vutte, sañjikāputto māṇavo bodhiṃ rājakumāraṃ etadavoca – “evameva panāyaṃ bhavaṃ bodhi – ‘aho buddho, aho dhammo, aho dhammassa svākkhātata’ti ca vadeti [vadesi (sī.), pavedeti (syā. kam.)]; atha ca pana na taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghaṇṇā”ti. “Mā hevaṃ, samma sañjikāputta, avaca; mā hevaṃ, samma sañjikāputta, avaca. Sammukhā metaṃ, samma sañjikāputta, ayyāya sutā, sammukhā paṭiggahitaṃ”. “Ekamidaṃ, samma sañjikāputta, samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. Atha kho me ayyā kucchimatī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho me ayyā bhagavantaṃ etadavoca – ‘yo me ayaṃ, bhante, kucchigato kumārako vā kumārikā vā so bhagavantaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghaṇṇā. Upāsakaṃ taṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’nti. Ekamidaṃ, samma sañjikāputta, samayaṃ bhagavā idheva bhaggesu viharati susumāragire bhesakaḷāvane migadāye. Atha kho maṃ dhāti añkena haritvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho maṃ dhāti bhagavantaṃ etadavoca – ‘ayaṃ, bhante, bodhi rājakumāro bhagavantaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghaṇṇā. Upāsakaṃ taṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’nti. Esāhaṃ, samma sañjikāputta, tatiyakampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇṇā. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’nti.

Bodhirājakumārasuttaṃ niṭṭhitaṃ pañcamam.

6. Aṅgulimālasuttaṃ

347. Evaṃ me sutā – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena rañño pasenadissa kosalassa vijite coro aṅgulimālo nāma hoti luddo lohitaṇṇi hatapahate nivṭṭho adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālāṃ dhāreti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvīsi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ

piṇḍapāṭapaṭikkanto senāsanam saṃsāmetvā pattacīvaramādāya yena coro aṅgulimālo tenaddhānamaggaṃ paṭipajji. Addasāsuṃ kho gopālakā pasupālakā kassakā pathāvino bhagavantam yena coro aṅgulimālo tenaddhānamaggapaṭipannaṃ. Disvāna bhagavantam etadavocum – “mā, samaṇa, etaṃ maggaṃ paṭipajji. Etasmim, samaṇa, magge coro aṅgulimālo nāma luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnam mālam dhāreti. Etañhi, samaṇa, maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā [saṃharitvā saṃharitvā (sī. pī.), saṅgaritvā (syā. kaṃ.)] paṭipajjanti. Tepi corassa aṅgulimālassa hatthatham gacchantī”ti. Evaṃ vutte, bhagavā tuṅhībhūto agamāsi. Dutiyampi kho gopālakā...pe... tatiyampi kho gopālakā pasupālakā kassakā pathāvino bhagavantam etadavocum – “mā, samaṇa, etaṃ maggaṃ paṭipajji, etasmim samaṇa magge coro aṅgulimālo nāma luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu, tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnam mālam dhāreti. Etañhi samaṇa maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti. Tepi corassa aṅgulimālassa hatthatham gacchantī”ti.

348. Atha kho bhagavā tuṅhībhūto agamāsi. Addasā kho coro aṅgulimālo bhagavantam dūratova āgacchantam. Disvānassa etadahosi – “acchariyam vata, bho, abbhutam vata, bho! Imañhi maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti. Tepi mama hatthatham gacchanti. Atha ca panāyam samaṇo eko adutiyo pasayha maññe āgacchati. Yaṃnūnāham imam samaṇam jīvitā voropeyya”nti. Atha kho coro aṅgulimālo asicammaṃ gahetvā dhanukalāpam sannayhitvā bhagavantam piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā tathārūpam iddhābhisaṅkhāram abhisaṅkhāsi [abhisaṅkhāresi (syā. kaṃ. ka.)] yathā coro aṅgulimālo bhagavantam pakatiyā gacchantam sabbathāmena gacchanta na sakkoti sampāpuṇitum. Atha kho corassa aṅgulimālassa etadahosi – “acchariyam vata, bho, abbhutam vata, bho! Ahañhi pubbe hatthimpi dhāvantaṃ anupatitvā gaṇhāmi, assampi dhāvantaṃ anupatitvā gaṇhāmi, rathampi dhāvantaṃ anupatitvā gaṇhāmi, migampi dhāvantaṃ anupatitvā gaṇhāmi; atha ca panāham imam samaṇam pakatiyā gacchantam sabbathāmena gacchanta na sakkomi sampāpuṇitu”nti! Ṭhitova bhagavantam etadavoca – “tiṭṭha, tiṭṭha, samaṇā”ti. “Ṭhito aham, aṅgulimāla, tvaṅca tiṭṭhā”ti. Atha kho corassa aṅgulimālassa etadahosi – “ime kho samaṇā sakyaputtiyā saccavādino saccapaṭiññā. Atha panāyam samaṇo gaccham yevāha – ‘ṭhito aham, aṅgulimāla, tvaṅca tiṭṭhā’ti. Yaṃnūnāham imam samaṇam puccheyya”nti.

349. Atha kho coro aṅgulimālo bhagavantam gāthāya ajjhabhāsi –

“Gaccham vadesi samaṇa ṭhitomhi,
Mamañca brūsi ṭhitamatṭhitoti;
Pucchāmi tam samaṇa etamattham,
Katham ṭhito tvam ahamatṭhitomhī”ti.
“Ṭhito aham aṅgulimāla sabbadā,
Sabbesu bhūtesu nidhāya daṇḍam;
Tuvañca pāṇesu asaṅñatosi,
Tasmā ṭhitoham tuvamatṭhitosī”ti.
“Cīrassam vata me mahito mahesī,

Mahāvanam pāpuṇi saccavādī [mahāvanam samaṇoyam paccupādi (sī.),
mahāvanam samaṇa paccupādi (syā. kam.)];

Soham carissāmi pahāya pāpam [soham cirassāpi pahāssam pāpam (sī.), soham
carissāmi pajahissam pāpam (syā. kam.)],

Sutvāna gātham tava dhammayuttam’.

Itveva coro asimāvudhañca,

Sobbhe papāte narake akiri;

Avandi coro sugatassa pāde,

Tattheva nam pabbajjam ayāci.

Buddho ca kho kāruṇiko mahesi,

Yo satthā lokassa sadevakassa;

‘Tamehi bhikkhū’ti tadā avoca,

Eseva tassa ahu bhikkhubhāvoti.

350. Atha kho bhagavā āyasmatā aṅgulimālena pacchāsamaṇena yena sāvatti tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatti tadavasari. Tatra sudam bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena rañño pasenadissa kosalassa antepuradvāre mahājanakāyo sannipatitvā uccāsaddo mahāsaddo hoti – “coro te, deva, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate nivittḥo adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnam mālam dhāreti. Tam devo paṭisedhetū’ti.

Atha kho rājā pasenadi kosalo pañcamattehi assasatehi sāvattiyā nikkhami divā divassa. Yena ārāmo tena pāvisi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnam kho rājānam pasenadiṃ kosalam bhagavā etadavoca – “kiṃ nu te, mahārāja, rājā vā māgadho seniyo bimbisāro kupito vesālikā vā licchavī aññe vā paṭirājāno’ti? “Na kho me, bhante, rājā māgadho seniyo bimbisāro kupito, nāpi vesālikā licchavī, nāpi aññe paṭirājāno. Coro me, bhante, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate nivittḥo adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnam mālam dhāreti. Tāham, bhante, paṭisedhissāmī’ti. “Sace pana tvam, mahārāja, aṅgulimālam passeyyāsi kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajitam, viratam pāṇātipātā, viratam adinnādānā, viratam musāvādā, ekabhattikam, brahmacāriṃ, sīlavantam, kalyāṇadhammam, kinti nam kareyyāsi’ti? “Abhivādeyyāma vā, bhante, paccuttḥeyyāma vā āsanena vā nimanteyyāma, abhinimanteyyāma vā nam cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikam vā assa rakkhāvaraṇaguttiṃ samvidaheyyāma. Kuto panassa, bhante, dussīlassa pāpadhammassa evarūpo sīlasamyamo bhavissatī’ti?

Tena kho pana samayena āyasmā aṅgulimālo bhagavato avidūre nisinno hoti. Atha kho bhagavā dakkhiṇam bāhum paggahetvā rājānam pasenadiṃ kosalam etadavoca – “eso, mahārāja, aṅgulimālo’ti. Atha kho rañño pasenadissa kosalassa ahudeva bhayam, ahu chambhitattam, ahu lomahamso. Atha kho bhagavā rājānam pasenadiṃ kosalam bhītam samviggaṃ lomahatthajātam viditvā rājānam pasenadiṃ kosalam etadavoca – “mā bhāyi, mahārāja, natthi te ito bhaya’nti. Atha kho rañño pasenadissa kosalassa yam ahosi bhayam vā chambhitattam vā lomahamso vā so paṭippassambhi. Atha kho rājā pasenadi kosalo

yenāyasmā aṅgulimālo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ aṅgulimālaṃ etadavoca – “ayyo no, bhante, aṅgulimālo”ti? “Evaṃ, mahārāja”ti. “Kathaṃgotta ayyassa pitā, kathaṃgottā mātā”ti? “Gaggo kho, mahārāja, pitā, mantāṇī mātā”ti. “Abhiramatu, bhante, ayyo gaggo mantāṇiputto. Ahamayyassa gaggassa mantāṇiputtassa ussukkaṃ karissāmi cīvarapiṇḍapātasenaṅganilānappaccayabhesajjaparikkhārāna”nti.

351. Tena kho pana samayena āyasmā aṅgulimālo ārañṇiko hoti piṇḍapātiko paṃsukūliko tecīvariko. Atha kho āyasmā aṅgulimālo rājānaṃ pasenadiṃ kosalaṃ etadavoca – “alaṃ, mahārāja, paripuṇṇaṃ me cīvara”nti. Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho rājā pasenadi kosalo bhagavantaṃ etadavoca – “acchariyaṃ, bhante, abbhutaṃ, bhante! Yāvañcidam, bhante, bhagavā adantaṇaṃ dametā, asantaṇaṃ sametā, aparinibbutānaṃ parinibbāpetā. Yañhi mayam, bhante, nāsakkhimaṃ daḍḍenapi satthenapi dametum so bhagavatā adaḍḍena asattheneva [asatthena (syā. kaṃ.)] danto. Handa ca dāni [handā dāni (syā. kaṃ. pī.)] mayam, bhante, gacchāma; bahukiccā mayam bahukaraṇīyā”ti. “Yassadāni, mahārāja, kālaṃ mañṇasi”ti. Atha kho rājā pasenadi kosalo utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho āyasmā aṅgulimālo pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvattiyaṃ piṇḍāya pāvīsi. Addasā kho āyasmā aṅgulimālo sāvattiyaṃ sapaḍānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūlhagabbhaṃ vighātagabbhaṃ [visātagabbhaṃ (syā. kaṃ. pī. ka.)]. Disvānassa etadahosi – “kilissanti vata, bho, sattā; kilissanti vata, bho, sattā”ti! Atha kho āyasmā aṅgulimālo sāvattiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapātaṭikkanta yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā aṅgulimālo bhagavantaṃ etadavoca – “idhāhaṃ, bhante, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvattiyaṃ piṇḍāya pāvīsiṃ. Addasaṃ kho ahaṃ, bhante, sāvattiyaṃ sapaḍānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūlhagabbhaṃ vighātagabbhaṃ”. Disvāna mayhaṃ etadahosi – “kilissanti vata, bho, sattā; kilissanti vata, bho, sattā”ti!

“Tena hi tvam, aṅgulimāla, yena sā itthi tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi – ‘yatohaṃ, bhagini, jāto [bhagini jātiyā jāto (sī.)] nābhijānāmi sañcicca paṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā”ti.

“So hi nūna me, bhante, sampajānamusāvādo bhavissati. Mayā hi, bhante, bahū sañcicca paṇā jīvitaṃ voropitā”ti. “Tena hi tvam, aṅgulimāla, yena sā itthi tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi – ‘yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā”ti.

“Evaṃ, bhante”ti kho āyasmā aṅgulimālo bhagavato paṭissutvā yena sā itthi tenupasaṅkami; upasaṅkamitvā taṃ itthiṃ etadavoca – “yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā”ti. Atha khvāssā itthiyā sotthi aho, sotthi gabbhassa.

Atha kho āyasmā aṅgulimālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ dittheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññasi. Aññataro kho paṇāyasmā aṅgulimālo arahataṃ aho.

352. Atha kho āyasmā aṅgulimālo pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvattiyaṃ piṇḍāya pāvīsi. Tena kho pana samayena aññenapi leḍḍu khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi daḍḍo khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi sakkharā khittā āyasmato aṅgulimālassa kāye nipatati. Atha kho āyasmā aṅgulimālo

bhinnena sīsenā, lohitenā gaḷantena, bhinnena pattena, vipphālītāya saṅghāṭiyā yena bhagavā tenupasaṅkami. Addasā kho bhagavā āyasmantaṃ aṅgulimālaṃ dūratova āgacchantaṃ. Disvāna āyasmantaṃ aṅgulimālaṃ etadavoca – “adhivāsehi tvaṃ, brāhmaṇa, adhvāsehi tvaṃ, brāhmaṇa. Yassa kho tvaṃ, brāhmaṇa, kammaṃ vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni niraye pacceyyāsi tassa tvaṃ, brāhmaṇa, kammaṃ vipākaṃ diṭṭheva dhamme paṭisaṃvedesī”ti. Atha kho āyasmā aṅgulimālo rahogato paṭisallīno vimuttisukhaṃ paṭisaṃvedī; tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Yo pubbeva [yo ca pubbe (sī. syā. kaṃ. pī.)] pamajjitvā, pacchā so nappamajjati;
Somaṃ [so imaṃ (sī.)] lokaṃ pabhāseti, abbhā muttova candimā.

“Yassa pāpaṃ kataṃ kammaṃ, kusaleṇa pidhīyati [pithīyati (sī. syā. kaṃ. pī.)];
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

“Yo have daharo bhikkhu, yuñjati buddhasāsane;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

“Disā hi me dhammakathaṃ suṇantu,
Disā hi me yuñjantu buddhasāsane;
Disā hi me te manujā bhajantu,
Ye dhammamevādapayanti santo.

“Disā hi me khantivādānaṃ, avirodhappasamsīnaṃ;
Suṇantu dhammaṃ kāleṇa, tañca anuvidhīyantu.

“Na hi jātu so mamaṃ hiṃse, aññaṃ vā pana kiñci naṃ [kañci naṃ (sī. syā. kaṃ. pī.), kañcanaṃ (?)];

Pappuyya paramaṃ santiṃ, rakkheyya tasathāvare.

“Udakañhi nayanti nettikā, usukārā namayanti [damayanti (ka.)] tejanaṃ;
Dāruṃ namayanti tacchakā, attānaṃ damayanti paṇḍitā.

“Daṇḍeneke damayanti, aṅkusehi kasāhi ca;
Adaṇḍena asatthena, ahaṃ dantomhi tādina.

“Ahiṃsakoti me nāmaṃ, hiṃsakassa pure sato;
Ajjāhaṃ saccanāmomhi, na naṃ hiṃsāmi kiñci naṃ [kañci naṃ (sī. syā. kaṃ. pī.), kañcanaṃ (?)].

“Coro ahaṃ pure āsiṃ, aṅgulimāloti vissuto;
Vuyhamāno mahoghena, buddhaṃ saraṇamāgamaṃ.

“Lohitapāṇi pure āsiṃ, aṅgulimāloti vissuto;
Saraṇagamaṇaṃ passa, bhavanetti samūhatā.

“Tādisaṃ kammaṃ katvāna, bahuṃ duggatigāminaṃ;
Phuṭṭho kammavipākena, aṇaṇo bhuñjāmi bhojanaṃ.

“Pamādamanuyuñjanti, bālā dummedhino janā;
Appamādañca medhāvī, dhanam setṭhaṃva rakkhati.

“Mā pamādamanuyuñjetha, mā kāmarati santhavaṃ;

Appamatto hi jhāyanto, pappoti vipulaṃ [paramaṃ (ka.)] sukhaṃ.

“Svāgataṃ [sāgataṃ (sī. pī.)] nāpagataṃ [nāma sagataṃ (ka.)], nayidaṃ dummantitaṃ mama;

Samvibhatesu [suvibhatesu (syā. kaṃ.), savibhatesu (sī. ka.), paṭibhatesu (pī.)] dhammesu, yaṃ seṭṭhaṃ tadupāgamaṃ.

“Svāgataṃ nāpagataṃ, nayidaṃ dummantitaṃ mama;

Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’ntntti.

Āṅgulimālasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Piyajātikasuttaṃ

353. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena aññatarassa gahapatissa ekaputtako piyo manāpo kālaṅkato hoti. Tassa kālaṃkiriyaṃ neva kammantā paṭibhanti na bhattaṃ paṭibhāti. So āḷāhanaṃ gantvā kandati – “kaṃ, ekaputtaka, kaṃ, ekaputtakā’’ti! Atha kho so gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ gahapatiṃ bhagavā etadavoca – “na kho te, gahapati, sake citte ṭhitassa indriyāni, atthi te indriyānaṃ aññathatta’’nti. “Kiñhi me, bhante, indriyānaṃ nāññathattaṃ bhavissati; mayhañhi, bhante, ekaputto piyo manāpo kālaṅkato. Tassa kālaṃkiriyaṃ neva kammantā paṭibhanti, na bhattaṃ paṭibhāti. Sohaṃ āḷāhanaṃ gantvā kandāmi – ‘kaṃ, ekaputtaka, kaṃ, ekaputtakā’’ti! “Evametaṃ, gahapati, evametaṃ, gahapati [evametaṃ gahapati (pī. sakideva), evameva (sī. sakideva)]! Piyajātikā hi, gahapati, sokaparidevadukkhadomanassupāyāsā piyappabhavikā’’ti. “Kassa kho [kissa nu kho (sī.)] nāmetaṃ, bhante, evaṃ bhavissati – ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’’ti? Piyajātikā hi kho, bhante, ānandasomanassā piyappabhavikā’’ti. Atha kho so gahapati bhagavato bhāsitaṃ anabhinanditvā paṭikkosivā utṭhāyāsanaṃ pakkāmi.

354. Tena kho pana samayena sambahulā akkhadhuttā bhagavato avidūre akkhehi dibbanti. Atha kho so gahapati yena te akkhadhuttā tenupasaṅkami; upasaṅkamitvā akkhadhutte etadavoca – “idhāhaṃ, bhonto, yena samaṇo gotamo tenupasaṅkamim; upasaṅkamitvā samaṇaṃ gotamaṃ abhivādetvā ekamantaṃ nisīdim. Ekamantaṃ nisinnaṃ kho maṃ, bhonto, samaṇo gotamo etadavoca – ‘na kho te, gahapati, sake citte ṭhitassa indriyāni, atthi te indriyānaṃ aññathatta’’nti. Evaṃ vutte, ahaṃ, bhonto, samaṇaṃ gotamaṃ etadavocaṃ – ‘kiñhi me, bhante, indriyānaṃ nāññathattaṃ bhavissati; mayhañhi, bhante, ekaputtako piyo manāpo kālaṅkato. Tassa kālaṃkiriyaṃ neva kammantā paṭibhanti, na bhattaṃ paṭibhāti. Sohaṃ āḷāhanaṃ gantvā kandāmi – kaṃ, ekaputtaka, kaṃ, ekaputtakā’’ti! ‘Evametaṃ, gahapati, evametaṃ, gahapati! Piyajātikā hi, gahapati, sokaparidevadukkhadomanassupāyāsā piyappabhavikā’’ti. ‘Kassa kho nāmetaṃ, bhante, evaṃ bhavissati – piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā? Piyajātikā hi kho, bhante, ānandasomanassā piyappabhavikā’’ti. Atha khvāhaṃ, bhonto, samaṇassa gotamassa bhāsitaṃ anabhinanditvā paṭikkosivā utṭhāyāsanaṃ pakkāmi’’nti. “Evametaṃ, gahapati, evametaṃ, gahapati! Piyajātikā hi, gahapati, ānandasomanassā piyappabhavikā’’ti. Atha kho so gahapati “sameti me akkhadhuttehi’’ti pakkāmi. Atha kho idaṃ kathāvattu anupubbena rājantepuraṃ pāvisi.

355. Atha kho rājā pasenadi kosalo mallikaṃ devim āmantesi – “idaṃ te, mallike, samaṇena gotamena bhāsitaṃ – ‘piyajātikā sokaparidevadukkhadomanassupāyāsā

piyappabhavikā”’ti. “Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ, evameta”’nti. “Evameva panāyaṃ mallikā yaññadeva samaṇo gotamo bhāsati taṃ tadevassa abbhanumodati”’.

“Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ evametanti. Seyyathāpi nāma, yaññadeva ācariyo antevāsissa bhāsati taṃ tadevassa antevāsī abbhanumodati – ‘evametaṃ, ācariya, evametaṃ, ācariyā”’ti. “Evameva kho tvam, mallike, yaññadeva samaṇo gotamo bhāsati taṃ tadevassa abbhanumodasi”’.

“Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ evameta”’nti. “Carapi, re mallike, vinassā”’ti. Atha kho mallikā devī nālījaṅghaṃ brāhmaṇaṃ āmantesi – “ehi tvam, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – ‘mallikā, bhante, devī bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”’ti. Evañca vadehi – ‘bhāsitaṃ nu kho, bhante, bhagavatā esā vācā – piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”’ti. Yathā te bhagavā byākaroti taṃ sādhukaṃ uggahetvā mama āroceyyāsi. Na hi tathāgatā vitathaṃ bhaṇanti”’ti.

“Evaṃ, bhotī”’ti kho nālījaṅgho brāhmaṇo mallikāya deviyā paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho nālījaṅgho brāhmaṇo bhagavantaṃ etadavoca – “mallikā, bho gotama, devī bho gotamassa pāde sirasā vandati; appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evañca vadeti – ‘bhāsitaṃ nu kho, bhante, bhagavatā esā vācā – piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā”’ti.

356. “Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa! Piyajātikā hi, brāhmaṇa, sokaparidevadukkhadomanassupāyāsā piyappabhavikāti. Tamināpetam, brāhmaṇa, pariyaṇena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā. Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarissā itthiyā mātā kālamakāsi. Sā tassā kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ [rathiyāya rathiyam (sī. syā. kam. pī.)] siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamāha – ‘api me mātaraṃ addassatha [addasatha (sī. pī.)], api me mātaraṃ addassathā”’ti? Imināpi kho etaṃ, brāhmaṇa, pariyaṇena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

“Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarissā itthiyā pitā kālamakāsi... bhātā kālamakāsi... bhaginī kālamakāsi... putto kālamakāsi... dhītā kālamakāsi... sāmiko kālamakāsi. Sā tassā kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamāha – ‘api me sāmikaṃ addassatha, api me sāmikaṃ addassathā”’ti? Imināpi kho etaṃ, brāhmaṇa, pariyaṇena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

“Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarassa purisassa mātā kālamakāsi. So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamāha – ‘api me mātaraṃ addassatha, api me mātaraṃ addassathā”’ti? Imināpi kho etaṃ, brāhmaṇa, pariyaṇena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

“Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarassa purisassa pitā kālamakāsi... bhātā kālamakāsi... bhaginī kālamakāsi... putto kālamakāsi... dhītā kālamakāsi... pajāpati kālamakāsi. So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamāha – ‘api me pajāpatiṃ addassatha, api me pajāpatiṃ addassathā”’ti? Imināpi kho etaṃ, brāhmaṇa, pariyaṇena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

“Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarā itthī ñātikulaṃ agamāsi. Tassā te ñātakā sāmikaṃ [sāmikā (sī.)] acchindivā aññassa dātukāmā. Sā ca taṃ na icchati.

Atha kho sā itthī sāmikaṃ etadavoca – ‘ime, maṃ [mama (syā. kaṃ. pī.)], ayyaputta, ñātakā tvam [tayā (sī.), taṃ (syā. kaṃ. pī.)] acchindivā aññassa dātukāmā. Ahañca taṃ na icchāmi’ti. Atha kho so puriso taṃ itthiṃ dvidhā chetvā attānaṃ upphālesi [uppātesi (sī. pī.), ophāresi (ka.)] – ‘ubho pecca bhavissāmā’ti. Imināpi kho etaṃ, brāhmaṇa, pariyaṇena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

357. Atha kho nāḷijaṅgho brāhmaṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ yena mallikā devī tenupasaṅkama; upasaṅkamitvā yāvatako ahosi bhagavatā saddhiṃ kathāsallāpo taṃ sabbam mallikāya deviyā ārocesi. Atha kho mallikā devī yena rājā pasenadi kosalo tenupasaṅkama; upasaṅkamitvā rājānaṃ pasenadiṃ kosalaṃ etadavoca – ‘taṃ kiṃ maññasi, mahārāja, piyā te vajirī kumārī’ti? ‘Evaṃ, mallike, piyā me vajirī kumārī’ti. ‘Taṃ kiṃ maññasi, mahārāja, vajiriyā te kumāriyā vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ti? ‘Vajiriyā me, mallike, kumāriyā vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā’ti? ‘Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

‘Taṃ kiṃ maññasi, mahārāja, piyā te vāsabhā khattiyā’ti? ‘Evaṃ, mallike, piyā me vāsabhā khattiyā’ti. ‘Taṃ kiṃ maññasi, mahārāja, vāsabhāya te khattiyāya vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ti? ‘Vāsabhāya me, mallike, khattiyāya vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā’ti? ‘Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

‘Taṃ kiṃ maññasi, mahārāja, piyo te viṭaṭubho [viṭaṭubho (sī. syā. kaṃ. pī.)] senāpatī’ti? ‘Evaṃ, mallike, piyo me viṭaṭubho senāpatī’ti. ‘Taṃ kiṃ maññasi, mahārāja, viṭaṭubhassa te senāpatissa vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ti? ‘Viṭaṭubhassa me, mallike, senāpatissa vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā’ti? ‘Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

‘Taṃ kiṃ maññasi, mahārāja, piyā te aha’nti? ‘Evaṃ, mallike, piyā mesi tva’nti. ‘Taṃ kiṃ maññasi, mahārāja, mayhaṃ te vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ti? ‘Tuyhañhi me, mallike, vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā’ti? ‘Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

‘Taṃ kiṃ maññasi, mahārāja, piyā te kāsikosalā’ti? ‘Evaṃ, mallike, piyā me kāsikosalā. Kāsikosalānaṃ, mallike, ānubhāvena kāsikacandaṇaṃ paccanubhoma, māḷāgandhavilepanaṃ dhāremā’ti. ‘Taṃ kiṃ maññasi, mahārāja, kāsikosalānaṃ te vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ti? ‘Kāsikosalānañhi, mallike, vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā’ti? ‘Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

“Acchariyaṃ, mallike, abbhutaṃ, mallike! Yāvañca so bhagavā paññāya ativijja maññe [paṭivijja paññāya (ka.)] passati. Ehi, mallike, ācamehī”ti [ācāmehīti (sī. pī.)]. Atha kho rājā pasenadi kosalo utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalim paṇāmetvā tikkhattuṃ udānaṃ udānesi – “namo tassa bhagavato arahato sammāsambuddhassa, namo tassa bhagavato arahato sammāsambuddhassa, namo tassa bhagavato arahato sammāsambuddhassa”ti.

Piyajātikasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Bāhitikasuttaṃ

358. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiyaṃ piṇḍāya pāvīsi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikanto yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya. Tena kho pana samayena rājā pasenadi kosalo ekapuṇḍarikaṃ nāgaṃ abhiruhitvā sāvatthiyaṃ niyyāti divā divassa. Addasā kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ dūratova āgacchantaṃ. Disvāna sirivaḍḍhaṃ mahāmatthaṃ āmantesi – “āyasmā no eso, samma sirivaḍḍha, ānando”ti. “Evaṃ, mahārāja, āyasmā eso ānando”ti. Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi – “ehi tvam, ambho purisa, yenāyasmā ānando tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato ānandassa pāde sirasā vandāhi – ‘rājā, bhante, pasenadi kosalo āyasmato ānandassa pāde sirasā vandatī’ti. Evañca vadehi – ‘sace kira, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyaṃ, āgametu kira, bhante, āyasmā ānando muhuttaṃ anukampaṃ upādāyā”ti. “Evaṃ, devā”ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so puriso āyasmantaṃ ānandaṃ etadavoca – “rājā, bhante, pasenadi kosalo āyasmato ānandassa pāde sirasā vandatī; evañca vadetī – ‘sace kira, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyaṃ, āgametu kira, bhante, āyasmā ānando muhuttaṃ anukampaṃ upādāyā”ti. Adhivāsesi kho āyasmā ānando tuṅhībhāvena. Atha kho rājā pasenadi kosalo yāvatikā nāgassa bhūmi nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca – “sace, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyaṃ, sādhu, bhante, āyasmā ānando yena aciravatiyā nadiyā tīraṃ tenupasaṅkamatu anukampaṃ upādāyā”ti. Adhivāsesi kho āyasmā ānando tuṅhībhāvena.

359. Atha kho āyasmā ānando yena aciravatiyā nadiyā tīraṃ tenupasaṅkami; upasaṅkamtivā aññatarasmim rukkhamūle paññatte āsane nisīdi. Atha kho rājā pasenadi kosalo yāvatikā nāgassa bhūmi nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca – “idha, bhante, āyasmā ānando hatthathare nisīdatū”ti. “Alaṃ, mahārāja. Nisīda tvam; nisinna ahaṃ sake āsane”ti. Nisīdi kho rājā pasenadi kosalo paññatte āsane. Nisajja kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca – “kiṃ nu kho, bhante ānanda, so bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehi”ti [brāhmaṇehi viññūhīti (sabbattha) aṭṭhakathā ṭikā oloketabbā]? “Na kho, mahārāja, so bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti.

“Kiṃ pana, bhante ānanda, so bhagavā tathārūpaṃ vacīsamācāraṃ...pe... manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehi”ti [brāhmaṇehi viññūhīti (sabbattha) aṭṭhakathā ṭikā oloketabbā]? “Na kho,

mahārāja, so bhagavā tathārūpaṃ manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti.

“Acchariyaṃ, bhante, abbhutaṃ, bhante! Yañhi mayaṃ, bhante, nāsakkhimhā pañhena paripūretuṃ taṃ, bhante, āyasmatā ānandena pañhassa veyyākaraṇena paripūritaṃ. Ye te, bhante, bālā abyattā ananuvicca apariyogāhetvā paresaṃ vaṇṇaṃ vā avañṇaṃ vā bhāsanti, na mayaṃ taṃ sārato paccāgacchāma; ye pana [ye ca kho (sī. syā. kaṃ. pī.)] te, bhante, paṇḍitā viyattā [byattā (sī. syā. kaṃ. pī.)] medhāvino anuvicca pariyoḡāhetvā paresaṃ vaṇṇaṃ vā avañṇaṃ vā bhāsanti, mayaṃ taṃ sārato paccāgacchāma”.

360. “Katamo pana, bhante ānanda, kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti? “Yo kho, mahārāja, kāyasamācāro akusalo”.

“Katamo pana, bhante, kāyasamācāro akusalo”? “Yo kho, mahārāja, kāyasamācāro sāvajjo”.

“Katamo pana, bhante, kāyasamācāro sāvajjo”? “Yo kho, mahārāja, kāyasamācāro sabyābajjho” [sabyāpajjho (sī. syā. kaṃ. pī.), sabyāpajjo (ka.)].

“Katamo pana, bhante, kāyasamācāro sabyābajjho”? “Yo kho, mahārāja, kāyasamācāro dukkhavipāko”.

“Katamo pana, bhante, kāyasamācāro dukkhavipāko”? “Yo kho, mahārāja, kāyasamācāro attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati tassa akusalā dhammā abhivaḡḡhanti, kusalā dhammā parihāyanti; evarūpo kho, mahārāja, kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti.

“Katamo pana, bhante ānanda, vacīsamācāro...pe... manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti? “Yo kho, mahārāja, manosamācāro akusalo”.

“Katamo pana, bhante, manosamācāro akusalo”? “Yo kho, mahārāja, manosamācāro sāvajjo”.

“Katamo pana, bhante, manosamācāro sāvajjo”? “Yo kho, mahārāja, manosamācāro sabyābajjho”.

“Katamo pana, bhante, manosamācāro sabyābajjho”? “Yo kho, mahārāja, manosamācāro dukkhavipāko”.

“Katamo pana, bhante, manosamācāro dukkhavipāko”? “Yo kho, mahārāja, manosamācāro attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati tassa akusalā dhammā abhivaḡḡhanti, kusalā dhammā parihāyanti; evarūpo kho, mahārāja, manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti.

“Kiṃ nu kho, bhante ānanda, so bhagavā sabbesaṃyeva akusalānaṃ dhammānaṃ pahānaṃ vaṇṇetī”ti? “Sabbākusaladhammapahīno kho, mahārāja, tathāgato kusaladhammasamannāgato”ti.

361. “Katamo pana, bhante ānanda, kāyasamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti? “Yo kho, mahārāja, kāyasamācāro kusalo”.

“Katamo pana, bhante, kāyasamācāro kusalo”? “Yo kho, mahārāja, kāyasamācāro anavajjo”.

“Katamo pana, bhante, kāyasamācāro anavajjo”? “Yo kho, mahārāja, kāyasamācāro abyābajjho”.

“Katamo pana, bhante, kāyasamācāro abyābajjho”? “Yo kho, mahārāja, kāyasamācāro sukhavipāko”.

“Katamo pana, bhante, kāyasamācāro sukhavipāko”?

“Yo kho, mahārāja, kāyasamācāro nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti; evarūpo kho, mahārāja, kāyasamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti.

“Katamo pana, bhante ānanda, vacīsamācāro...pe... manosamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti? “Yo kho, mahārāja, manosamācāro kusalo”.

“Katamo pana, bhante, manosamācāro kusalo”? “Yo kho, mahārāja, manosamācāro anavajjo”.

“Katamo pana, bhante, manosamācāro anavajjo”? “Yo kho, mahārāja, manosamācāro abyābajjho”.

“Katamo pana, bhante, manosamācāro abyābajjho”? “Yo kho, mahārāja, manosamācāro sukhavipāko”.

“Katamo pana, bhante, manosamācāro sukhavipāko”? “Yo kho, mahārāja, manosamācāro nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati. Tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Evarūpo kho, mahārāja, manosamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti.

“Kiṃ pana, bhante ānanda, so bhagavā sabbesaṃyeva kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇeti”ti? “Sabbākusaladhammapahīno kho, mahārāja, tathāgato kusaladhammasamannāgato”ti.

362. “Acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva subhāsitaṃ cidaṃ [subhāsitamidaṃ (sī.)], bhante, āyasmatā ānandena. Iminā ca mayaṃ, bhante, āyasmato ānandassa subhāsitena attamanābhiraddhā. Evaṃ attamanābhiraddhā ca mayaṃ, bhante, āyasmato ānandassa subhāsitena. Sace, bhante, āyasmato ānandassa hatthiratanāṃ kappeyya, hatthiratanampi mayaṃ āyasmato ānandassa dadeyyāma. Sace, bhante, āyasmato ānandassa assaratanāṃ kappeyya, assaratanampi mayaṃ āyasmato ānandassa dadeyyāma. Sace, bhante, āyasmato ānandassa gāmaṃ kappeyya, gāmaṃ kappeyyampi mayaṃ āyasmato ānandassa dadeyyāma. Api ca, bhante, mayampetaṃ [mayameva taṃ (sī.), mayampanetaṃ (syā. kaṃ.)] jānāma – ‘netāṃ āyasmato ānandassa kappati’ti. Ayaṃ me, bhante, bāhitikā raññā māgadheṇa ajātasattunā vedehiputtēna vatthanāliya [chattanāliya (syā. kaṃ. pī.)] pakkhipitvā pahitā soḷasasamā āyāmena, aṭṭhasamā vitthārena. Taṃ, bhante, āyasmā ānando paṭiggaṇhātu anukampaṃ upādāya”ti. “Alaṃ, mahārāja, paripuṇṇaṃ me ticīvara”nti.

“Ayaṃ, bhante, aciravatī nadī diṭṭhā āyasmatā ceva ānandena amhehi ca. Yadā uparipabbate mahāmegho abhippavutṭho hoti, athāyaṃ aciravatī nadī ubhato kūlāni saṃvissandantī gacchati; evameva kho, bhante, āyasmā ānando imāya bāhitikāya attano ticīvaraṃ karissati. Yaṃ panāyasmato ānandassa purāṇaṃ ticīvaraṃ taṃ sabrahmacārīhi saṃvibhajissati. Evāyaṃ amhākaṃ dakkhiṇā saṃvissandantī maññe gamissati. Paṭiggaṇhātu, bhante, āyasmā ānando bāhitika”nti. Paṭiggaṇhesi kho āyasmā ānando bāhitikaṃ.

Atha kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca – “handā ca dāni mayaṃ, bhante ānanda, gacchāma; bahukiccā mayaṃ bahukaraṇīyā”ti. “Yassadāni tvāṃ, mahārāja, kālaṃ maññasi”ti. Atha kho rājā pasenadi kosalo āyasmato ānandassa bhāsitaṃ

abhinanditvā anumoditvā utthāyāsana āyasmantaṃ ānandaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

363. Atha kho āyasmā ānando acirapakkantaṃ rañño pasenadissa kosalassa yena bhagavā tenupasaṅkama; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā ānando yāvatako ahosi rañña pasenadinā kosalena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. Tañca bāhitikaṃ bhagavato pādasi. Atha kho bhagavā bhikkhū āmantesi – “lābhā, bhikkhave, rañño pasenadissa kosalassa, suladdhalābhā, bhikkhave, rañño pasenadissa kosalassa; yaṃ rājā pasenadi kosalo labhati ānandaṃ dassanāya, labhati payirupāsānāya”ti.

Idamavoca bhagavā. Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Bāhikasuttaṃ niṭṭhitaṃ aṭṭhamamaṃ.

9. Dhammacetiyasuttaṃ

364. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati medāḷupaṃ [metaḷupaṃ (sī.), medaḷupaṃ (pī.)] nāma sakyānaṃ nigamo. Tena kho pana samayena rājā pasenadi kosalo nagarakaṃ anupatto hoti kenacideva karaṇīyena. Atha kho rājā pasenadi kosalo dīghaṃ kārayanaṃ āmantesi – “yojehi, samma kārayana, bhadrāni bhadrāni yānāni, uyyānabhūmiṃ gacchāma subhūmiṃ dassanāya”ti [subhūmidassanāyāti (dī. ni. 2.43)]. “Evaṃ, devā”ti kho dīgho kārayano rañño pasenadissa kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño pasenadissa kosalassa paṭivedesi – “yuttāni kho te, deva, bhadrāni bhadrāni yānāni. Yassadāni kālaṃ maññasi”ti. Atha kho rājā pasenadi kosalo bhadrānaṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi nagarakamhā niyyāsi mahaccā rājānubhāvena. Yena āraṃmo tena pāyāsi. Yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova āraṃmaṃ pāvisi. Addasā kho rājā pasenadi kosalo āraṃme jaṅghāvihāraṃ anucaṅkamamaṇo anuvicaramaṇo rukkhamūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni [manussarāhasseyyakāni (sī. pī.)] paṭisallānasārappāni. Disvāna bhagavantaṃ yeva ārabha sati udapādi – “imāni kho tāni rukkhamūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārappāni, yattha sudamaṃ mayamaṃ taṃ bhagavantaṃ payirupāsāma arahantaṃ sammāsambuddha”nti.

365. Atha kho rājā pasenadi kosalo dīghaṃ kārayanaṃ āmantesi – “imāni kho, samma kārayana, tāni rukkhamūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārappāni, yattha sudamaṃ mayamaṃ taṃ bhagavantaṃ payirupāsāma arahantaṃ sammāsambuddhaṃ. Kamaṃ nu kho, samma kārayana, etarahi so bhagavā viharati arahamaṃ sammāsambuddho”ti? “Atthi, mahārāja, medāḷupaṃ nāma sakyānaṃ nigamo. Tattha so bhagavā etarahi viharati arahamaṃ sammāsambuddho”ti. “Kīvadūre [kīvadūro (sī. syā. kaṃ. pī.)] pana, samma kārayana, nagarakamhā medāḷupaṃ nāma sakyānaṃ nigamo hoti”ti? “Na dūre, mahārāja; tṇi yojanāni; sakkā divasāvasesena gantu”nti. “Tena hi, samma kārayana, yojehi bhadrāni bhadrāni yānāni, gamissāma mayamaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddha”nti. “Evaṃ, devā”ti kho dīgho kārayano rañño pasenadissa kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño pasenadissa kosalassa paṭivedesi – “yuttāni kho te, deva, bhadrāni bhadrāni yānāni. Yassadāni kālaṃ maññasi”ti. Atha kho rājā pasenadi kosalo bhadrānaṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi nagarakamhā yena medāḷupaṃ nāma sakyānaṃ nigamo tena pāyāsi. Teneva divasāvasesena medāḷupaṃ nāma sakyānaṃ nigamaṃ sampāpuṇi. Yena āraṃmo tena pāyāsi. Yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova āraṃmaṃ pāvisi.

366. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā pasenadi kosalo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – “kahaṃ nu kho, bhante, etarahi so bhagavā viharati araham sammāsambuddho? Dassanakāmā hi mayam taṃ bhagavantam arahantam sammāsambuddha”nti. “Eso, mahārāja, vihāro saṃvutadvāro. Tena appasaddo upasaṅkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggaḷam ākoṭehi. Vivarissati bhagavā te dvāra”nti. Atha kho rājā pasenadi kosalo tattheva khaggañca uñhisañca dīghassa kārāyanassa pādāsi. Atha kho dīghassa kārāyanassa etadahosi – “rahāyati kho dāni rājā [mahārājā (sī. syā. kam. pī.)], idheva [tenidheva (sī.)] dāni mayā ṭhātabba”nti. Atha kho rājā pasenadi kosalo yena so vihāro saṃvutadvāro tena appasaddo upasaṅkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggaḷam ākoṭesi. Vivari bhagavā dvāram. Atha kho rājā pasenadi kosalo vihāram pavisitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti – “rājāham, bhante, pasenadi kosalo; rājāham, bhante, pasenadi kosalo”ti.

367. “Kiṃ pana tvam, mahārāja, atthavasam sampassamāno imasmiṃ sarīre evarūpaṃ paramanipaccakāram karosi, mittūpahāram [cittūpahāram (sī.)] upadaṃsesī”ti? “Atthi kho me, bhante, bhagavati dhammanvayo – ‘hoti sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti. Idhāham, bhante, passāmi eke samaṇabrāhmaṇe pariyantakatam brahmacariyam carante dasapi vassāni, vīsampi vassāni, tiṃsampi vassāni, cattārīsampi vassāni. Te aparena samayena sunhātā suvilittā kappitakesamassū pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricārenti. Idha panāham, bhante, bhikkhū passāmi yāvajīvam āpāṇakoṭikam paripuṇṇam parisuddham brahmacariyam carante. Na kho panāham, bhante, ito bahiddhā aññaṃ evam paripuṇṇam parisuddham brahmacariyam samanupassāmi. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

368. “Puna caparam, bhante, rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatayopi gahapatīhi vivadanti, mātāpi puttana vivadati, puttapi mātārā vivadati, pitāpi puttana vivadati, puttapi pitarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātārā vivadati, sahāyopi sahāyena vivadati. Idha panāham, bhante, bhikkhū passāmi samagge sammodamāne avivadamāne khīrodakībhūte aññaṃaññaṃ piyacakkhūhi sampassante viharante. Na kho panāham, bhante, ito bahiddhā aññaṃ evam samaggaṃ parisam samanupassāmi. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

369. “Puna caparāham, bhante, ārāmena ārāmaṃ, uyyānena uyyānaṃ anucaṅkamāmi anuvicārāmi. Soham tattha passāmi eke samaṇabrāhmaṇe kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte dhamanisanthatagatte, na viya maññe cakkhum bandhante janassa dassanāya. Tassa mayham, bhante, etadahosi – ‘addhā ime āyasmanto anabhiratā vā brahmacariyam caranti, atthi vā tesam kiñci pāpaṃ kammaṃ kataṃ paṭicchannaṃ; tathā hi ime āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe cakkhum bandhanti janassa dassanāyā’ti. Tyāham upasaṅkamitvā evam vadāmi – ‘kiṃ nu kho tumhe āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe cakkhum bandhatha janassa dassanāyā’ti? Te evamāhaṃsu – ‘bandhukarogo no [paṇḍukarogino (ka.)], mahārājā’ti. Idha panāham, bhante, bhikkhū passāmi haṭṭhapahaṭṭhe udaggudagge abhiratarūpe piṇḍriye [piṇḍindriye (sī. pī.)] apposukke pannalome paradattavutte migabhūtena cetasā viharante. Tassa mayham, bhante, etadahosi – ‘addhā ime āyasmanto tassa bhagavato sāsane ulāram pubbenāparam visesaṃ jānanti; tathā hi ime āyasmanto haṭṭhapahaṭṭhā udaggudaggā abhiratarūpā piṇḍriyā apposukkā pannalomā paradattavuttā migabhūtena cetasā viharantī’ti. Ayampi kho me,

bhante, bhagavati dhammanvayo hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaṣaṅgho’ti.

370. “Puna caparāhaṃ, bhante, rājā khattiyo muddhāvasitto; pahomi ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ. Tassa mayhaṃ, bhante, aḍḍakaraṇe nisinnassa antarantarā kathaṃ opātentī. Sohaṃ na labhāmi – ‘mā me bhonto aḍḍakaraṇe nisinnassa antarantarā kathaṃ opātentha [opātentu (sī.) upariselasutte pana “opātenthā” tiyeva dissati], kathāpariyosānaṃ me bhonto āgamentū’ti. Tassa mayhaṃ, bhante, antarantarā kathaṃ opātentī. Idha panāhaṃ, bhante, bhikkhū passāmi; yasmiṃ samaye bhagavā anekasatāya parisāya dhammaṃ deseti, neva tasmīṃ samaye bhagavato sāvakaṇaṃ khīpitasaddo vā hoti ukkāsitassaddo vā. Bhūtapubbaṃ, bhante, bhagavā anekasatāya parisāya dhammaṃ deseti. Tatraññataro bhagavato sāvako ukkāsi. Tameṇaṃ aññataro sabrahmacārī jaṇṇukena ghaṭṭesi – ‘appasaddo āyasmā hotu, māyasmā saddamakāsi; satthā no bhagavā dhammaṃ deseti’ti. Tassa mayhaṃ, bhante, etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Adaṇḍena vata kira, bho, asatthena evaṃ suvinītā parisā bhavissati’ti! Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ suvinītaṃ parisā samanupassāmi. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaṣaṅgho’ti.

371. “Puna caparāhaṃ, bhante, passāmi idhekacce khattiyapaṇḍite nipuṇe kataparappavāde vālavedhirūpe. Te bhindantā [vobhindantā (sī.)] maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti – ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissati’ti. Te pañhaṃ abhisāṅkharonti – ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma; evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti. Te suṇanti – ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti. Te yena bhagavā tenupasaṅkamanti. Te bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva bhagavantaṃ pañhaṃ pucchanti, kuto vādaṃ āropessanti? Aññadatthu bhagavato sāvakaṃ sampajjanti. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaṣaṅgho’ti.

372. “Puna caparāhaṃ, bhante, 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 pañhaṃ abhisāṅkharonti – ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma; evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti. Te suṇanti – ‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti. Te yena bhagavā tenupasaṅkamanti. Te bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva bhagavantaṃ pañhaṃ pucchanti, kuto vādaṃ āropessanti? Aññadatthu bhagavantaṃyeva okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya. Te bhagavā pabbajeti. Te tathāpabbajitā samānā ekā vūpakaṭṭhā appamattā ātāpino pahitattā viharantā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti. Te evamāhaṃsu – ‘manaṃ vata, bho, anassāma; manaṃ vata, bho, panassāma’. Mayañhi pubbe assamaṇāva samānā samaṇāmhāti paṭijānimhā, abrahmaṇāva samānā brāhmaṇāmhāti paṭijānimhā, anarahantova samānā arahantāmhāti paṭijānimhā. ‘Idāni khomha samaṇā, idāni khomha brāhmaṇā, idāni khomha

arahanto'ti. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaṅgho'ti.

373. “Puna caparāhaṃ, bhante, ime isidattapurāṇā thapatayo mamabhattā mamayānā, ahaṃ nesaṃ jīvikāya [jīvitassa (sī.), jīvikam (sī. aṭṭha.), jīvitam (syā. kam. pī. ka.)] dātā, yasassa āhattā; atha ca pana no tathā mayi nipaccakāraṃ karonti yathā bhagavati. Bhūtapubbāhaṃ, bhante, senaṃ abbhuyyāto samāno ime ca isidattapurāṇā thapatayo vīmaṃsamāno aññatarasmiṃ sambādhe āvasathe vāsaṃ upagacchiṃ. Atha kho, bhante, ime isidattapurāṇā thapatayo bahudeva rattiṃ dhammiyā kathāya vītināmetvā, yato ahosi bhagavā [assosum kho bhagavantam (sī. syā. kam. pī.)] tato sīsaṃ katvā maṃ pādato karitvā nipajjimsu. Tassa mayhaṃ, bhante, etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Ime isidattapurāṇā thapatayo mamabhattā mamayānā, ahaṃ nesaṃ jīvikāya dātā, yasassa āhattā; atha ca pana no tathā mayi nipaccakāraṃ karonti yathā bhagavati. Addhā ime āyasmanto tassa bhagavato sāsane uḷāraṃ pubbenāparaṃ visesaṃ jānantī'ti. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaṅgho'ti.

374. “Puna caparaṃ, bhante, bhagavāpi khattiyo, ahampi khattiyo; bhagavāpi kosalo, ahampi kosalo; bhagavāpi āsītiko, ahampi āsītiko. Yampi, bhante, bhagavāpi khattiyo ahampi khattiyo, bhagavāpi kosalo ahampi kosalo, bhagavāpi āsītiko ahampi āsītiko; imināvārahāmevāhaṃ [imināpāhaṃ (ka.)], bhante, bhagavati paramanipaccakāraṃ kātuṃ, mittūpahāraṃ upadaṃsetuṃ. Handa, ca dāni mayaṃ, bhante, gacchāma; bahukiccā mayaṃ bahukaraṇīyā'ti. “Yassadāni tvam, mahārāja, kālaṃ maññasī'ti. Atha kho rājā pasenadi kosalo utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho bhagavā acirapakkantassa rañño pasenadissa kosalassa bhikkhū āmantesi – ‘eso, bhikkhave, rājā pasenadi kosalo dhammacetiyaṇi bhāsivā utṭhāyāsanaṃ pakkanto. Uggāṇhatha, bhikkhave, dhammacetiyaṇi; pariyaṇuṇṇatha, bhikkhave, dhammacetiyaṇi; dhāretha, bhikkhave, dhammacetiyaṇi. Atthasaṃhitāni, bhikkhave, dhammacetiyaṇi ādibrahmacariyakāni'ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Dhammacetiyasuttaṃ niṭṭhitaṃ navamaṃ.

10. Kaṇṇakatthalasuttaṃ

375. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā uruññāyaṃ [ujuññāyaṃ (sī. pī.), udaññāyaṃ (syā. kam.)] viharati kaṇṇakatthale migadāye. Tena kho pana samayena rājā pasenadi kosalo uruññaṃ anupatto hoti kenacideva karaṇīyena. Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi – ‘ehi tvam, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchā – ‘rājā, bhante, pasenadi kosalo bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati'ti. Evañca vadehi – ‘ajja kira, bhante, rājā pasenadi kosalo pacchābhattaṃ bhuttaṭātarāso bhagavantam dassanāya upasaṅkamissati'ti. “Evaṃ, devā'ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho so puriso bhagavantam etadavoca – ‘rājā, bhante, pasenadi kosalo bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evañca vadeti – ‘ajja kira bhante, rājā pasenadi kosalo pacchābhattaṃ bhuttaṭātarāso bhagavantam dassanāya upasaṅkamissati'ti. Assosum kho somā ca bhaginī sakulā ca bhaginī – ‘ajja kira rājā pasenadi kosalo pacchābhattaṃ bhuttaṭātarāso bhagavantam dassanāya upasaṅkamissati'ti. Atha kho somā ca bhaginī sakulā ca bhaginī rājānaṃ pasenadiṃ kosalaṃ bhattābhīhāre

upasaṅkamitvā etadavocum – “tena hi, mahārāja, amhākampi vacanena bhagavato pāde sirasā vandāhi, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – ‘somā ca, bhante, bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’”ti.

376. Atha kho rājā pasenadi kosalo pacchābhattaṃ bhuttaṭṭarāso yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho rājā pasenadi kosalo bhagavantam etadavoca – “somā ca, bhante, bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati [vandanti (sī. syā. kam. pī.)], appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”ti [pucchanti (sī. syā. kam. pī.)]. “Kim pana, mahārāja, somā ca bhaginī sakulā ca bhaginī aññaṃ dūtaṃ nālatthu”nti? “Assosum kho, bhante, somā ca bhaginī sakulā ca bhaginī – ‘ajja kira rājā pasenadi kosalo pacchābhattaṃ bhuttaṭṭarāso bhagavantam dassanāya upasaṅkamissati’ti. Atha kho, bhante, somā ca bhaginī sakulā ca bhaginī maṃ bhattābhīhāre upasaṅkamitvā etadavocum – ‘tena hi, mahārāja, amhākampi vacanena bhagavato pāde sirasā vandāhi, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – somā ca bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’”ti. “Sukhiniyo hontu tā, mahārāja, somā ca bhaginī sakulā ca bhaginī”ti.

377. Atha kho rājā pasenadi kosalo bhagavantam etadavoca – “sutaṃ metaṃ, bhante, samaṇo gotamo evamāha – ‘natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānissati, netam thānaṃ vijjati’ti. Ye te, bhante, evamāhaṃsu – ‘samaṇo gotamo evamāha – natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānissati, netam thānaṃ vijjati’ti; kacci te, bhante, bhagavato vuttavādino, na ca bhagavantam abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchati’ti? “Ye te, mahārāja, evamāhaṃsu – ‘samaṇo gotamo evamāha – natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānissati, netam thānaṃ vijjati’ti; na me te vuttavādino, abbhācikkhanti ca pana maṃ te asatā abhūtenā”ti.

378. Atha kho rājā pasenadi kosalo viṭaṭṭubham senāpatiṃ āmantesi – “ko nu kho, senāpati, imaṃ kathāvatthum rājantepure abbhudhāsī”ti? “Sañjāyo, mahārāja, brāhmaṇo ākāsagotto”ti. Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi – “ehi tvam, ambho purisa, mama vacanena sañjāyam brāhmaṇam ākāsagottaṃ āmantehi – ‘rājā taṃ, bhante, pasenadi kosalo āmanteti’”ti. “Evaṃ, devā”ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yena sañjāyo brāhmaṇo ākāsagotto tenupasaṅkami; upasaṅkamitvā sañjāyam brāhmaṇam ākāsagottaṃ etadavoca – “rājā taṃ, bhante, pasenadi kosalo āmanteti”ti. Atha kho rājā pasenadi kosalo bhagavantam etadavoca – “siyā nu kho, bhante, bhagavatā aññadeva kiñci sandhāya bhāsitaṃ, tañca jano aññathāpi paccāgaccheyya [paccāgaccheyyāti, abhijānāmi mahārāja vācam bhāsītāti (sī.)]. Yathā kathaṃ pana, bhante, bhagavā abhijānāti vācam bhāsitaṃ”ti? “Evaṃ kho ahaṃ, mahārāja, abhijānāmi vācam bhāsitaṃ – ‘natthi so samaṇo vā brāhmaṇo vā yo sakideva sabbaṃ ñassati, sabbaṃ dakkhiti, netam thānaṃ vijjati’”ti. “Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha – ‘natthi so samaṇo vā brāhmaṇo vā yo sakideva sabbaṃ ñassati, sabbaṃ dakkhiti, netam thānaṃ vijjati’”ti. “Cattārome, bhante, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Imesaṃ nu kho, bhante, catunnaṃ vaṇṇānaṃ siyā viseso siyā nānākaṇa”nti? “Cattārome, mahārāja, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Imesaṃ kho, mahārāja, catunnaṃ vaṇṇānaṃ dve vaṇṇā aggamakkhāyanti – khattiyā ca brāhmaṇā ca – yadidaṃ abhivādanapaccuṭṭhānaañjalikammāsāmicikammānī”ti [sāmicikammānanti (sī.)]. “Nāhaṃ, bhante, bhagavantam diṭṭhadhammikaṃ pucchāmi; samparāyikāhaṃ, bhante, bhagavantam pucchāmi. Cattārome, bhante, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Imesaṃ nu kho, bhante, catunnaṃ vaṇṇānaṃ siyā viseso siyā nānākaṇa”nti?

379. “Pañcimāni, mahārāja, padhāniyaṅgāni. Katamāni pañca? Idha, mahārāja, bhikkhu saddho hoti, saddahati tathāgatassa bodhim – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ ti; appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nācūṇhāya majjhimāya padhānakkhamāya; asaṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu; āradhāvīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ vā dalhaparakkamo anikkhittadhuro kusalesu dhammesu; paññāvā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā – imāni kho, mahārāja, pañca padhāniyaṅgāni. Cattārome, mahārāja, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā; ettha pana nesam assa dīgharattaṃ hitāya sukhāyā’ ti. “Cattārome, bhante, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā; ettha pana nesam, bhante, siyā viseso siyā nānākaraṇa’ nti? “Ettha kho nesāham, mahārāja, padhānavemattataṃ vadāmi. Seyyathāpissu, mahārāja, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā. Taṃ kiṃ maññasi, mahārāja, ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇaṃ gaccheyyūṃ, dantāva dantabhūmiṃ sampāpuṇeyyū’ nti? “Evaṃ, bhante”. “Ye pana te dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te adantāva dantakāraṇaṃ gaccheyyūṃ, adantāva dantabhūmiṃ sampāpuṇeyyūṃ, seyyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā’ ti? “No hetam, bhante”. “Evameva kho, mahārāja, yaṃ taṃ saddhena pattabbaṃ appābādheṇa asaṭheṇa amāyāvinā āradhāvīriyena paññavatā taṃ vata [taṃ tathā so (ka.)] assaddho bahvābādho saṭho māyāvī kusīto duppañño pāpuṇissatīti – netam ṭhānaṃ vijjati’ ti.

380. “Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha. Cattārome, bhante, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā te cassu sammappadhānā; ettha pana nesam, bhante, siyā viseso siyā nānākaraṇa’ nti? “Ettha kho [ettha kho pana (sī.)] nesāham, mahārāja, na kiñci nānākaraṇaṃ vadāmi – yadidaṃ vimuttiyā vimuttiṃ. Seyyathāpi, mahārāja, puriso sukkhaṃ sākaṭṭhaṃ ādāya aggim abhinibbatteyya, tejo pātukareyya; athāparo puriso sukkhaṃ sālakaṭṭhaṃ ādāya aggim abhinibbatteyya, tejo pātukareyya; athāparo puriso sukkhaṃ ambakaṭṭhaṃ ādāya aggim abhinibbatteyya, tejo pātukareyya; athāparo puriso sukkhaṃ udumbarakaṭṭhaṃ ādāya aggim abhinibbatteyya, tejo pātukareyya. Taṃ kiṃ maññasi, mahārāja, siyā nu kho tesam aggīnaṃ nānādāruto abhinibbattānaṃ kiñci nānākaraṇaṃ acciyā vā accim, vaṇṇena vā vaṇṇaṃ, ābhāya vā ābha’ nti? “No hetam, bhante”. “Evameva kho, mahārāja, yaṃ taṃ tejaṃ vīriyā nimmathitaṃ padhānābhiniḍḍattaṃ [viriyam nippharati, taṃ pacchābhiniḍḍattaṃ (sī.)], nāhaṃ tattha kiñci nānākaraṇaṃ vadāmi – yadidaṃ vimuttiyā vimutti’ nti. “Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha. Kim pana, bhante, atthi devā’ ti? “Kim pana tvam, mahārāja, evaṃ vadesi – ‘kim pana, bhante, atthi devā’ ti? “Yadi vā te, bhante, devā āgantāro itthattaṃ yadi vā anāgantāro itthattaṃ”? “Ye te, mahārāja, devā sabyābajjhā te devā āgantāro itthattaṃ, ye te devā abyābajjhā te devā anāgantāro itthatta’ nti.

381. Evaṃ vutte, viṭṭūbho senāpati bhagavantaṃ etadavoca – “ye te, bhante, devā sabyābajjhā āgantāro itthattaṃ te devā, ye te devā abyābajjhā anāgantāro itthattaṃ te deve tamhā ṭhānā cāvessanti vā pabbājessanti vā’ ti?

Atha kho āyasmato ānandassa etadahosi – “ayaṃ kho viṭṭūbho senāpati rañño pasenadissa kosalassa putto; ahaṃ bhagavato putto. Ayaṃ kho kālo yaṃ putto puttana manteyyā’ ti. Atha kho āyasmā ānando viṭṭūbhaṃ senāpatiṃ āmantesi – “tena hi, senāpati, taṃ yevettha paṭipucchissāmi; yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, senāpati, yāvatā rañño pasenadissa kosalassa vijitaṃ yattha ca rājā pasenadi kosalo

issariyādhipaccam rajjam kāreti, pahoti tattha rājā pasenadi kosalo samaṇam vā brāhmaṇam vā puññavantam vā apuññavantam vā brahmacariyavantam vā abrahmacariyavantam vā tamhā ṭhānā cāvetum vā pabbājetum vā”ti? “Yāvatā, bho, rañño pasenadissa kosalassa vijitam yattha ca rājā pasenadi kosalo issariyādhipaccam rajjam kāreti, pahoti tattha rājā pasenadi kosalo samaṇam vā brāhmaṇam vā puññavantam vā apuññavantam vā brahmacariyavantam vā abrahmacariyavantam vā tamhā ṭhānā cāvetum vā pabbājetum vā”ti.

“Tam kim maññasi, senāpati, yāvatā rañño pasenadissa kosalassa avijitam yattha ca rājā pasenadi kosalo na issariyādhipaccam rajjam kāreti, tattha pahoti rājā pasenadi kosalo samaṇam vā brāhmaṇam vā puññavantam vā apuññavantam vā brahmacariyavantam vā abrahmacariyavantam vā tamhā ṭhānā cāvetum vā pabbājetum vā”ti? “Yāvatā, bho, rañño pasenadissa kosalassa avijitam yattha ca rājā pasenadi kosalo na issariyādhipaccam rajjam kāreti, na tattha pahoti rājā pasenadi kosalo samaṇam vā brāhmaṇam vā puññavantam vā apuññavantam vā brahmacariyavantam vā abrahmacariyavantam vā tamhā ṭhānā cāvetum vā pabbājetum vā”ti.

“Tam kim maññasi, senāpati, sutā te devā tāvatimsā”ti? “Evam, bho. Sutā me devā tāvatimsā. Idhāpi bhotā raññā pasenadinā kosalena sutā devā tāvatimsā”ti. “Tam kim maññasi, senāpati, pahoti rājā pasenadi kosalo deve tāvatimse tamhā ṭhānā cāvetum vā pabbājetum vā”ti? “Dassanampi, bho, rājā pasenadi kosalo deve tāvatimse nappahoti, kuto pana tamhā ṭhānā cāvessati vā pabbājessati vā”ti? “Evameva kho, senāpati, ye te devā sabyābajjhā āgantāro itthattam te devā, ye te devā abyābajjhā anāgantāro itthattam te deve dassanāyapi nappahonti; kuto pana tamhā ṭhānā cāvessanti vā pabbājessanti vā”ti?

382. Atha kho rājā pasenadi kosalo bhagavantam etadavoca – “konāmo ayam, bhante, bhikkhū”ti? “Ānando nāma, mahārājā”ti. “Ānando vata, bho, ānandarūpo vata, bho! Heturūpaṃ, bhante, āyasmā ānando āha; saheturūpaṃ, bhante, āyasmā ānando āha. Kim pana, bhante, atthi brahmā”ti? “Kim pana tvam, mahārāja, evam vadesi – ‘kim pana, bhante, atthi brahmā’”ti? “Yadi vā so, bhante, brahmā āgantā itthattam, yadi vā anāgantā itthatta”nti? “Yo so, mahārāja, brahmā sabyābajjho so brahmā āgantā itthattam, yo so brahmā abyābajjho so brahmā anāgantā itthatta”nti. Atha kho aññataro puriso rājānam pasenadiṃ kosalam etadavoca – “sañjayo, mahārāja, brāhmaṇo ākāsagotto āgato”ti. Atha kho rājā pasenadi kosalo sañjayaṃ brāhmaṇam ākāsagottam etadavoca – “ko nu kho, brāhmaṇa, imam kathāvatthum rājantepure abbhudāhāsī”ti? “Viṭaṭūbho, mahārāja, senāpati”ti. Viṭaṭūbho senāpati evamāha – “sañjayo, mahārāja, brāhmaṇo ākāsagotto”ti. Atha kho aññataro puriso rājānam pasenadiṃ kosalam etadavoca – “yānakālo, mahārājā”ti.

Atha kho rājā pasenadi kosalo bhagavantam etadavoca – “sabbaññutam mayam, bhante, bhagavantam apucchimhā, sabbaññutam bhagavā byākāsi; tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Cātuvanṇisuddhiṃ mayam, bhante, bhagavantam apucchimhā, cātuvanṇisuddhiṃ bhagavā byākāsi; tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Adhideve mayam, bhante, bhagavantam apucchimhā, adhideve bhagavā byākāsi; tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Adhibrahmānam mayam, bhante, bhagavantam apucchimhā, adhibrahmānam bhagavā byākāsi; tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Yam yadeva ca mayam bhagavantam apucchimhā tam tadeva bhagavā byākāsi; tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Handa, ca dāni mayam, bhante, gacchāma; bahukiccā mayam bahukaraṇīyā”ti. “Yassadāni tvam, mahārāja, kālam maññasi”ti. Atha kho rājā pasenadi kosalo bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmīti.

Kaṇṇakatthalasuttam niṭṭhitam dasamaṃ.

Rājavaggo niṭṭhito catuttho.

Tassuddānaṃ –

Ghaṭikāro raṭṭhapālo, maghadevo madhuriyaṃ;

Bodhi aṅgulimālo ca, piyajātaṃ bāhitikaṃ;

Dhammacetiyasuttaṅca, dasamaṃ kaṇṇakatthalamaṃ.

5. Brāhmaṇavaggo

1. Brahmāyusuttaṃ

383. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā videhesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Tena kho pana samayena brahmāyu brāhmaṇo mithilāyaṃ paṭivasati jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ [bedānaṃ (ka.)] pāragū sanighaṇḍukeṭubhānaṃ sākharappabhedānaṃ itihāsaṇṇamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Assosi kho brahmāyu brāhmaṇo – “samaṇo khalu bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajamaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti’’ti.

384. Tena kho pana samayena brahmāyussa brāhmaṇassa uttaro nāma māṇavo antevāsī hoti tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākharappabhedānaṃ itihāsaṇṇamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Atha kho brahmāyu brāhmaṇo uttaraṃ māṇavaṃ āmantesi – “ayaṃ, tāta uttara, samaṇo gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho...pe... sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti’’ti. Ehi tvamaṃ, tāta uttara, yena samaṇo gotamo tenupasaṅkama; upasaṅkamtvā samaṇaṃ gotamaṃ jānāhi yadi vā taṃ bhavantaṃ gotamaṃ tathā santamaṃyeva saddo abbhuggato, yadi vā no tathā; yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso. Tathā mayamaṃ taṃ bhavantaṃ gotamaṃ vedissāma’’ti. “Yathā kathaṃ paṇāhaṃ, bho, taṃ bhavantaṃ gotamaṃ jānissāmi yadi vā taṃ bhavantaṃ gotamaṃ tathā santamaṃyeva saddo abbhuggato, yadi vā no tathā; yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso’’ti. “Āgatāni kho, tāta uttara, amhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveveva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā caturanto vijitāvī janapadatthāvariyaṃpattaṃ sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ – cakkaratanamaṃ, hatthiratanamaṃ, assaratanamaṃ, maṇiratanamaṃ, itthiratanamaṃ, gahapatiratanamaṃ, pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyaṃtaṃ adaṇḍena asatthena dhammena [dhammena samena (ka.)] abhivijjiya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchaddo. Ahaṃ kho pana, tāta uttara, mantānaṃ dātā; tvamaṃ mantānaṃ paṭiggahetā’’ti.

385. “Evaṃ, bho”ti kho uttaro māṇavo brahmāyussa brāhmaṇassa paṭissuttvā utṭhāyāsanā brahmāyuṃ brāhmaṇaṃ abhivādetvā padakkhiṇaṃ katvā videhesu yena bhagavā tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samnessi. Addasā kho uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha kho bhagavato etadahosi – “passati kho me ayaṃ uttaro māṇavo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya cā”ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā addasa uttaro māṇavo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṅṅasotāni anumasi paṭimasi [parimasi (sī. ka.)]; ubhopi nāsikasotāni [nāsikāsotāni (sī.)] anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi. Atha kho uttarassa māṇavassa etadahosi – “samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ anubandheyyaṃ, iriyāpathamassa passeyya”nti. Atha kho uttaro māṇavo sattamāsāni bhagavantaṃ anubandhi chāyāva anapāyini [anupāyini (syā. ka. ka.)].

386. Atha kho uttaro māṇavo sattannaṃ māsānaṃ accayena videhesu yena mithilā tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena mithilā yena brahmāyu brāhmaṇo tenupasaṅkami; upasaṅkamitvā brahmāyuṃ brāhmaṇaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho uttaraṃ māṇavaṃ brahmāyu brāhmaṇo etadavoca – “kacci, tāta uttara, taṃ bhavantaṃ gotamaṃ tathā santamaṃyeva saddo abbhuggato, no aññathā? Kacci pana so bhavaṃ gotamo tādiso, no aññādiso”ti? “Tathā santamaṃyeva, bho, taṃ bhavantaṃ gotamaṃ saddo abbhuggato, no aññathā; tādisova [tādisova bho (sī. pī.), tādiso ca kho (syā. ka. ka.)] so bhavaṃ gotamo, no aññādiso. Samannāgato ca [samannāgato ca bho (sabbattha)] so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi.

“Suppatitṭhitapādo kho pana bhavaṃ gotamo; idampi tassa bhoto gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

“Heṭṭhā kho pana tassa bhoto gotamassa pādātesu cakkāni jātāni saḥassārāni sanemikāni sanābhikāni sabbākāraparipūrāni...

“Āyatapaṇhi kho pana so bhavaṃ gotamo...

“Dīghaṅguli kho pana so bhavaṃ gotamo...

“Mudutalunahatthapādo kho pana so bhavaṃ gotamo...

“Jālahatthapādo kho pana so bhavaṃ gotamo...

“Ussaṅkhapādo kho pana so bhavaṃ gotamo...

“Eṇijaṅgho kho pana so bhavaṃ gotamo...

“Ṭhitako kho pana so bhavaṃ gotamo anonamanto ubhohi pāṇitalehi jaṅṅukāni parimasati parimajjati...

“Kosohitavatthaguyho kho pana so bhavaṃ gotamo...

“Suvaṇṇavaṇṇo kho pana so bhavaṃ gotamo kaṅṅanasannibhattaco...

“Sukhumacchavi kho pana so bhavaṃ gotamo. Sukhumattā chaviyā rajojallaṃ kāye na upalimpati...

“Ekekalomo kho pana so bhavaṃ gotamo; ekekāni lomāni lomakūpesu jātāni...

“Uddhaggalomo kho pana so bhavaṃ gotamo; uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvattāni dakkhiṇāvattakajātāni...

“Brahmujugatto kho pana so bhavaṃ gotamo...

“Sattussado kho pana so bhavaṃ gotamo...

“Sīhapubbaddhakāyo kho pana so bhavaṃ gotamo...

“Citantaraṃso kho pana so bhavaṃ gotamo...

“Nigrodhaparimaṇḍalo kho pana so bhavaṃ gotamo; yāvatakvassa kāyo tāvatakvassa byāmo, yāvatakvassa byāmo tāvatakvassa kāyo...

“Samavattakkhandho kho pana so bhavaṃ gotamo...

“Rasaggasaggī kho pana so bhavaṃ gotamo...

“Sīhahanu kho pana so bhavaṃ gotamo...

“Cattālīsadanto kho pana so bhavaṃ gotamo...

“Samadanto kho pana so bhavaṃ gotamo...

“Aviraḷadanto kho pana so bhavaṃ gotamo...

“Susukkadāṭho kho pana so bhavaṃ gotamo...

“Pahūtajivho kho pana so bhavaṃ gotamo...

“Brahmassaro kho pana so bhavaṃ gotamo karavikabhānī...

“Abhinīlanetto kho pana so bhavaṃ gotamo...

“Gopakhumo kho pana so bhavaṃ gotamo...

“Uṇṇā kho panassa bhoto gotamassa bhamukantare jātā odātā mudutūlasannibhā...

“Uṇhīsaṣīso kho pana so bhavaṃ gotamo; idampi tassa bhoto gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

“Imehi kho, bho, so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato.

387. “Gacchanto kho pana so bhavaṃ gotamo dakkhiṇeneva pādena paṭhamam pakkamati. So nātidūre pādam uddharati, nāccāsanne pādam nikkhipati; so nātisīgham gacchati, nātisaṇikam gacchati; na ca adduvena adduvaṃ saṅghaṭṭento gacchati, na ca goppakena goppakam saṅghaṭṭento gacchati. So gacchanto na satthim unnāmeti, na satthim onāmeti; na satthim sannāmeti, na satthim vināmeti. Gacchato kho pana tassa bhoto gotamassa adharakāyova [aḍḍhakāyova (ka.), āradhakāyova (syā. kam.)] iñjati, na ca kāyabalena gacchati. Apalokento kho pana so bhavaṃ gotamo sabbakāyeneva apaloketi; so na uddham ulloketi, na adho oloketi; na ca vipekkhamāno gacchati, yugamattañca pekkhati; tato cassa uttari anāvaṭam ñāṇadassanaṃ bhavati. So antaragharam pavisanto na kāyam unnāmeti, na kāyam onāmeti; na kāyam sannāmeti, na kāyam vināmeti. So nātidūre nāccāsanne āsanassa parivattati, na ca pāṇinā ālambitvā āsane nisīdati, na ca āsanasmim kāyam pakkhipati. So antaraghare nisinno samāno na hatthakukkucam āpajjati, na pādakukkucam āpajjati; na adduvena adduvaṃ āropetvā nisīdati; na ca goppakena goppakam āropetvā nisīdati; na ca pāṇinā hanukam upadahitvā [upādiyitvā (sī. pī.)] nisīdati. So antaraghare nisinno samāno na chambhati na kampati na vedhati na paritassati. So achambhī akampī vedhī aparitassī vigatalomaṃso. Vivekavatto ca so bhavaṃ gotamo antaraghare nisinno hoti. So pattodakam paṭiggaṇhanto na pattam unnāmeti, na pattam

onāmeti; na pattam sannāmeti, na pattam vināmeti. So pattodakam paṭiggaṇhāti nāthokam nātibahum. So na khulukhulukārakam [bulubulukārakam (sī.)] pattam dhovati, na samparivattakam pattam dhovati, na pattam bhūmiyam nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoti hoti, patte dhote hatthā dhotā honti. So pattodakam chaḍḍeti nātidūre nāccāsanne, na ca vicchaddāyamāno. So odanam paṭiggaṇhanto na pattam unnāmeti, na pattam onāmeti; na pattam sannāmeti, na pattam vināmeti. So odanam paṭiggaṇhāti nāthokam nātibahum. Byañjanam kho pana bhavam gotamo byañjanamattāya āhāreti, na ca byañjanena ālopaṃ atināmeti. Dvattikkhattum kho bhavam gotamo mukhe ālopaṃ samparivattetvā ajjhoharati; na cassa kāci odanamiñjā asambhinnā kāyam pavisati, na cassa kāci odanamiñjā mukhe avasiṭṭhā hoti; athāparam ālopaṃ upanāmeti. Rasapaṭisaṃvedī kho pana so bhavam gotamo āhāram āhāreti, no ca rasarāgapaṭisaṃvedī.

“Aṭṭhaṅgasamannāgataṃ [aṭṭhaṅgasamannāgato (ka.)] kho pana so bhavam gotamo āhāram āhāreti – neva davāya, na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihimsūparatiyā brahmacariyānuggahāya – ‘iti purāṇaṅca vedanam paṭihanāhami navaṅca vedanam na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti. So bhuttāvī pattodakam paṭiggaṇhanto na pattam unnāmeti, na pattam onāmeti; na pattam sannāmeti, na pattam vināmeti. So pattodakam paṭiggaṇhāti nāthokam nātibahum. So na khulukhulukārakam pattam dhovati, na samparivattakam pattam dhovati, na pattam bhūmiyam nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoti hoti, patte dhote hatthā dhotā honti. So pattodakam chaḍḍeti nātidūre nāccāsanne, na ca vicchaddāyamāno. So bhuttāvī na pattam bhūmiyam nikkhipati nātidūre nāccāsanne, na ca anāthiko pattaṇa hoti, na ca ativelānurakkhī pattasmim. So bhuttāvī muhuttam tuṅhī nisīdati, na ca anumodanassa kālamatināmeti. So bhuttāvī anumodati, na tam bhattam garahati, na aññam bhattam paṭikaṅkhati; aññadatthu dhammiyā kathāya tam parisam sandasseti samādapeti samuttejeti sampahaṃseti. So tam parisam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkamati. So nātisīgham gacchati, nātisāṅikam gacchati, na ca muccitukāmo gacchati; na ca tassa bhoto gotamassa kāye cīvaram accukkattham hoti na ca accokkattham, na ca kāyasmiṃ allīnam na ca kāyasmā apakattam; na ca tassa bhoto gotamassa kāyamhā vāto cīvaram apavahati; na ca tassa bhoto gotamassa kāye rajojallam upalimpati. So āramagato nisīdati paññatte āsane. Nisajja pāde pakkhāleti; na ca so bhavam gotamo pādamaṇḍanānuyogamanuyutto viharati. So pāde pakkhāletvā nisīdati pallāṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā. So neva attabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti; attahitaparahitubhayahitasabbalokahitameva so bhavam gotamo cintento nisinnō hoti. So āramagato parisati dhammam deseti, na tam parisam ussādeti, na tam parisam apasādeti; aññadatthu dhammiyā kathāya tam parisam sandasseti samādapeti samuttejeti sampahaṃseti.

“Aṭṭhaṅgasamannāgato kho panassa bhoto gotamassa mukhato ghoso niccharati – vissattho ca, viññeyyo ca, mañju ca, savanīyo ca, bindu ca, avisārī ca, gambhīro ca, ninnādī ca. Yathāparisam kho pana so bhavam gotamo sarena viññāpeti, na cassa bahiddhā parisāya ghoso niccharati. Te tena bhotā gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā utthāyāsanaṃ pakkamanti avalokayamānāyeva [apalokayamānāyeva (sī. ka.)] avijahitattā [avijahantābhāvena (sī. syā. kam. pī.)]. Addasāma kho mayam, bho, tam bhavantam gotamam gacchantam, addasāma ṭhitam, addasāma antaragharam pavisantam, addasāma antaraghare nisinnam tuṅhībhūtam, addasāma antaraghare bhujantam, addasāma bhuttāvim nisinnam tuṅhībhūtam, addasāma bhuttāvim anumodantam, addasāma āramam gacchantam, addasāma āramagatam nisinnam tuṅhībhūtam, addasāma āramagatam parisati dhammam desentam. Ediso ca ediso ca so bhavam gotamo, tato ca bhiyyo’”ti.

388. Evaṃ vutte, brahmāyu brāhmaṇo uṭṭhāyāsanaṃ ekamsaṃ uttarāsangaṃ karitvā yena bhagavā tenañjalim paṇāmetvā tikkhattuṃ udānaṃ udāneti –

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Namo tassa bhagavato arahato sammāsambuddhassa”’ti.

“Appeva nāma mayam kadāci karahaci tena bhotā gotamena samāgaccheyyāma?
Appeva nāma siyā kocideva kathāsallāpo”’ti!

389. Atha kho bhagavā videhesu anupubbena cārikaṃ caramāno yena mithilā tadavasari. Tatra sudaṃ bhagavā mithilāyaṃ viharati maghadevambavane. Assosam kho mithileyyakā [methileyyakā (sī. pī.)] brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi mithilaṃ anuppatto, mithilāyaṃ viharati maghadevambavane. Tam kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhakalyāṇam pariyosānakalyāṇam sāttham sabyañjanaṃ, kevalaparipuṇṇam parisuddham brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”’ti.

Atha kho mithileyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhim sammodimsu, sammodanīyaṃ katham sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu; appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdimsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tuṅhībhūtā ekamantaṃ nisīdimsu.

390. Assosi kho brahmāyu brāhmaṇo – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito mithilaṃ anuppatto, mithilāyaṃ viharati maghadevambavane”’ti. Atha kho brahmāyu brāhmaṇo sambahulehi sāvakehi saddhim yena maghadevambavanaṃ tenupasaṅkami. Atha kho brahmāyuno brāhmaṇassa avidūre ambavanassa etadahosi – “na kho metaṃ patirūpaṃ yohaṃ pubbe appāṭisaṃvidito samaṇam gotamaṃ dassanāya upasaṅkameyya”’nti. Atha kho brahmāyu brāhmaṇo aññataraṃ māṇavakaṃ āmantesi – “ehi tvam, māṇavaka, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā mama vacanena samaṇam gotamaṃ appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – ‘brahmāyu, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’’ti. Evañca vadehi – ‘brahmāyu, bho gotama, brāhmaṇo jīṇṇo vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇam vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sakkharappabhedānaṃ itihāsaṇācamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Yāvatā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesam brāhmaṇo aggamakkhāyati – yadidaṃ bhogehi; brahmāyu tesam brāhmaṇo aggamakkhāyati – yadidaṃ mantehi; brahmāyu tesam brāhmaṇo aggamakkhāyati – yadidaṃ āyunā ceva yasasā ca. So bhoto gotamassa dassanakāmo”’ti.

“Evaṃ, bho”’ti kho so māṇavako brahmāyussa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi. Sammodanīyaṃ katham sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭhito kho so māṇavako bhagavantaṃ etadavoca – “brahmāyu, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evañca vadeti – ‘brahmāyu, bho gotama, brāhmaṇo jīṇṇo vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā,

tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Yāvātā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesam brāhmaṇo aggamakkhāyati – yadidaṃ bhogehi; brahmāyu tesam brāhmaṇo aggamakkhāyati – yadidaṃ mantehi; brahmāyu tesam brāhmaṇo aggamakkhāyati – yadidaṃ āyunā ceva yasasā ca. So bhoto gotamassa dassanakāmo”’ti. “Yassadāni, māṇava, brahmāyu brāhmaṇo kālaṃ maññati”’ti. Atha kho so māṇavako yena brahmāyu brāhmaṇo tenupasaṅkami; upasaṅkamtivā brahmāyumuṃ brāhmaṇaṃ etadavoca – “katāvakāso khomhi bhavatā samaṇena gotamena. Yassadāni bhavaṃ kālaṃ maññati”’ti.

391. Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami. Addasā kho sā parisā brahmāyumuṃ brāhmaṇaṃ dūratova āgacchantaṃ. Disvāna oramiya [oramattha (syā. kaṃ. pī.), oramatha, oramati (ka.), atha naṃ (sī.), oramiyāti pana tvāpaccayantatathasamvaṇṇanānurūpaṃ visodhitapadaṃ] okāsamakāsi yathā taṃ ñātassa yasassino. Atha kho brahmāyu brāhmaṇo taṃ parisam etadavoca – “alaṃ, bho! Nisīdatha tumhe sake āsane. Idhāhaṃ samaṇassa gotamassa santike nisīdissāmī”’ti.

Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samnessi. Addasā kho brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha kho brahmāyu brāhmaṇo bhagavantaṃ gāthāhi ajjhabhāsi –

“Ye me dvattiṃsāti sutā, mahāpurisalakkhaṇā;

Duve tesam na passāmi, bhoto kāyasmim gotama.

“Kacci kosohitaṃ bhoto, vatthaguyhaṃ naruttama;

Nārīsamānasavhayā, kacci jivhā na dassakā [nārīsahanāma savhayā, kacci jivhā narassikā; (sī. syā. kaṃ. pī.).]

“Kacci pahūtajivhosi, yathā taṃ jāniyāmase;

Ninnāmayetaṃ pahūtaṃ, kaṅkhaṃ vinaya no ise.

“Diṭṭhadhammahitattāya, samparāyasukhāya ca;

Katāvakāsā pucchāma, yaṃ kiñci abhipatthita”’nti.

392. Atha kho bhagavato etadahosi – “passati kho me ayaṃ brahmāyu brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya cā”’ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisāṅkhāsi yathā addasa brahmāyu brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṅṇasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi. Atha kho bhagavā brahmāyumuṃ brāhmaṇaṃ gāthāhi paccabhāsi –

“Ye te dvattiṃsāti sutā, mahāpurisalakkhaṇā;

Sabbe te mama kāyasmim, mā te [mā vo (ka.)] kaṅkhāhu brāhmaṇa.

“Abhiññeyyaṃ abhiññātaṃ, bhāvetabbaṅca bhāvitaṃ;

Pahātabbamaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇa.

“Diṭṭhadhammahitatthāya, samparāyasukhāya ca;

Katāvakaṃso pucchassu, yaṃ kiñci abhipatthita’nti.

393. Atha kho brahmāyussa brāhmaṇassa etadahosi – “katāvakaṃso khomhi samaṇena gotamena. Kiṃ nu kho ahaṃ samaṇaṃ gotamaṃ puccheyyaṃ – ‘diṭṭhadhammikamaṃ vā atthaṃ samparāyikaṃ vā’”ti. Atha kho brahmāyussa brāhmaṇassa etadahosi – “kusalo kho ahaṃ diṭṭhadhammikānaṃ atthānaṃ. Aññepi maṃ diṭṭhadhammikamaṃ atthaṃ pucchanti. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ samparāyikaṃyeva atthaṃ puccheyya’nti. Atha kho brahmāyu brāhmaṇo bhagavantaṃ gāthāhi ajjhabhāsi –

“Kathaṃ kho brāhmaṇo hoti, kathaṃ bhavati vedagū;

Tevijjo bho kathaṃ hoti, sotthiyo kinti vuccati.

“Arahaṃ bho kathaṃ hoti, kathaṃ bhavati kevalī;

Muni ca bho kathaṃ hoti, buddho kinti pavuccatī’nti.

394. Atha kho bhagavā brahmāyumaṃ brāhmaṇaṃ gāthāhi paccabhāsi –

“Pubbenivāsaṃ yo vedi, saggāpāyaṅca passati;

Atho jātikkhayaṃ patto, abhiññā vosito muni.

“Cittaṃ visuddhaṃ jānāti, muttaṃ rāgehi sabbaso;

Pahīnajātimaṇṇaṃ, brahmacariyassa kevalī;

Pāragū sabbadhammānaṃ, buddho tādī pavuccatī’nti.

Evamaṃ vutte, brahmāyu brāhmaṇo uṭṭhāyāsanaṃ ekamaṃsāṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmaṅca sāveti – “brahmāyu ahaṃ, bho gotama, brāhmaṇo; brahmāyu ahaṃ, bho gotama, brāhmaṇo”ti. Atha kho sā parisā acchariyabbhutatittajātā ahoṃsi – “acchariyaṃ vata, bho, abbhutaṃ vata, bho! Yatra hi nāmāyaṃ brahmāyu brāhmaṇo ñāto yasassī evarūpaṃ paramanipaccakāraṃ karissatī’nti. Atha kho bhagavā brahmāyumaṃ brāhmaṇaṃ etadavoca – “alaṃ, brāhmaṇa, uṭṭhaha nisīda tvaṃ sake āsane yato te mayi cittaṃ pasanna’nti. Atha kho brahmāyu brāhmaṇo uṭṭhahitvā sake āsane nisīdi.

395. Atha kho bhagavā brahmāyussa brāhmaṇassa anupubbiṃ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ, sīlakathaṃ, saggakathaṃ; kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi brahmāyumaṃ brāhmaṇaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva brahmāyussa brāhmaṇassa tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhumaṃ udapādi – “yaṃ kiñci samudayadhammaṃ sabbamaṃ taṃ nirodhadhamma’nti. Atha kho brahmāyu brāhmaṇo diṭṭhadhammo pattadhammo veditadhammo pariyoḡāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – “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. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṅca bhikkhusaṅghaṅca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Adhivāsetu ca me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ

bhikkhusaṅghenā’’ti. Adhivāsesi bhagavā tuṅhībhāvena. Atha kho brahmāyu brāhmaṇo bhagavato adhivāsanam viditvā utṭhāyāsanaṁ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. Atha kho brahmāyu brāhmaṇo tassa rattiyā accayena sake nivesane paṇītam khādanīyam bhojanīyam paṭiyādāpetvā bhagavato kalam ārocāpesi – “kalo, bho gotama, niṭṭhitam bhatta’’nti.

Atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena brahmāyussa brāhmaṇassa nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhim bhikkhusaṅghena. Atha kho brahmāyu brāhmaṇo sattāham buddhappamukham bhikkhusaṅgham paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho bhagavā tassa sattāhassa accayena videhesu cārikam pakkāmi. Atha kho brahmāyu brāhmaṇo acirapakantassa bhagavato kalamakāsi. Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum – “brahmāyu, bhante, brāhmaṇo kālaṅkato. Tassa kā gati, ko abhisamparāyo’’ti? “Paṇḍito, bhikkhave, brahmāyu brāhmaṇo paccapādi dhammassānudhammam, na ca maṁ dhammādhikaraṇam vihesesi. Brahmāyu, bhikkhave, brāhmaṇo pañcannaṁ orambhāgiyānam saṃyojanānam parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā’’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Brahmāyusuttam niṭṭhitam paṭhamam.

2. Selasuttam

396. Evaṁ me sutam – ekam samayam bhagavā aṅguttarāpesu cārikam caramāno mahatā bhikkhusaṅghena saddhim aḍḍhateḷasehi bhikkhusatehi yena āpaṇam nāma aṅguttarāpānam nigamo tadavasari. Assosi kho keṇiyo jaṭilo – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikam caramāno mahatā bhikkhusaṅghena saddhim aḍḍhateḷasehi bhikkhusatehi āpaṇam anuppatto. Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavāti. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānam arahatam dassanam hoti’’ti.

Atha kho keṇiyo jaṭilo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinnam kho keṇiyam jaṭilam bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho keṇiyo jaṭilo bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantam etadavoca – “adhivāsetu me bhavam gotamo svātanāya bhattam saddhim bhikkhusaṅghenā’’ti. Evaṁ vutte, bhagavā keṇiyam jaṭilam etadavoca – “mahā kho, keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvaṅca brāhmaṇesu abhippasanno’’ti. Dutiyampi kho keṇiyo jaṭilo bhagavantam etadavoca – “kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahaṅca brāhmaṇesu abhippasanno; adhivāsetu me bhavam gotamo svātanāya bhattam saddhim bhikkhusaṅghenā’’ti. Dutiyampi kho bhagavā keṇiyam jaṭilam etadavoca – “mahā kho, keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvaṅca brāhmaṇesu abhippasanno’’ti. Tatiyampi kho keṇiyo jaṭilo bhagavantam etadavoca – “kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahaṅca brāhmaṇesu abhippasanno; adhivāsetu me bhavam gotamo svātanāya bhattam saddhim bhikkhusaṅghenā’’ti. Adhivāsesi bhagavā

tunhībhāvena. Atha kho keṇiyo jaṭilo bhagavato adhivāsanam viditvā utthāyāsanaṃ yena sako assamo tenupasaṅkami; upasaṅkamitvā mittāmacce ñāṭisālohite āmantesi – “suṇantu me bhonto, mittāmaccā ñāṭisālohita; samaṇo me gotamo nimantito svātanāya bhattam saddhim bhikkhusaṅghena. Yena me kāyaveyyāvāṭikam [kāyaveyyāvāṭikam (sī. syā. kam.), kāyaveyyāvāṭikam (ka.)] kareyyāthā”ti. “Evam, bho”ti kho keṇiyassa jaṭilassa mittāmaccā ñāṭisālohita keṇiyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti, appekacce kaṭṭhāni phāḷenti, appekacce bhājanāni dhovanti, appekacce udakamaṇikam patitthāpentī, appekacce āsanāni pañṇapenti. Keṇiyo pana jaṭilo sāmāmyeva maṇḍalamālam paṭiyādeti.

397. Tena kho pana samayena selo brāhmaṇo āpaṇe paṭivasati tiṇṇam vedānam pāragū sanighaṇḍukeṭubhānam sākkharappabhedānam itihāsapañcamānam, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo, tīṇi ca māṇavakasatāni mante vāceti. Tena kho pana samayena keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti. Atha kho selo brāhmaṇo tīhi māṇavakasatehi parivuto jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena keṇiyassa jaṭilassa assamo tenupasaṅkami. Addasā kho selo brāhmaṇo keṇiyassa jaṭilassa assame appekacce uddhanāni khaṇante, appekacce kaṭṭhāni phāḷente, appekacce bhājanāni dhovante, appekacce udakamaṇikam patitthāpente, appekacce āsanāni pañṇapente, keṇiyam pana jaṭilam sāmāmyeva maṇḍalamālam paṭiyādentam. Disvāna keṇiyam jaṭilam etadavoca – “kim nu bhoto keṇiyassa āvāho vā bhavissati vivāho vā bhavissati mahāyaṅṅo vā paccupaṭṭhito, rājā vā māgadho seniyo bimbisāro nimantito svātanāya saddhim balakāyena”ti? “Na me, bho sela, āvāho bhavissati napi vivāho bhavissati napi rājā māgadho seniyo bimbisāro nimantito svātanāya saddhim balakāyena; api ca kho me mahāyaṅṅo paccupaṭṭhito. Atthi, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito ānguttarāpesu cārikam caramāno mahatā bhikkhusaṅghena saddhim adḍhateḷasehi bhikkhusatehi āpaṇam anupatto. Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’ti. So me nimantito svātanāya bhattam saddhim bhikkhusaṅghenā”ti.

“Buddhoti – bho keṇiya, vadesi”?

“Buddhoti – bho sela, vadāmi”.

“Buddhoti – bho keṇiya, vadesi”?

“Buddhoti – bho sela, vadāmi”ti.

398. Atha kho selassa brāhmaṇassa etadahosi – “ghosopi kho eso dullabho lokasmim – yadidaṃ ‘buddho’ti [yadidaṃ buddho buddhoti (ka.)]. Āgatāni kho panamhākam mantesu dvattimsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveveva gatiyo bhavanti anaṅṅā. Sace agāram ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyaṇṇapatto sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ – cakkaratanaṃ, hatthiratanam, assaratanam, maṇiratanam, itthiratanam, gahapatiratanam, pariṇāyakaratanameva sattamam. Parosahassam kho panassa puttā bhavanti sūrā viraṅgarūpā parasenappamaddanā. So imam pathaviṃ sāgarapariyantam adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Sace pana agārasmā anagāriyam pabbajati, araham hoti sammāsambuddho loke vivaṭṭacchado”.

“Kham pana, bho keṇiya, etarahi so bhavam gotamo viharati araham sammāsambuddho”ti? Evam vutte, keṇiyo jaṭilo dakkhiṇam bāhum paggahetvā selam brāhmaṇam etadavoca – “yenesā, bho sela, nīlavanarājī”ti. Atha kho selo brāhmaṇo tīhi māṇavakasatehi saddhim yena bhagavā tenupasaṅkami. Atha kho selo brāhmaṇo te māṇavake āmantesi – “appasaddā bhonto āgacchantu pade padam [pāde pādām (sī.)] nikkhipantā; durāsaddā [dūrasaddā (ka.)] hi te bhagavanto sīhāva ekacarā. Yadā cāham,

bho, samaṇena gotamena saddhiṃ manteyyaṃ, mā me bhonto antarantarā kathaṃ opāsetha. Kathāpariyosānaṃ me bhavanto āgamentū”ti. Atha kho selo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samnessi.

Addasā kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena t̐hapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha kho bhagavato etadahosi – “passati kho me ayaṃ selo brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena t̐hapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya cā”ti. Atha kho bhagavā tathārūpaṃ iddhābhisāṅkhāraṃ abhisāṅkhāsī, yathā addasa selo brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi nalāṭamaṇḍalam jivhāya chādesi. Atha kho selassa brāhmaṇassa etadahosi – “samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehi; no ca kho naṃ jānāmi buddho vā no vā. Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamaṇānaṃ – ‘ye te bhavanti arahanto sammāsambuddhā te sake vaṇṇe bhaññaṃāne attānaṃ pātukarontī’ti. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ sammukhā sārūppāhi gāthāhi abhitthaveyya”nti.

399. Atha kho selo brāhmaṇo bhagavantaṃ sammukhā sārūppāhi gāthāhi abhitthavi –

“Paripuṇṇakāyo suruci, sujāto cārūdasano;

Suvaṇṇavaṇṇosi bhagavā, susukkadāṭhosi vīriyavā [viriyavā (sī. syā. kaṃ. pī.)].

“Narassa hi sujātassa, ye bhavanti viyañjanā;

Sabbe te tava kāyasmim, mahāpurisalakkhaṇā.

“Pasannanetto sumukho, brahā [brahmā (syā. kaṃ. ka.)] uju patāpavā;

Majjhe samaṇasaṅghassa, ādiccova virocasi.

“Kalyāṇadassano bhikkhu, kañcanasannibhattaco;

Kiṃ te samaṇabhāvena, evaṃ uttamavaṇṇino.

“Rājā arahasi bhavituṃ, cakkavattī rathesabho;

Cāturanto vijitāvī, jambusaṇḍassa [jambusaṇḍassa (ka.)] issaro.

“Khattiyā bhogirājāno, anuyantā [anuyuttā (sī. syā. kaṃ. pī.)] bhavantu te;

Rājābhiraṇḍā manujindo, rajjaṃ kārehi gotama”.

“Rājāhamasmi selāti, dhammarājā anuttaro;

Dhammena cakkam vattemi, cakkam appaṭivattiyam”.

“Sambuddho paṭijānāsī, dhammarājā anuttaro;

‘Dhammena cakkam vattemi’, iti bhāsasi gotama.

“Ko nu senāpati bhoto, sāvako satthuranvayo;

Ko te tamanuvatteti, dhammacakkam pavattitam”.

“Mayā pavattitam cakkam, (selāti bhagavā dhammacakkam anuttaram;

Sāriputto anuvatteti, anujāto tathāgataṃ.

“Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇa.

“Vinayassu mayi kaṅkhaṃ, adhimuccassu brāhmaṇa;
Dullabhaṃ dassanaṃ hoti, sambuddhānaṃ abhiṇhaso.

“Yesaṃ ve dullabho loke, pātubhāvo abhiṇhaso;
Sohaṃ brāhmaṇa sambuddho, sallakatto anuttaro.

“Brahmabhūto atitulo, mārasenappamaddano;
Sabbāmitte vasī katvā, modāmi akutobhaya”.

“Imaṃ bhonto nisāmetha, yathā bhāsati cakkhumā;
Sallakatto mahāvīro, sīhova nadatī vane.

“Brahmabhūtaṃ atitulaṃ, mārasenappamaddanaṃ;
Ko disvā nappasīdeyya, api kaṇhābhijātiko.

“Yo maṃ icchati anvetu, yo vā nicchati gacchatu;
Idhāhaṃ pabbajissāmi, varapaññassa santike”.

“Etañce [evañce (syā. kaṃ.)] ruccati bhoto,
sammāsambuddhasāsanāṃ [sammāsambuddhasāsane (katthaci suttanipāte)];

Mayampi pabbajissāma, varapaññassa santike”.

“Brāhmaṇā tisaṭā ime, yācanti pañjalīkatā;

Brahmacariyaṃ carissāma, bhagavā tava santike”.

“Svākkhātaṃ brahmacariyaṃ, (selāti bhagavā sandiṭṭhikamakālikāṃ;

Yattha amoghā pabbajjā, appamattassa sikkhato”ti.

Alattha kho selo brāhmaṇo sapaṇṇo bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

400. Atha kho keṇiyo jaṭilo tassā rattiyaṃ accayena sake assame paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – “kālo, bho gotama, niṭṭhitaṃ bhatta”nti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena keṇiyassa jaṭilassa assamo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho keṇiyo jaṭilo buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi, sampavāresi. Atha kho keṇiyo jaṭilo bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodi –

“Agghittamukhā yaññā, sāvittī chandaso mukhaṃ;

Rājā mukhaṃ manussānaṃ, nadīnaṃ sāgaro mukhaṃ.

“Nakkhattānaṃ mukhaṃ cando, ādicco tapataṃ mukhaṃ;

Puññaṃ ākaṅkhamānānaṃ, saṅgho ve yajataṃ mukha”nti.

Atha kho bhagavā keṇiyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā utṭhāyāsanaṃ pakkāmi.

Atha kho āyasmā selo sapaṛiso eko vūpakatṭho appamatto ātāpī pahitatto viharanto nacirasseeva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā selo sapaṛiso arahataṃ ahosi. Atha kho āyasmā selo sapaṛiso yena bhagavā tenupaṅkami; upaṅkamitvā ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ gāthāhi ajjhabhāsi –

“Yaṃ taṃ saraṇamāgama, ito aṭṭhami cakkhumā;

Sattarattena [anuttarena (ka.)] bhagavā, dantamha tava sāsane.

“Tavaṃ buddho tavaṃ satthā, tavaṃ mārābhibhū muni;

Tavaṃ anusaye chetvā, tiṇṇo tāresimaṃ pajama.

“Upadhī te samatikkantā, āsavā te padālita;

Sīhova anupādāno, pahīnabhayaabheravo.

“Bhikkhavo tisatā ime, tiṭṭhanti pañjalīkatā;

Pāde vīra pasārehi, nāgā vandantu satthuno’”ti.

Selasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Assalāyanasuttaṃ

401. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ pañcamattāni brāhmaṇasatāni sāvattiyaṃ paṭivasanti kenacideva karaṇīyena. Atha kho tesāṃ brāhmaṇānaṃ etadahosi – “ayaṃ kho samaṇo gotamo cātuvāṇṇiṃ suddhiṃ paññāpeti. Ko nu kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’”nti? Tena kho pana samayena assalāyano nāma māṇavo sāvattiyaṃ paṭivasati daharo, vuttasiro, soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākharappabhedānaṃ itihāsaṇḍakānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Atha kho tesāṃ brāhmaṇānaṃ etadahosi – “ayaṃ kho assalāyano māṇavo sāvattiyaṃ paṭivasati daharo, vuttasiro, soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū...pe... anavayo. So kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’”nti.

Atha kho te brāhmaṇā yena assalāyano māṇavo tenupaṅkami; upaṅkamitvā assalāyanaṃ māṇavaṃ etadavocaṃ – “ayaṃ, bho assalāyana, samaṇo gotamo cātuvāṇṇiṃ suddhiṃ paññāpeti. Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’”ti [paṭimantetunti (pī. ka.)].

Evaṃ vutte, assalāyano māṇavo te brāhmaṇe etadavoca – “samaṇo khalu, bho, gotamo dhammavādī; dhammavādino ca pana duppaṭimantiyā bhavanti. Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’”nti. Dutiyampi kho te brāhmaṇā assalāyanaṃ māṇavaṃ etadavocaṃ – “ayaṃ, bho assalāyana, samaṇo gotamo cātuvāṇṇiṃ suddhiṃ paññāpeti. Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu [paṭimantetum (sī. pī. ka.)]. Caritaṃ kho pana bhotā assalāyanena paribbājaka’”nti. Dutiyampi kho assalāyano māṇavo te brāhmaṇe etadavoca – “samaṇo khalu, bho, gotamo dhammavādī; dhammavādino ca pana duppaṭimantiyā bhavanti. Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’”nti. Tatiyampi kho te brāhmaṇā assalāyanaṃ māṇavaṃ etadavocaṃ – “ayaṃ, bho assalāyana, samaṇo gotamo cātuvāṇṇiṃ suddhiṃ paññāpeti. Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ

vacane paṭimantetu [paṭimantetuṃ (sī. pī. ka.)]. Caritaṃ kho pana bhotā assalāyanena paribbājakam. Mā bhavaṃ assalāyano ayuddhapaṛajitaṃ parājayī”ti.

Evam vutte, assalāyano māṇavo te brāhmaṇe etadavoca – “addhā kho ahaṃ bhavanto na labhāmi. Samaṇo khalu, bho, gotamo dhammavādī; dhammavādino ca pana duppaṭimantiyā bhavanti. Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetunti. Api cāhaṃ bhavantānaṃ vacanena gamissāmi”ti.

402. Atha kho assalāyano māṇavo mahatā brāhmaṇagaṇena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho assalāyano māṇavo bhagavantaṃ etadavoca – “brāhmaṇā, bho gotama, evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇova sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti. Idha bhavaṃ gotamo kimāhā”ti? “Dissanti [dissante (sī. syā. kam. pī.)] kho pana, assalāyana, brāhmaṇānaṃ brāhmaṇiyo utuniyopi gabbhiniyopi vijāyamānāpi pāyamānāpi. Te ca brāhmaṇiyonijāva samānā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti. “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā”ti.

403. “Taṃ kiṃ maññasi, assalāyana, suttaṃ te – ‘yonakambojesu aññesu ca paccantimesu janapadesu dveva vaṇṇā – ayyo ceva dāso ca; ayyo hutvā dāso hoti, dāso hutvā ayyo hoti”ti? “Evam, bho, suttaṃ taṃ me – ‘yonakambojesu aññesu ca paccantimesu janapadesu dveva vaṇṇā – ayyo ceva dāso ca; ayyo hutvā dāso hoti, dāso hutvā ayyo hoti”ti. “Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā”ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā”ti.

404. “Taṃ kiṃ maññasi, assalāyana, khattiyova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo? Vessova nu kho...pe... suddova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo”ti? “No hidaṃ, bho gotama. Khattiyopi hi, bho gotama, pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Brāhmaṇopi hi, bho gotama...pe... vessopi hi, bho gotama...pe... suddopi hi, bho gotama...pe... sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātino adinnādāyino kāmesumicchācārino musāvādino piṣuṇavācā pharusavācā samphappalāpino abhijjhālū byāpannacittā micchādītṭhī kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyu”nti. “Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā”ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā”ti.

405. “Taṃ kiṃ maññasi, assalāyana, brāhmaṇova nu kho pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato piṣuṇāya

vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādiṭṭhi kāyassa bhedā paraṃ marañā sugatiṃ saggam lokam upapajjeyya, no [no ca (ka.)] khattiyō no vesso, no suddo’’ti? “No hidam, bho gotama! Khattiyopi hi, bho gotama, pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato pīsuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādiṭṭhi kāyassa bhedā paraṃ marañā sugatiṃ saggam lokam upapajjeyya. Brāhmaṇopi hi, bho gotama...pe... vessopi hi, bho gotama...pe... suddopi hi, bho gotama...pe... sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pīsuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālu abyāpannacittā sammādiṭṭhi kāyassa bhedā paraṃ marañā sugatiṃ saggam lokam upapajjeyyu’’nti. “Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā’’ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā’’ti.

406. “Taṃ kiṃ maññasi, assalāyana, brāhmaṇova nu kho pahoti asmim padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ, no khattiyō, no vesso no suddo’’ti? “No hidam, bho gotama! Khattiyopi hi, bho gotama, pahoti asmim padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ; brāhmaṇopi hi, bho gotama... vessopi hi, bho gotama... suddopi hi, bho gotama... sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmim padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetu’’nti. “Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā’’ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā’’ti.

407. “Taṃ kiṃ maññasi, assalāyana, brāhmaṇova nu kho pahoti sottisinānim ādāya nadim gantvā rajojallaṃ pavāhetuṃ, no khattiyō, no vesso, no suddo’’ti? “No hidam, bho gotama! Khattiyopi hi, bho gotama, pahoti sottisinānim ādāya nadim gantvā rajojallaṃ pavāhetuṃ, brāhmaṇopi hi, bho gotama... vessopi hi, bho gotama... suddopi hi, bho gotama... sabbepi hi, bho gotama, cattāro vaṇṇā pahonti sottisinānim ādāya nadim gantvā rajojallaṃ pavāhetu’’nti. “Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā’’ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā’’ti.

408. “Taṃ kiṃ maññasi, assalāyana, idha rājā khattiyō muddhāvasitto nānājaccānaṃ purisānaṃ purisasataṃ sannipāteyya – ‘āyantu bhonto ye tattha khattiyakulā brāhmaṇakulā rājāññakulā uppannā, sākassa vā sālassa vā [uppannā sālassa vā (sī. pī.)] salaḷassa vā candanassa vā padumakassa vā uttarāraṇim ādāya, aggim abhinibbattentu, tejo pātukarontu. Āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā [veṇakulā (sī. pī.), veṇukulā (syā. kaṃ.)] rathakārakulā pukkusakulā uppannā, sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇim ādāya, aggim abhinibbattentu, tejo pātukarontu’’ti.

“Taṃ kiṃ maññasi, assalāyana, yo evaṃ nu kho so [yo ca nu kho (syā. kaṃ. ka.)] khattiyakulā brāhmaṇakulā rājāññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇim ādāya aggi abhinibbatto, tejo pātukato, so eva nu khvāssa aggi accimā ceva [ca (sī. pī.)] vaṇṇavā [vaṇṇimā (syā. kaṃ. pī. ka.)] ca pabhassaro ca, tena ca sakkā agginā aggikaraṇiyam kātum; yo pana so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇim ādāya aggi abhinibbatto, tejo pātukato svāssa aggi na ceva

accimā na ca vaṇṇavā na ca pabhassaro, na ca tena sakkā agginā aggikaraṇīyaṃ kātu’nti? “No hidam, bho gotama! Yopi hi so [yo so (sī. pī.)], bho gotama, khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato svāssa [so cassa (sī. pī.), sopissa (syā. kaṃ.)] aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ; yopi so caṇḍalakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoniyā vā sūkaradoniyā vā rajakadoniyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ. Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabhassaro ca, sabbenapi sakkā agginā aggikaraṇīyaṃ kātu’nti. “Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadetha brāhmaṇā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’”ti? “Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametam maññanti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā’”ti.

409. “Taṃ kiṃ maññasi, assalāyana, idha khattiyakumāro brāhmaṇakaññāya saddhiṃ saṃvāsaṃ kappeyya, tesam saṃvāsamanvāya putto jāyetha; yo so khattiyakumārena brāhmaṇakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo’”ti? “Yo so, bho gotama, khattiyakumārena brāhmaṇakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo’”ti.

“Taṃ kiṃ maññasi, assalāyana, idha brāhmaṇakumāro khattiyakaññāya saddhiṃ saṃvāsaṃ kappeyya, tesam saṃvāsamanvāya putto jāyetha; yo so brāhmaṇakumārena khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo’”ti? “Yo so, bho gotama, brāhmaṇakumārena khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo’”ti.

“Taṃ kiṃ maññasi, assalāyana idha vaḷavaṃ gadrabhena sampayojeyyuṃ [samyojeyya (ka.)], tesam sampayogamanvāya kisoro jāyetha; yo so vaḷavāya gadrabhena kisoro uppanno, siyā so mātupi sadiso pitupi sadiso, ‘asso’tipi vattabbo ‘gadrabho’tipi vattabbo’”ti? “Kuṇḍaṇhi so [vekurañjāya hi so (sī. pī.), so kumāraṇḍupi so (syā. kaṃ.), vekulajo hi so (?)], bho gotama, assataro hoti. Idam hissa, bho gotama, nānākaraṇaṃ passāmi; amutra ca panesānaṃ na kiñci nānākaraṇaṃ passāmi’”ti.

“Taṃ kiṃ maññasi, assalāyana, idhāssu dve māṇavakā bhātaro saudariyā, eko ajjhāyako upanīto eko anajjhāyako anupanīto. Kamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā’”ti? “Yo so, bho gotama, māṇavako ajjhāyako upanīto tamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā. Kiñhi, bho gotama, anajjhāyake anupanīte dinnam mahapphalaṃ bhavissatī’”ti?

“Taṃ kiṃ maññasi, assalāyana, idhāssu dve māṇavakā bhātaro saudariyā, eko ajjhāyako upanīto dussīlo pāpadhammo, eko anajjhāyako anupanīto sīlavā kalyāṇadhammo. Kamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā’”ti? “Yo so, bho gotama, māṇavako anajjhāyako anupanīto sīlavā kalyāṇadhammo tamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā. Kiñhi, bho gotama, dussīle pāpadhamme dinnam mahapphalaṃ bhavissatī’”ti?

“Pubbe kho tvam, assalāyana, jātiṃ agamāsi; jātiṃ gantvā mante agamāsi; mante gantvā tape agamāsi; tape gantvā [mante gantvā tametaṃ tvam (sī. pī.), mante gantvā tameva

thapetvā (syā. kam.)] cātuvaṇṇim suddhim paccāgato, yamaham paññapemī’ti. Evaṃ vutte, assalāyano māṇavo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

410. Atha kho bhagavā assalāyanam māṇavam tuṇhībhūtam maṅkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam viditvā assalāyanam māṇavam etadavoca – “bhūtapubbam, assalāyana, sattannam brāhmaṇisīnam araññāyatane paṇṇakuṭṭisu sammantānam [vasantānam (sī.)] evarūpaṃ pāpakam ditthigatam uppannam hoti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo...pe... brahmadāyādā’ti. Assosi kho, assalāyana, asito devalo isi – ‘sattannam kira brāhmaṇisīnam araññāyatane paṇṇakuṭṭisu sammantānam evarūpaṃ pāpakam ditthigatam uppannam – brāhmaṇova seṭṭho vaṇṇo...pe... brahmadāyādā’ti. Atha kho, assalāyana, asito devalo isi kesamassuṃ kappetvā mañjittṭhavaṇṇāni dussāni nivāsetvā paṭaliyo [aṭaliyo (sī. pī.), agaliyo (syā. kam.)] upāhanā aruhitvā jātarūpamayaṃ daṇḍam gahetvā sattannam brāhmaṇisīnam patthaṇḍile pāturahosi. Atha kho, assalāyana, asito devalo isi sattannam brāhmaṇisīnam patthaṇḍile caṅkamamāno evamāha – ‘handā, ko nu kho ime bhavanto brāhmaṇisayo gatā [gantā (syā. kam. ka.)]; handā, ko nu kho ime bhavanto brāhmaṇisayo gatā’ti? Atha kho, assalāyana, sattannam brāhmaṇisīnam etadahosi – ‘ko nāyam gāmaṇḍalarūpo viya sattannam brāhmaṇisīnam patthaṇḍile caṅkamamāno evamāha – ‘handā, ko nu kho ime bhavanto brāhmaṇisayo gatā; handā, ko nu kho ime bhavanto brāhmaṇisayo gatā’ti? Handā, naṃ abhisapāmā’ti. Atha kho, assalāyana, satta brāhmaṇisayo asitam devalam isim abhisapiṃsu – ‘bhasmā, vasala [vasalī (pī.), vasali (ka.), capalī (syā. kam.)], hohi; bhasmā, vasala, hohī’ti [bhasmā vasala hohīti abhisapavacanam sī. pī. potthakesu sakideva āgatam]. Yathā yathā kho, assalāyana, satta brāhmaṇisayo asitam devalam isim abhisapiṃsu tathā tathā asito devalo isi abhirūpataro ceva hoti dassanīyataro ca pāsādikataro ca. Atha kho, assalāyana, sattannam brāhmaṇisīnam etadahosi – ‘mogham vata no tapo, aphalam brahmacariyam. Mayañhi pubbe yaṃ abhisapāma – bhasmā, vasala, hohi; bhasmā, vasala, hohīti bhasmāva bhavati ekacco. Imaṃ pana mayam yathā yathā abhisapāma tathā tathā abhirūpataro ceva hoti dassanīyataro ca pāsādikataro cā’ti. ‘Na bhavantānam mogham tapo, nāphalam brahmacariyam. Ingha bhavanto, yo mayi manopadoso taṃ pajahathā’ti. ‘Yo bhavati manopadoso taṃ pajahāma. Ko nu bhavam hoti’ti? ‘Suto nu bhavataṃ – asito devalo isi’ti? ‘Evaṃ, bho’. ‘So khvāham, bho, homī’ti. Atha kho, assalāyana, satta brāhmaṇisayo asitam devalam isim abhivādetuṃ upakkamiṃsu.

411. “Atha kho, assalāyana, asito devalo isi satta brāhmaṇisayo etadavoca – ‘sutaṃ metaṃ, bho, sattannam kira brāhmaṇisīnam araññāyatane paṇṇakuṭṭisu sammantānam evarūpaṃ pāpakam ditthigatam uppannam – brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti. ‘Evaṃ, bho’.

“Jānanti pana bhonto – yā janikā mātā [janimātā (sī. syā. kam. pī.)] brāhmaṇaṃyeva agamāsi, no abrāhmaṇa’nti? ‘No hidam, bho’.

“Jānanti pana bhonto – yā janikāmātu [janimātu (sī. syā. kam. pī.)] mātā yāva sattamā mātumātāmahayugā brāhmaṇaṃyeva agamāsi, no abrāhmaṇa’nti? ‘No hidam, bho’.

“Jānanti pana bhonto – yo janako pitā [janipitā (sī. syā. kam. pī.)] brāhmaṇiṃyeva agamāsi, no abrāhmaṇi’nti? ‘No hidam, bho’.

“Jānanti pana bhonto – yo janakapitu [janipitu (sī. syā. kam. pī.)] pitā yāva sattamā pitupitāmahayugā brāhmaṇiṃyeva agamāsi, no abrāhmaṇi’nti? ‘No hidam, bho’.

“Jānanti pana bhonto – yathā gabbhassa avakkanti hotī’ti [na mayam jānāma bho yathā gabbhassa avakkanti hotīti. yathā katham pana bho gabbhassa avakkanti hotīti. (ka.)]? ‘Jānāma mayam, bho – yathā gabbhassa avakkanti hoti [na mayam jānāma bho yathā gabbhassa avakkanti hotīti. yathā katham pana bho gabbhassa avakkanti hotīti. (ka.)]. Idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupatthito hoti; evam tiṇṇam sannipātā gabbhassa avakkanti hotī’ti.

“Jānanti pana bhonto – taggha [yagghe (sī. syā. kam. pī.)], so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti? ‘Na mayam, bho, jānāma – taggha so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti. ‘Evaṃ sante, bho, jānātha – ke tumhe hothā’ti? ‘Evaṃ sante, bho, na mayam jānāma – ke mayam homā’ti. Te hi nāma, assalāyana, satta brāhmaṇisayo asitena devalena isinā sake jātivāde samanuyuñjīyamānā samanuggāhīyamānā samanubhāsīyamānā na sampāyissanti; kiṃ pana tvam etarahi mayā sakasmim jātivāde samanuyuñjīyamāno samanuggāhīyamāno samanubhāsīyamāno sampāyissasi, yesam tvam saccariyako na puṇṇo dabbigāho’ti.

Evaṃ vutte, assalāyano māṇavo bhagavantam etadavoca – “abhikkantam, bho gotama...pe... upāsakam maṃ bhavam gotamo dhāretu ajjatagge pāṇupetaṃ saraṇam gata’nti.

Assalāyanasuttam nitthitam tatiyam.

4. Ghoṭamukhasuttam

412. Evaṃ me sutam – ekam samayam āyasmā udeno bārāṇasiyam viharati khemiyambavane. Tena kho pana samayena ghoṭamukho brāhmaṇo bārāṇasim anupatto hoti kenacideva karaṇīyena. Atha kho ghoṭamukho brāhmaṇo jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena khemiyambavanam tenupasaṅkami. Tena kho pana samayena āyasmā udeno abbhokāse caṅkamati. Atha kho ghoṭamukho brāhmaṇo yenāyasmā udeno tenupasaṅkami; upasaṅkamtivā āyasmatā udenena saddhim sammodi. Sammodanīyam katham saraṇīyam vītisāretvā āyasmantaṃ udenam caṅkamantaṃ anucaṅkamamāno evamāha – “ambho samaṇa, ‘natthi dhammiko paribbajo’ [paribbājo (sī. pī.)] – evam me ettha hoti. Tañca kho bhavantarūpānam vā adassanā, yo vā panettha dhammo’ti.

Evaṃ vutte, āyasmā udeno caṅkamā orohitvā vihāram pavisitvā paññatte āsane nisīdi. Ghoṭamukhopi kho brāhmaṇo caṅkamā orohitvā vihāram pavisitvā ekamantaṃ atthāsi. Ekamantaṃ tthitam kho ghoṭamukham brāhmaṇam āyasmā udeno etadavoca – “saṃvijjanti [saṃvijjante (bahūsu)] kho, brāhmaṇa, āsanāni. Sace ākaṅkhasi, nisīdā’ti. “Etadeva kho pana mayam bhoto udenassa āgamayamānā (na) nisīdāma. Kathaṅhi nāma mādiso pubbe animantito āsane nisīditabbaṃ maññeyyā’ti? Atha kho ghoṭamukho brāhmaṇo aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnō kho ghoṭamukho brāhmaṇo āyasmantaṃ udenam etadavoca – “ambho samaṇa, ‘natthi dhammiko paribbajo’ – evam me ettha hoti. Tañca kho bhavantarūpānam vā adassanā, yo vā panettha dhammo’ti. “Sace kho pana me tvam, brāhmaṇa, anuññeyyam anujāneyyāsi, paṭikkositabbaṅca paṭikkoseyyāsi; yassa ca pana me bhāsītassa attham na jāneyyāsi, mamaṃyeva tattha uttari paṭipuccheyyāsi – ‘idam, bho udena, katham, imassa kvattho’ti? Evaṃ katvā siyā no ettha kathāsallāpo’ti. “Anuññeyyam khvāham bhoto udenassa anujānissāmi, paṭikkositabbaṅca paṭikkosissāmi; yassa ca panāham bhoto udenassa bhāsītassa attham na jānissāmi, bhavantaṃyeva tattha udenam uttari paṭipucchissāmi – ‘idam, bho udena, katham, imassa kvattho’ti? Evaṃ katvā hotu no ettha kathāsallāpo’ti.

413. “Cattārome, brāhmaṇa, puggalā santo saṃvijjamānā lokasmim. Katame cattāro? Idha, brāhmaṇa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto. Idha pana, brāhmaṇa, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto. Idha pana,

brāhmaṇa, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto. Idha pana, brāhmaṇa, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Imesaṃ, brāhmaṇa, catunnaṃ puggalaṇaṃ katamo te puggalo cittaṃ ārādheti’’ti?

“Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto ayaṃ me puggalo cittaṃ nārādheti; yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti; yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti; yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Ayameva me puggalo cittaṃ ārādheti’’ti.

“Kasmā pana te, brāhmaṇa, ime tayo puggalā cittaṃ nārādhenti’’ti? “Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati, so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti na paritāpeti; iminā me ayaṃ puggalo cittaṃ ārādheti’’ti.

414. “Dvemā, brāhmaṇa, parisā. Katamā dve? Idha, brāhmaṇa, ekaccā parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati, dāsīdāsaṃ pariyesati, khettavathuṃ pariyesati, jātārūparajataṃ pariyesati.

“Idha pana, brāhmaṇa, ekaccā parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya, dāsīdāsaṃ pahāya, khettavathuṃ pahāya, jātārūparajataṃ pahāya, agārasmā anagāriyaṃ pabbajitā. Svāyaṃ, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Idha katamaṃ tvam, brāhmaṇa, puggalaṃ katamāya parisāya bahulaṃ samanupassasi – yā cāyaṃ parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati dāsīdāsaṃ pariyesati khettavathuṃ pariyesati jātārūparajataṃ pariyesati, yā cāyaṃ parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khettavathuṃ pahāya jātārūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā’’ti?

“Yvāyaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati; imāhaṃ puggalaṃ yāyaṃ parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khettavathuṃ pahāya jātārūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā imissaṃ parisāyaṃ bahulaṃ samanupassāmī’’ti.

“Idāneva kho pana te, brāhmaṇa, bhāsitaṃ – ‘mayam evam ājānāma – ambho samaṇa, natthi dhammiko paribbajo, evam me ettha hoti. Tañca kho bhavantarūpanam vā adassanā, yo vā panettha dhammo’”ti. “Addhā mesā, bho udena, sānuggahā vācā bhāsita. ‘Atthi dhammiko paribbajo’ – evam me ettha hoti. Evañca pana maṃ bhavaṃ udeno dhāretu. Ye ca me bhotā udenena cattāro puggalā saṃkhittena vuttā vitthārena avibhattā, sādhu me bhavaṃ, udeno ime cattāro puggale vitthārena vibhajatu anukampaṃ upādāyā”ti. “Tena hi, brāhmaṇa, suñāhi, sādhuṃ manasi karohi, bhāsissāmi”ti. “Evam, bho”ti kho ghoṭamukho brāhmaṇo āyasmato udenassa paccassosi. Āyasmā udeno etadavoca –

415. “Katamo ca, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, brāhmaṇa, ekacco puggalo acelako hoti muttācāro hatthāpalekhano naehibhaddantiko natitthabhaddantiko, nābhīhaṭaṃ 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 upatthito hoti, na yattha makkhikā saṇḍasaṇḍacārīnī, na macchaṃ na maṃsaṃ, na suraṃ na merayaṃ na thusodakam pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko...pe... sattāgāriko vā hoti sattālopiko; ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti...pe... sattahipi dattīhi yāpeti; ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti...pe... sattāhikampi āhāraṃ āhāreti – iti evarūpaṃ addhamāsikaṃ pariyāyabhattabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññābhakkho 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, ubbhatthakopi hoti āsanapaṭikkhitto, ukkuṭīkopi hoti ukkuṭīkappadhānamanuyutto, kaṇṭakāpassayīkopi hoti kaṇṭakāpassaye seyyam kappeti; sāyatatiyakampi udakorohanānuyogamanuyutto viharati – iti evarūpaṃ anekavihiṭam kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto.

416. “Katamo ca, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanuyutto? Idha, brāhmaṇa, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko – ye vā panaññepi keci kurūrakammantā. Ayaṃ vuccati, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanuyutto.

417. “Katamo ca, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto? Idha, brāhmaṇa, ekacco puggalo rājā vā hoti khattiyō muddhāvasitto, brāhmaṇo vā mahāsālo. So puratthimena nagarassa navam santhāgāraṃ kārapetvā kesamassuṃ ohāretvā kharājīnam nivāsetvā sappitelena kāyam abbhāñjivā magavisāṇena piṭṭhiṃ kaṇḍuvamāno navam santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca purohitena. So tattha anantarahitāya bhūmiyā haritupalittāya seyyam kappeti. Ekissāya gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmiṃ thane khīraṃ hoti tena aggim juhati, avasesena vacchako yāpeti. So evamāha – ‘ettakā usabhā haññantu yaññatthāya, ettakā vaccharā haññantu yaññatthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya’, ettakā urabbhā haññantu yaññatthāya, ettakā assā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyā’ti. Yepissa te honti ‘dāsā’ti vā ‘pessā’ti vā ‘kammakarā’ti vā te pi daṇḍatajjitā bhayatajjitā

assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.

418. “Katamo ca, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati? Idha, brāhmaṇa, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokam sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyoṇakalyāṇam sāttham sabyañjanaṃ, kevalaparipunnam parisuddham brahmacariyaṃ pakāseti. Tam dhammam suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto. So tam dhammam sutvā tathāgate saddham paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādhō gharāvāso rajopatho abbhokāso pabbajjā. Nayidaṃ sukaram agāram ajjhāvasatā ekantaparipunnam ekantaparissuddham saṅkhalikhitam brahmacariyaṃ caritum. Yamnūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So aparena samayena appam vā bhogakkhandham pahāya mahantaṃ vā bhogakkhandham pahāya, appam vā ñātiparivaṭṭam pahāya mahantaṃ vā ñātiparivaṭṭam pahāya, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evam pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātāṃ 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 avisaṃvādako lokassa.

“Pisunaṃ vācam 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 vācam bhāsītā hoti.

“Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācam bhāsītā hoti.

“Samhappalāpaṃ pahāya samhappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācam bhāsītā kālena sāpadesaṃ pariyaṇavatim atthasamhitam.

“So bijagāmbhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavādītavisūkadassanā paṭivirato hoti.

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti.

Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti.

Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti.

Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsīdāsapaṭiggahaṇā paṭivirato hoti.

Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti.

Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti. Khettavatthupaṭiggahaṇā paṭivirato hoti.

Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti.

Tulākūṭakamsakūṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

“So santuttho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti, evameva bhikkhu santuttho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

419. “So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāyana na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

“So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

“So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santutthiyā samannāgato,) [passa ma. ni. 1.296] iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajāññena samannāgato vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thinamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikicchō viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

“So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatiṭṭhānaṃ catutthaṃ jhānaṃ upasampajja viharati.

420. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāyā cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo timsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahasampi jātisatasahasampi, anekepi saṃvattakappe anekepi vivattakappe anekepi saṃvattavivattakappe – ‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro

evaṃsukhadukkhappaṭisaṃvedī evaṃāyupariyanto; so tato cuto idhūpapanno'ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātaññāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā...pe... ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā...pe... ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayaññāya 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, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānāti.

“Ayaṃ vuccati, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī”ti.

421. Evaṃ vutte, ghoṭamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca – “abhikkantaṃ, bho udena, abhikkantaṃ, bho udena! Seyyathāpi, bho udena, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhanṭīti – evamevaṃ bhotā udenena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ udenaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ udeno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata”nti. “Mā kho maṃ tvaṃ, brāhmaṇa, saraṇaṃ agamāsi. Tameva bhagavantaṃ saraṇaṃ gacchāhi yamaṃ saraṇaṃ gato”ti. “Kahaṃ pana, bho udena, etarahi so bhavaṃ gotamo viharati araham sammāsambuddho”ti? “Parinibbuto kho, brāhmaṇa, etarahi so bhagavā araham sammāsambuddho”ti.

“Sacepi [sace hi (sī. syā. kaṃ. pī.)] mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Sacepi [sace (sī. pī.), sace hi (syā. kaṃ.)] mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ vīsatiyā yojanesu... tiṃsāya yojanesu... cattārisāya yojanesu... paññāsāya yojanesu, paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Yojanasate cepi [yojanasatepi (sī. syā. kaṃ. pī.)] mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ, yojanasatampi mayaṃ gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

“Yato ca kho, bho udena, parinibbuto so bhavaṃ gotamo, parinibbutampi mayaṃ taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. Upāsakaṃ maṃ

bhavaṃ udeno dhāretu ajjatagge pānupetaṃ saraṇaṃ gataṃ. Atthi ca me, bho udena, aṅgarājā devasikaṃ niccabhikkhaṃ dadāti, tato ahaṃ bhoto udenassa ekaṃ niccabhikkhaṃ dadāmi”ti. “Kiṃ pana te, brāhmaṇa, aṅgarājā devasikaṃ niccabhikkhaṃ dadāti”ti? “Pañca, bho udena, kahāpaṇasatānī”ti. “Na kho no, brāhmaṇa, kappati jātarūparajataṃ paṭiggahetu”nti. “Sace taṃ bhoto udenassa na kappati vihāraṃ bhoto udenassa kārāpessāmī”ti. “Sace kho me tvaṃ, brāhmaṇa, vihāraṃ, kārāpetukāmo, pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpehī”ti. “Imināpāhaṃ bhoto udenassa bhiiyosomattāya attamano abhiraddho yaṃ maṃ bhavaṃ udeno saṅghe dāne samādapeti. Esāhaṃ, bho udena, etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpessāmī”ti. Atha kho ghoṭamukho brāhmaṇo etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpesi. Sā etarahi ‘ghoṭamukhī’ti vuccatīti.

Ghoṭamukhasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Caṅkīsuttaṃ

422. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena opāsādaṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari. Tatra sudaṃ bhagavā opāsāde viharati uttarena opāsādaṃ devavane sālavane. Tena kho pana samayena caṅkī brāhmaṇo opāsādaṃ ajjhāvasati sattussadaṃ satīṇakattāhodakaṃ sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnaṃ rājadāyaṃ brahmadeyyaṃ. Assosum kho opāsādakā brāhmaṇagahapatikā – “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anupatto, opāsāde viharati uttarena opāsādaṃ devavane sālavane. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā’ti. So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajamaṃ sadevamanussaṃ sayamaṃ abhiññaṃ sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti.

423. Atha kho opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena devavanaṃ sālavanaṃ. Tena kho pana samayena caṅkī brāhmaṇo uparipāsāde divāseyyaṃ upagato. Addasā kho caṅkī brāhmaṇo opāsādake brāhmaṇagahapatike opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūte uttarena mukhaṃ yena devavanaṃ sālavanaṃ tenupasaṅkamante. Disvā khattaṃ āmantesi – “kiṃ nu kho, bho khatte, opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena devavanaṃ sālavana”nti? “Atthi, bho caṅkī, samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anupatto, opāsāde viharati uttarena opāsādaṃ devavane sālavane. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahamaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā’ti. Tamete bhavantaṃ gotamaṃ dassanāya gacchantī”ti. “Tena hi, bho khatte, yena opāsādakā brāhmaṇagahapatikā tenupasaṅkama; upasaṅkamitvā opāsādake brāhmaṇagahapatike evaṃ vadehi – ‘caṅkī, bho, brāhmaṇo evamāha – āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti. “Evaṃ, bho”ti kho so khatto caṅkissa brāhmaṇassa paṭissutvā yena opāsādakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamitvā opāsādake brāhmaṇagahapatike etadavoca – “caṅkī, bho, brāhmaṇo evamāha – āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.

424. Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ pañcamattāni brāhmaṇasatāni opāsāde paṭivasanti kenacideva karaṇīyena. Assosum kho te brāhmaṇā – “caṅkī kira brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”’ti. Atha kho te brāhmaṇā yena caṅkī brāhmaṇo tenupasaṅkamimsu; upasaṅkamitvā caṅkiṃ brāhmaṇaṃ etadavocum – “saccaṃ kira bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”’ti? “Evaṃ kho me, bho, hoti – ‘ahaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmi”’’ti. “Mā bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkami. Na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamitum; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamitum. Bhavañhi caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi bhavaṃ caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamitum; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamitum. Bhavañhi caṅkī aḍḍho mahaddhano mahābhogo...pe... bhavañhi caṅkī tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sakkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo...pe... bhavañhi caṅkī abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasi [brahmavaccasi (sī. pī.)] akhuddāvakaṇo dassanāya...pe... bhavañhi caṅkī sīlavā vuddhasīlī vuddhasīlena samannāgato...pe... bhavañhi caṅkī kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya atthassa viññāpaniyā...pe... bhavañhi caṅkī bahūnaṃ ācariyapācariyo, tīṇi māṇavakasatāni mante vāceti...pe... bhavañhi caṅkī rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito...pe... bhavañhi caṅkī brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito...pe... bhavañhi caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satinaḥatṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnam rājadāyaṃ brahmadeyyam. Yampi bhavaṃ caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satinaḥatṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnam rājadāyaṃ brahmadeyyam, imināpaṅgena na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamitum; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamitu”’nti.

425. Evaṃ vutte, caṅkī brāhmaṇo te brāhmaṇe etadavoca – “tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamitum; natveva arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitum. Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitum; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamitum [ettha dī. ni. 1.304 aññampi guṇapadaṃ dissati]. Samaṇo khalu, bho, gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmigatañca vehāsatṭhañca...pe... samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrēna yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito...pe... samaṇo khalu, bho, gotamo akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito...pe... samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasi akhuddāvakaṇo dassanāya...pe... samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalena sīlena samannāgato...pe... samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya atthassa viññāpaniyā...pe... samaṇo khalu, bho, gotamo bahūnaṃ ācariyapācariyo...pe... samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo...pe... samaṇo khalu, bho, gotamo kammavādī kiriyavādī

apāpapurekkhāro brahmaññāya pajāya...pe... samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnā khattiyakulā...pe... samaṇo khalu, bho, gotamo adḍhā kulā pabbajito mahaddhanā mahābhogā...pe... samaṇaṃ khalu, bho, gotamaṃ tioratṭhā tirojanapadā saṃpucchitaṃ āgacchanti...pe... samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni pāṇehi saraṇaṃ gatāni...pe... samaṇaṃ khalu, bho, gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ ti...pe... samaṇo khalu, bho, gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato...pe... [etthāpi dī. ni. 1.304 aññānīpi guṇapadānaṃ dissanti] samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro saputtadāro pāṇehi saraṇaṃ gato...pe... samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputtadāro pāṇehi saraṇaṃ gato...pe... samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti saputtadāro pāṇehi saraṇaṃ gato...pe... samaṇo khalu, bho, gotamo opāsādaṃ anuppatto opāsāde viharati uttarena opāsādaṃ devavane sālavane. Ye kho te samaṇā vā brāhmaṇā vā amhākaṃ gāmakkhetaṃ āgacchanti, atithi no te honti. Atithi kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā. Yampi samaṇo gotamo opāsādaṃ anuppatto opāsāde viharati uttarena opāsādaṃ devavane sālavane, atithimhākaṃ samaṇo gotamo. Atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo. Imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitaṃ; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamitaṃ. Ettake kho ahaṃ, bho, tassa bhoto gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo; aparimāṇavaṇṇo hi so bhavaṃ gotamo. Ekamekenapi tena [ekamekenapi bho (sī. syā. kaṃ. pī.)] aṅgena samannāgato na arahati, so, bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamitaṃ; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamitunti. Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmā’ ti.

426. Atha kho caṅkī brāhmaṇo mahatā brāhmaṇaṅgena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkavitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Tena kho pana samayena bhagavā vuddhehi vuddhehi brāhmaṇehi saddhiṃ kiñci kiñci kathaṃ sāraṇīyaṃ vītisāretvā nisinno hoti. Tena kho pana samayena kāpaṭiko [kāpaṭhiko (sī. pī.), kāpadiko (syā. kaṃ.)] nāma māṇavo daharo vuttasiro soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sakkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo tassaṃ parisāyaṃ nisinno hoti. So vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ bhagavatā saddhiṃ mantayamānānaṃ antarantarā kathaṃ opātetī. Atha kho bhagavā kāpaṭikaṃ māṇavaṃ apasādeti – “māyasmā bhāradvājo vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ mantayamānānaṃ antarantarā kathaṃ opātetu. Kathāpariyosānaṃ āyasmā bhāradvājo āgāmetū’ ti. Evaṃ vutte, caṅkī brāhmaṇo bhagavantaṃ etadavoca – “mā bhavaṃ gotamo kāpaṭikaṃ māṇavaṃ apasādesi. Kulaputto ca kāpaṭiko māṇavo, bahussuto ca kāpaṭiko māṇavo, paṇḍito ca kāpaṭiko māṇavo, kalyāṇavākkaraṇo ca kāpaṭiko māṇavo, pahoti ca kāpaṭiko māṇavo bhotā gotamena saddhiṃ asmiṃ vacane paṭimantetu’ nti. Atha kho bhagavato etadahosi – “addhā kho kāpaṭikassa [etadahosi “kāpaṭikassa (ka.)] māṇavassa tevijjake pāvācane kathā [kathaṃ (sī. ka.), kathaṃ (syā. kaṃ. pī.)] bhavissati. Tathā hi naṃ brāhmaṇā saṃpurekkharontī’ ti. Atha kho kāpaṭikassa māṇavassa etadahosi – “yadā me samaṇo gotamo cakkhuṃ upasaṃharissati, athāhaṃ samaṇaṃ gotamaṃ pañhaṃ pucchissāmī’ ti. Atha kho bhagavā kāpaṭikassa māṇavassa cetasā cetoparivittakamaññāya yena kāpaṭiko māṇavo tena cakkhūni upasaṃhāsi.

427. Atha kho kāpaṭikassa māṇavassa etadahosi – “samannāharati kho maṃ samaṇo gotamo. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ pañhaṃ puccheyya’ nti. Atha kho kāpaṭiko māṇavo bhagavantaṃ etadavoca – “yadidaṃ, bho gotama, brāhmaṇānaṃ porāṇaṃ

mantapadaṃ itihitihaparamparāya piṭakasampadāya, tattha ca brāhmaṇā ekamsena niṭṭhaṃ gacchanti – ‘idameva saccam, moghamañña’nti. Idha bhavaṃ gotamo kimāhā’ti? “Kim pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha – ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccam, moghamañña’nti? “No hidam, bho gotama’”. “Kim pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekācariyopi, ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha – ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccam, moghamañña’nti? “No hidam, bho gotama’”. “Kim pana, bhāradvāja, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsītanubhāsanti vācītanuvācenti seyyathidaṃ – atṭhako vāmako vāmādeva vessāmitto yamataggi aṅgīraso bhāradvājo vāsetṭho kassapo bhagu, tepi evamāhaṃsu – ‘mayametaṃ jānāma, mayametaṃ passāma. Idameva saccam, moghamañña’nti? “No hidam, bho gotama’”.

“Iti kira, bhāradvāja, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha – ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccam, moghamañña’nti; natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha – ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccam, moghamañña’nti; yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsītanubhāsanti vācītanuvācenti seyyathidaṃ – atṭhako vāmako vāmādeva vessāmitto yamataggi aṅgīraso bhāradvājo vāsetṭho kassapo bhagu, tepi na evamāhaṃsu – ‘mayametaṃ jānāma, mayametaṃ passāma. Idameva saccam, moghamañña’nti.

428. “Seyyathāpi, bhāradvāja, andhaveṇi paramparāsaṃsattā purimopi na passati majjhimopi na passati pacchimopi na passati; evameva kho, bhāradvāja, andhaveṇūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati – purimopi na passati majjhimopi na passati pacchimopi na passati. Taṃ kiṃ maññasi, bhāradvāja, nanu evaṃ sante brāhmaṇānaṃ amūlikā saddhā sampajjati’ti? “Na khvettha, bho gotama, brāhmaṇā saddhāyeva payirupāsanti, anussavāpettha brāhmaṇā payirupāsanti’ti. “Pubbeva kho tvam, bhāradvāja, saddham agamāsi, anussavaṃ idāni vadesi. Pañca kho ime, bhāradvāja, dhammā diṭṭheva dhamme dvedhā vipākā. Katame pañca? Saddhā, ruci, anussavo, ākāraparivittakko, diṭṭhinijjhānakkhanti – ime kho, bhāradvāja, pañca dhammā diṭṭheva dhamme dvedhā vipākā. Api ca, bhāradvāja, susaddahitaṃyeva hoti, tañca hoti rittam tuccam musā; no cepi susaddahitaṃ hoti, tañca hoti bhūtam taccham anaññathā. Api ca, bhāradvāja, surucitaṃyeva hoti...pe... svānussutaṃyeva hoti...pe... suparivittakitaṃyeva hoti...pe... sunijjhāyitaṃyeva hoti, tañca hoti rittam tuccam musā; no cepi sunijjhāyitaṃ hoti, tañca hoti bhūtam taccham anaññathā. Saccamanurakkhatā, bhāradvāja, viññunā purisena nālamettha ekamsena niṭṭhaṃ gantum – ‘idameva saccam, moghamañña’nti.

429. “Kittāvatā pana, bho gotama, saccānurakkhaṇā hoti, kittāvatā saccamanurakkhati? Saccānurakkhaṇaṃ mayam bhavantaṃ gotamaṃ pucchāmā’ti. “Saddhā cepi, bhāradvāja, purisassa hoti; ‘evaṃ me saddhā’ti – iti vadaṃ saccamanurakkhati [evameva sijjhaṭṭi iti vā, tam saccamanurakkhati (ka.)], natveva tāva ekamsena niṭṭhaṃ gacchati – ‘idameva saccam, moghamañña’nti () [(ettāvatā kho bhāradvāja saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayam saccānurakkhaṇaṃ paññāpema, na tveva tāva saccānubodho hoti) (sī. syā. kam. pī.)]. Ruci cepi, bhāradvāja, purisassa hoti...pe... anussavo cepi, bhāradvāja, purisassa hoti...pe... ākāraparivittakko cepi, bhāradvāja, purisassa hoti...pe... diṭṭhinijjhānakkhanti cepi, bhāradvāja, purisassa hoti; ‘evaṃ me diṭṭhinijjhānakkhanti’ti – iti vadaṃ saccamanurakkhati, natveva tāva ekamsena niṭṭhaṃ gacchati – ‘idameva saccam, moghamañña’nti. Ettāvatā kho, bhāradvāja, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayam saccānurakkhaṇaṃ paññāpema; na tveva tāva saccānubodho hoti’ti.

430. “Ettāvatā, bho gotama, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayaṃ saccānurakkhaṇaṃ pekkhāma. Kittāvatā pana, bho gotama, saccānubodho hoti, kittāvatā saccamanubujjhati? Saccānubodhaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti. “Idha [idha kira (syā. kaṃ. ka.)], bhāradvāja, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. Tameṇaṃ gahapati vā gahapatiputto vā upasaṅkamitvā tīsu dhammesu samannesati – lobhanīyesu dhammesu, dosanīyesu dhammesu, mohaniyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi dhammehi pariyādinnaṅgā ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tameṇaṃ samannesamāno evaṃ jānāti – ‘natthi kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi dhammehi pariyādinnaṅgā ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya [dukkhāyāti (sabbattha)]. Tathārūpo [tathā (sī. syā. kaṃ. pī.)] kho panimassāyasmato kāyasamācāro tathārūpo [tathā (sī. syā. kaṃ. pī.)] vacīsamācāro yathā taṃ aluddhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo luddhenā”ti.

431. “Yato naṃ samannesamāno visuddhaṃ lobhanīyehi dhammehi samanupassati tato naṃ uttari samannesati dosanīyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā dosanīyā dhammā yathārūpehi dosanīyehi dhammehi pariyādinnaṅgā ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tameṇaṃ samannesamāno evaṃ jānāti – ‘natthi kho imassāyasmato tathārūpā dosanīyā dhammā yathārūpehi dosanīyehi dhammehi pariyādinnaṅgā ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ aduṭṭhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo duṭṭhenā”ti.

432. “Yato naṃ samannesamāno visuddhaṃ dosanīyehi dhammehi samanupassati, tato naṃ uttari samannesati mohaniyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā mohaniyā dhammā yathārūpehi mohaniyehi dhammehi pariyādinnaṅgā ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tameṇaṃ samannesamāno evaṃ jānāti – ‘natthi kho imassāyasmato tathārūpā mohaniyā dhammā yathārūpehi mohaniyehi dhammehi pariyādinnaṅgā ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ amūḷhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo mūḷhenā”ti.

“Yato naṃ samannesamāno visuddhaṃ mohaniyehi dhammehi samanupassati; atha tamhi saddhaṃ niveseti, saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotānaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ [dhāritānaṃ (ka.)] dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti paññāya ca naṃ ativijjha passati. Ettāvatā kho, bhāradvāja, saccānubodho hoti, ettāvatā saccamanubujjhati, ettāvatā ca mayaṃ saccānubodhaṃ paññapema; na tveva tāva saccānupatti hotī”ti.

433. “Ettāvattā, bho gotama, saccānubodho hoti, ettāvattā saccamanubujjhāti, ettāvattā ca mayam saccānubodham pekkhāma. Kittāvattā pana, bho gotama, saccānuppatti hoti, kittāvattā saccamanupāpuṇāti? Saccānuppattim mayam bhavantam gotamam pucchāmā”ti. “Tesānye, bhāradvāja, dhammānam āsevanā bhāvanā bahulīkammaṃ saccānuppatti hoti. Ettāvattā kho, bhāradvāja, saccānuppatti hoti, ettāvattā saccamanupāpuṇāti, ettāvattā ca mayam saccānuppattim paññapemā”ti.

434. “Ettāvattā, bho gotama, saccānuppatti hoti, ettāvattā saccamanupāpuṇāti, ettāvattā ca mayam saccānuppattim pekkhāma. Saccānuppattiyā pana, bho gotama, katamo dhammo bahukāro? Saccānuppattiyā bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Saccānuppattiyā kho, bhāradvāja, padhānam bahukāram. No cetam padaheyya, nayidaṃ saccamanupāpuṇeyya. Yasmā ca kho padahati tasmā saccamanupāpuṇāti. Tasmā saccānuppattiyā padhānam bahukāra”nti.

“Padhānassa pana, bho gotama, katamo dhammo bahukāro? Padhānassa bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Padhānassa kho, bhāradvāja, tulanā bahukārā. No cetam tuleyya, nayidaṃ padaheyya. Yasmā ca kho tuleti tasmā padahati. Tasmā padhānassa tulanā bahukārā”ti.

“Tulanāya pana, bho gotama, katamo dhammo bahukāro? Tulanāya bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Tulanāya kho, bhāradvāja, ussāho bahukāro. No cetam ussaheyya, nayidaṃ tuleyya. Yasmā ca kho ussahati tasmā tuleti. Tasmā tulanāya ussāho bahukāro”ti.

“Ussāhassa pana, bho gotama, katamo dhammo bahukāro? Ussāhassa bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Ussāhassa kho, bhāradvāja, chando bahukāro. No cetam chando jāyetha, nayidaṃ ussaheyya. Yasmā ca kho chando jāyati tasmā ussahati. Tasmā ussāhassa chando bahukāro”ti.

“Chandassa pana, bho gotama, katamo dhammo bahukāro? Chandassa bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Chandassa kho, bhāradvāja, dhammanijjhānakkhanti bahukārā. No cete dhammā nijjhānam khameyyum, nayidaṃ chando jāyetha. Yasmā ca kho dhammā nijjhānam khamanti tasmā chando jāyati. Tasmā chandassa dhammanijjhānakkhanti bahukārā”ti.

“Dhammanijjhānakkhantiyā pana, bho gotama, katamo dhammo bahukāro? Dhammanijjhānakkhantiyā bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Dhammanijjhānakkhantiyā kho, bhāradvāja, atthūparikkhā bahukārā. No cetam attham upaparikkheyya, nayidaṃ dhammā nijjhānam khameyyum. Yasmā ca kho attham upaparikkhati tasmā dhammā nijjhānam khamanti. Tasmā dhammanijjhānakkhantiyā atthūparikkhā bahukārā”ti.

“Atthūparikkhāya pana, bho gotama, katamo dhammo bahukāro? Atthūparikkhāya bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Atthūparikkhāya kho, bhāradvāja, dhammadhāraṇā bahukārā. No cetam dhammam dhāreyya, nayidaṃ attham upaparikkheyya. Yasmā ca kho dhammam dhāreti tasmā attham upaparikkhati. Tasmā atthūparikkhāya dhammadhāraṇā bahukārā”ti.

“Dhammadhāraṇāya pana, bho gotama, katamo dhammo bahukāro? Dhammadhāraṇāya bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti. “Dhammadhāraṇāya kho, bhāradvāja, dhammassavanam bahukāram. No cetam dhammam suṇeyya, nayidaṃ dhammam dhāreyya. Yasmā ca kho dhammam suṇāti tasmā dhammam dhāreti. Tasmā dhammadhāraṇāya dhammassavanam bahukāra”nti.

“Dhammassavanassa pana, bho gotama, katamo dhammo bahukāro?
Dhammassavanassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”’ti.
“Dhammassavanassa kho, bhāradvāja, sotāvdhānaṃ bahukāraṃ. No cetam sotaṃ odaheyya,
nayidaṃ dhammaṃ suṇeyya. Yasmā ca kho sotaṃ odahati tasmā dhammaṃ suṇāti. Tasmā
dhammassavanassa sotāvdhānaṃ bahukāra”’nti.

“Sotāvdhānassa pana, bho gotama, katamo dhammo bahukāro? Sotāvdhānassa
bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”’ti. “Sotāvdhānassa kho,
bhāradvāja, payirupāsanaṃ bahukāra. No cetam payirupāseyya, nayidaṃ sotaṃ odaheyya.
Yasmā ca kho payirupāsati tasmā sotaṃ odahati. Tasmā sotāvdhānassa payirupāsanaṃ
bahukāra”’ti.

“Payirupāsanaṃ pana, bho gotama, katamo dhammo bahukāro? Payirupāsanaṃ
bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”’ti. “Payirupāsanaṃ kho,
bhāradvāja, upasaṅkamaṃ bahukāraṃ. No cetam upasaṅkameyya, nayidaṃ payirupāseyya.
Yasmā ca kho upasaṅkamati tasmā payirupāsati. Tasmā payirupāsanaṃ upasaṅkamaṃ
bahukāra”’nti.

“Upasaṅkamaṃ pana, bho gotama, katamo dhammo bahukāro? Upasaṅkamaṃ
bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”’ti. “Upasaṅkamaṃ kho,
bhāradvāja, saddhā bahukāra. No cetam saddhā jāyetha, nayidaṃ upasaṅkameyya. Yasmā ca
kho saddhā jāyati tasmā upasaṅkamati. Tasmā upasaṅkamaṃ saddhā bahukāra”’ti.

435. “Saccānurakkhaṇaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha,
saccānurakkhaṇaṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena
camha attamanā. Saccānubodhaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānubodhaṃ
bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā.
Saccānuppattiṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānuppattiṃ bhavaṃ gotamo
byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā. Saccānuppattiyā
bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānuppattiyā bahukāraṃ
dhammaṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha
attamanā. Yaṃyadeva ca mayaṃ bhavantaṃ gotamaṃ apucchimha taṃtadeva bhavaṃ
gotamo byākāsi; tañca panamhākaṃ rucati ceva khamati ca tena camha attamanā. Mayañhi,
bho gotama, pubbe evaṃ jānāma – ‘ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā,
ke ca dhammassa aññātāro’? Ajanesi vata me bhavaṃ gotamo samaṇesu samaṇapemaṃ,
samaṇesu samaṇapasādaṃ, samaṇesu samaṇagāraṃ. Abhikkantaṃ, bho gotama...pe...
upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata”’nti.

Caṅkīsuttaṃ niṭṭhitaṃ pañcamam.

6. Esukārīsuttaṃ

436. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme. Atha kho esukārī brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyam katham saraṇīyam vītisāretvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho esukārī brāhmaṇo bhagavantaṃ etadavoca –
“brāhmaṇā, bho gotama, catasso pāricariyā paññapenti – brāhmaṇassa pāricariyam
paññapenti, khattiyassa pāricariyam paññapenti, vessassa pāricariyam paññapenti, suddassa
pāricariyam paññapenti. Tatridaṃ, bho gotama, brāhmaṇā brāhmaṇassa pāricariyam
paññapenti – ‘brāhmaṇo vā brāhmaṇaṃ paricareyya, khattiyō vā brāhmaṇaṃ paricareyya,
vesso vā brāhmaṇaṃ paricareyya, suddo vā brāhmaṇaṃ paricareyyā’ti. Idaṃ kho, bho
gotama, brāhmaṇā brāhmaṇassa pāricariyam paññapenti. Tatridaṃ, bho gotama, brāhmaṇā
khattiyassa pāricariyam paññapenti – ‘khattiyō vā khattiyam paricareyya, vesso vā khattiyam
paricareyya, suddo vā khattiyam paricareyyā’ti. Idaṃ kho, bho gotama, brāhmaṇā khattiyassa

pāricariyaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti – ‘vesso vā vessaṃ paricareyya, suddo vā vessaṃ paricareyyā’ti. Idaṃ kho, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti – ‘suddova suddaṃ paricareyya. Ko panañño suddaṃ paricarissatī’ti? Idaṃ kho, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti. Brāhmaṇā, bho gotama, imā catasso pāricariyā paññapenti. Idha bhavaṃ gotamo kimāhā’ti?

437. “Kiṃ pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etadabbhanujānāti – ‘imā catasso pāricariyā paññapentū’”ti [paññapentīti (sī. ka.)]? “No hidam, bho gotama”. “Seyyathāpi, brāhmaṇa, puriso daliddo [daliddo (sī. syā. kam. pī.)] assako anāḷhiyo. Tassa akāmassa bilaṃ olaggeyyuṃ – ‘idaṃ te, ambho purisa, maṃsaṃ khādītappaṃ, mūlaṅca anuppadātappa’nti. Evameva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesam samaṇabrāhmaṇānaṃ, atha ca panimā catasso pāricariyā paññapenti. Nāhaṃ, brāhmaṇa, ‘sabbam paricaritappa’nti vadāmi; nāhaṃ, brāhmaṇa, ‘sabbam na paricaritappa’nti vadāmi. Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ ‘paricaritappa’nti vadāmi; yaṅca khvāssa, brāhmaṇa, paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ ‘paricaritappa’nti vadāmi. Khattiyam cepi, brāhmaṇa, evaṃ puccheyyūṃ – ‘yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo; kamettha paricareyyāsī’ti, khattiyopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya – ‘yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyam; yaṅca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ paricareyya’nti. Brāhmaṇam cepi, brāhmaṇa...pe... vessaṃ cepi, brāhmaṇa...pe... suddam cepi, brāhmaṇa, evaṃ puccheyyūṃ – ‘yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo; kamettha paricareyyāsī’ti, suddopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya – ‘yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyam; yaṅca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ paricareyya’nti. Nāhaṃ, brāhmaṇa, ‘uccākulīnatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘uccākulīnatā pāpiyaṃso’ti vadāmi; nāhaṃ, brāhmaṇa, ‘ulāraṇṇatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘ulāraṇṇatā pāpiyaṃso’ti vadāmi; nāhaṃ, brāhmaṇa, ‘ulārabhogatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘ulārabhogatā pāpiyaṃso’ti vadāmi.

438. “Uccākulīnopi hi, brāhmaṇa, idhekacco paṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītthi hoti. Tasmā ‘na uccākulīnatā seyyaṃso’ti vadāmi. Uccākulīnopi hi, brāhmaṇa, idhekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādītthi hoti. Tasmā ‘na uccākulīnatā pāpiyaṃso’ti vadāmi.

439. “Uḷāraṇṇopi hi, brāhmaṇa...pe... uḷārabhogopi hi, brāhmaṇa, idhekacco paṇātipātī hoti...pe... micchādītthi hoti. Tasmā ‘na uḷārabhogatā seyyaṃso’ti vadāmi. Uḷārabhogopi hi, brāhmaṇa, idhekacco paṇātipātā paṭivirato hoti...pe... sammādītthi hoti. Tasmā ‘na uḷārabhogatā pāpiyaṃso’ti vadāmi. Nāhaṃ, brāhmaṇa, ‘sabbam paricaritappa’nti vadāmi, na panāhaṃ, brāhmaṇa, ‘sabbam na paricaritappa’nti vadāmi. Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu saddhā vaḍḍhati, sīlam vaḍḍhati, sutam vaḍḍhati, cāgo vaḍḍhati, **paññā vaḍḍhati**, tamahaṃ ‘paricaritappa’nti (vadāmi. Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu na saddhā vaḍḍhati, na sīlam vaḍḍhati, na sutam vaḍḍhati, na cāgo vaḍḍhati, na paññā vaḍḍhati, nāhaṃ taṃ ‘paricaritappa’nti) [() etthantare pāṭho sī. syā. kam. pī. potthakesu natthi] vadāmi’”ti.

440. Evaṃ vutte, esukārī brāhmaṇo bhagavantam etadavoca – “brāhmaṇā, bho gotama, cattāri dhanāni paññapenti – brāhmaṇassa sandhanam paññapenti, khattiyassa sandhanam paññapenti, vessassa sandhanam paññapenti, suddassa sandhanam paññapenti. Tatridam, bho gotama, brāhmaṇā brāhmaṇassa sandhanam paññapenti bhikkhācariyam; bhikkhācariyaṅca pana brāhmaṇo sandhanam atimaññamāno akiccekārī hoti gopova adinnam ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā brāhmaṇassa sandhanam paññapenti. Tatridam, bho gotama, brāhmaṇā khattiyassa sandhanam paññapenti dhanukalāpam; dhanukalāpaṅca pana khattiyō sandhanam atimaññamāno akiccekārī hoti gopova adinnam ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā khattiyassa sandhanam paññapenti. Tatridam, bho gotama, brāhmaṇā vessassa sandhanam paññapenti kasigorakkham; kasigorakkhaṅca pana vesso sandhanam atimaññamāno akiccekārī hoti gopova adinnam ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā vessassa sandhanam paññapenti. Tatridam, bho gotama, brāhmaṇā suddassa sandhanam paññapenti asitabyābhaṅgiṃ; asitabyābhaṅgiṅca pana suddo sandhanam atimaññamāno akiccekārī hoti gopova adinnam ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā suddassa sandhanam paññapenti. Brāhmaṇā, bho gotama, imāni cattāri dhanāni paññapenti. Idha bhavam gotamo kimāhā’ti?

441. “Kim pana, brāhmaṇa, sabbo loko brāhmaṇānam etadabbhanujānāti – ‘imāni cattāri dhanāni paññapentū’”ti? “No hidam, bho gotama”. “Seyyathāpi, brāhmaṇa, puriso daliddo assako anāḷhiyo. Tassa akāmassa bilaṃ olaggeyyum – ‘idaṃ te, ambho purisa, maṃsam khādittabam, mūlaṅca anuppadātabba’nti. Evameva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesam samaṇabrāhmaṇānam, atha ca panimāni cattāri dhanāni paññapenti. Ariyam kho aham, brāhmaṇa, lokuttaram dhammam purisassa sandhanam paññapemi. Porāṇam kho panassa mātāpettikam kulavaṃsam anussarato yatha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhyam gacchati. Khattiyakule ce attabhāvassa abhinibbatti hoti ‘khattiyō’tveva saṅkhyam gacchati; brāhmaṇakule ce attabhāvassa abhinibbatti hoti ‘brāhmaṇō’tveva saṅkhyam gacchati; vessakule ce attabhāvassa abhinibbatti hoti ‘vesso’tveva saṅkhyam gacchati; suddakule ce attabhāvassa abhinibbatti hoti ‘suddo’tveva saṅkhyam gacchati. Seyyathāpi, brāhmaṇa, yamyadeva paccayam paṭicca aggi jalati tena teneva saṅkhyam gacchati. Kaṭṭhaṅce paṭicca aggi jalati ‘kaṭṭhaggi’tveva saṅkhyam gacchati; sakalikaṅce paṭicca aggi jalati ‘sakalikaggi’tveva saṅkhyam gacchati; tiṇaṅce paṭicca aggi jalati ‘tiṇaggi’tveva saṅkhyam gacchati; gomayaṅce paṭicca aggi jalati ‘gomayaggi’tveva saṅkhyam gacchati. Evameva kho aham, brāhmaṇa, ariyam lokuttaram dhammam purisassa sandhanam paññapemi. Porāṇam kho panassa mātāpettikam kulavaṃsam anussarato yatha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhyam gacchati.

“Khattiyakule ce attabhāvassa abhinibbatti hoti ‘khattiyō’tveva saṅkhyam gacchati; brāhmaṇakule ce attabhāvassa abhinibbatti hoti ‘brāhmaṇō’tveva saṅkhyam gacchati; vessakule ce attabhāvassa abhinibbatti hoti ‘vesso’tveva saṅkhyam gacchati; suddakule ce attabhāvassa abhinibbatti hoti ‘suddo’tveva saṅkhyam gacchati.

“Khattiyakulā cepi, brāhmaṇa, agārasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditam dhammavinayam āgamma pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti, ārādhako hoti nāyam dhammam kusalam.

“Brāhmaṇakulā cepi, brāhmaṇa, agārasmā anagāriyam pabbajito hoti, so ca tathāgatappaveditam dhammavinayam āgamma pāṇātipātā paṭivirato hoti...pe... sammādiṭṭhi hoti, ārādhako hoti nāyam dhammam kusalam.

“Vessakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“Suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

442. “Taṃ kiṃ maññasi, brāhmaṇa, brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ, no khattiyō no vesso no suddo”’ti? “No hidam, bho gotama. Khattiyopi hi, bho gotama, pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ; brāhmaṇopi hi, bho gotama... vessopi hi, bho gotama... suddopi hi, bho gotama... sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetu”’nti. “Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“Brāhmaṇakulā cepi, brāhmaṇa... vessakulā cepi, brāhmaṇa... suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

443. “Taṃ kiṃ maññasi, brāhmaṇa, brāhmaṇova nu kho pahoti suttisināniṃ ādāya nadim gantvā rajojallaṃ pavāhetuṃ, no khattiyō no vesso no suddo”’ti? “No hidam, bho gotama. Khattiyopi hi, bho gotama, pahoti suttisināniṃ ādāya nadim gantvā rajojallaṃ pavāhetuṃ; brāhmaṇopi hi, bho gotama... vessopi hi, bho gotama ... suddopi hi, bho gotama... sabbepi hi, bho gotama, cattāro vaṇṇā pahonti suttisināniṃ ādāya nadim gantvā rajojallaṃ pavāhetu”’nti. “Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“Brāhmaṇakulā cepi, brāhmaṇa... vessakulā cepi, brāhmaṇa... suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

444. “Taṃ kiṃ maññasi, brāhmaṇa, idha rājā khattiyō muddhāvasitto nānājaccānaṃ purisānaṃ purisasataṃ sannipāteyya – ‘āyantu bhonto ye tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggim abhinibbattentu, tejo pātukarontu; āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannā sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakatṭhassa vā uttarāraṇiṃ ādāya aggim abhinibbattentu, tejo pātukarontū”’ti?

“Taṃ kiṃ maññasi, brāhmaṇa, yo evaṃ nu kho so khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggim abhinibbatto tejo pātukato so eva nu khvāssa aggim accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ; yo pana so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakatṭhassa vā uttarāraṇiṃ ādāya aggim abhinibbatto tejo pātukato svāssa aggim na ceva accimā na ca vaṇṇavā na ca pabhassaro na ca tena sakkā agginā aggikaraṇīyaṃ kātu”’nti? “No hidam, bho gotama. Yopi hi so, bho gotama, khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggim abhinibbatto tejo pātukato svāssa aggim accimā ceva

vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ; yopi so caṇḍalakuḷā nesādakuḷā venakuḷā rathakāraḷakuḷā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ. Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabhassaro ca sabbenapi sakkā agginā aggikaraṇīyaṃ kātu’nti.

“Evameva kho, brāhmaṇa, khattiyakuḷā cepi agāasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti...pe... sammādiṭṭhi hoti, ārādhako hoti nāyaṃ dhammaṃ kusalaṃ. Brāhmaṇakuḷā cepi, brāhmaṇa... vessakuḷā cepi, brāhmaṇa... suddakuḷā cepi, brāhmaṇa, agāasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti, ārādhako hoti nāyaṃ dhammaṃ kusala’nti.

Evam vutte, esukārī brāhmaṇo bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama...pe... upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’nti.

Esukārīsuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Dhanañjānisuttaṃ

445. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā sārīputto dakkhiṇāgirismiṃ cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Atha kho aññataro bhikkhu rājagahe vassaṃvuttho [vassaṃvuttho (sī. syā. kaṃ. pī.)] yena dakkhiṇāgiri yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ bhikkhuṃ āyasmā sārīputto etadavoca – “kaccāvuso, bhagavā arogo ca balavā cā’ti? “Arogo cāvuso, bhagavā balavā cā’ti. “Kacci panāvuso, bhikkhusaṅgho arogo ca balavā cā’ti? “Bhikkhusaṅghopi kho, āvuso, arogo ca balavā cā’ti. “Ettha, āvuso, taṇḍulapālidvārāya dhanañjāni [dhanañjāni (sī. pī.)] nāma brāhmaṇo atthi. Kaccāvuso, dhanañjāni brāhmaṇo arogo ca balavā cā’ti? “Dhanañjānipi kho, āvuso, brāhmaṇo arogo ca balavā cā’ti. “Kacci panāvuso, dhanañjāni brāhmaṇo appamatto’ti? “Kuto panāvuso, dhanañjānissa brāhmaṇassa appamādo? Dhanañjāni, āvuso, brāhmaṇo rājānaṃ nissāya brāhmaṇagahapatike vilumpati, brāhmaṇagahapatike nissāya rājānaṃ vilumpati. Yāpissa bhariyā saddhā saddhakulā ānītā sāpi kālaṅkatā; aññāssa bhariyā assaddhā assaddhakulā ānītā”. “Dussuttaṃ vatāvuso, assumha, dussuttaṃ vatāvuso, assumha; ye mayaṃ dhanañjāniṃ brāhmaṇaṃ pamattaṃ assumha. Appeva ca nāma mayaṃ kadāci karahaci dhanañjāninā brāhmaṇena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo’ti?

446. Atha kho āyasmā sārīputto dakkhiṇāgirismiṃ yathābhirantaṃ viharitvā yena rājagahaṃ tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena rājagahaṃ tadavasari. Tatra sudamā āyasmā sārīputto rājagahe viharati veḷuvane kalandakanivāpe. Atha kho āyasmā sārīputto pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Tena kho pana samayena dhanañjāni brāhmaṇo bahinagare gāvo goṭṭhe duhāpeti. Atha kho āyasmā sārīputto rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapatikkanto yena dhanañjāni brāhmaṇo tenupasaṅkami. Addasā kho dhanañjāni brāhmaṇo āyasmantaṃ sārīputtaṃ dūrato va āgacchantaṃ. Disvāna yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sārīputtaṃ etadavoca – “ito, bho sārīputta, payo, piyattaṃ tāva bhattassa kālo bhavissatī’ti. “Alaṃ, brāhmaṇa. Kataṃ me ajja bhattakiccaṃ. Amukasmiṃ

me rukkhāmūle divāvihāro bhavissati. Tattha āgaccheyyāsī’’ti. “Evaṃ, bho’’ti kho dhanañjāni brāhmaṇo āyasmato sārīputtassa paccassosi. Atha kho dhanañjāni brāhmaṇo pacchābhataṃ bhuttaṃ pātāraṃso yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtassa saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho dhanañjāniṃ brāhmaṇaṃ āyasmā sārīputto etadavoca – “kaccāsī, dhanañjāni, appamatto’’ti? “Kuto, bho sārīputta, amhākaṃ appamādo yesaṃ no mātāpitaro posetabbā, puttadāro posetabbo, dāsakammakarā posetabbā, mittāmaccānaṃ mittāmaccakaṇīyaṃ kātappaṃ, ñāṭisālohitānaṃ ñāṭisālohitakaṇīyaṃ kātappaṃ, atithīnaṃ atithikaṇīyaṃ kātappaṃ, pubbapetānaṃ pubbapetakaraṇīyaṃ kātappaṃ, devatānaṃ devatākaṇīyaṃ kātappaṃ, rañño rājakaṇīyaṃ kātappaṃ, ayampi kāyo pīṇetabbo brūhetabbo’’ti?

447. “Taṃ kiṃ maññasi, dhanañjāni, idhekacco mātāpitūnaṃ hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho mātāpitūnaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’’ti, mātāpitaro vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’’ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ’’.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco puttadārassa hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho puttadārassa hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’’ti, puttadāro vā panassa labheyya ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi mā naṃ nirayaṃ nirayapālā’’ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ’’.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco dāsakammakaraporisassa hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho dāsakammakaraporisassa hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’’ti, dāsakammakaraporisā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’’ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ’’.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco mittāmaccānaṃ hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho mittāmaccānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’’ti, mittāmaccā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’’ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ’’.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco ñāṭisālohitānaṃ hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho ñāṭisālohitānaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’’ti, ñāṭisālohitā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’’ti? “No hidaṃ, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ’’.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco atithīnaṃ hetu adhammacārī visamacārī assa, tarenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho atithīnaṃ hetu adhammacārī visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’’ti, atithī vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī

ahosi, mā naṃ nirayaṃ nirayapālā’’ti? “No hidam, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco pubbapetaṇaṃ hetu adhammacārī visamacārī assa, tamenam adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho pubbapetaṇaṃ hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā’ti, pubbapetaṇā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā’’ti? “No hidam, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco devatānaṃ hetu adhammacārī visamacārī assa, tamenam adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho devatānaṃ hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā’ti, devatā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā’’ti? “No hidam, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco rañño hetu adhammacārī visamacārī assa, tamenam adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho rañño hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā’ti, rājā vā panassa labheyya ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā’’ti? “No hidam, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, tamenam adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so ‘ahaṃ kho kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā’ti, pare vā panassa labheyyuṃ ‘eso kho kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā’’ti? “No hidam, bho sārīputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

448. “Taṃ kiṃ maññasi, dhanañjāni, yo vā mātāpitūnaṃ hetu adhammacārī visamacārī assa, yo vā mātāpitūnaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo’’ti? “Yo hi, bho sārīputta, mātāpitūnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, mātāpitūnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo’’ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā mātāpitāro ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññaṅca paṭipadaṃ paṭipajjituṃ.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā puttadārassa hetu adhammacārī visamacārī assa, yo vā puttadārassa hetu dhammacārī samacārī assa; katamaṃ seyyo’’ti? “Yo hi, bho sārīputta, puttadārassa hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, puttadārassa hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo’’ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā yehi sakkā puttadāraṅceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññaṅca paṭipadaṃ paṭipajjituṃ.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā dāsakammakaraporisassa hetu adhammacārī visamacārī assa, yo vā dāsakammakaraporisassa hetu dhammacārī samacārī assa; katamaṃ seyyo’’ti? “Yo hi, bho sārīputta, dāsakammakaraporisassa hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, dāsakammakaraporisassa hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo’’ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā

kammantā, yehi sakkā dāsakammakaraporise ceva posetum, na ca pāpakammaṃ kātum, puññaṅca paṭipadam paṭipajjitum.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā mittāmaccānaṃ hetu adhammacārī visamacārī assa, yo vā mittāmaccānaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, mittāmaccānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, mittāmaccānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā mittāmaccānañceva mittāmaccākaraṇīyaṃ kātum, na ca pāpakammaṃ kātum, puññaṅca paṭipadam paṭipajjitum.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā ñātisālohitānaṃ hetu adhammacārī visamacārī assa, yo vā ñātisālohitānaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, ñātisālohitānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, ñātisālohitānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā ñātisālohitānañceva ñātisālohitākaraṇīyaṃ kātum, na ca pāpakammaṃ kātum, puññaṅca paṭipadam paṭipajjitum.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā atithīnaṃ hetu adhammacārī visamacārī assa, yo vā atithīnaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, atithīnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, atithīnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā atithīnañceva atithikaraṇīyaṃ kātum, na ca pāpakammaṃ kātum, puññaṅca paṭipadam paṭipajjitum.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā pubbapetānaṃ hetu adhammacārī visamacārī assa, yo vā pubbapetānaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, pubbapetānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, pubbapetānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā pubbapetānañceva pubbapetakaraṇīyaṃ kātum, na ca pāpakammaṃ kātum, puññaṅca paṭipadam paṭipajjitum.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā devatānaṃ hetu adhammacārī visamacārī assa, yo vā devatānaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, devatānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, devatānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā devatānañceva devatākaraṇīyaṃ kātum, na ca pāpakammaṃ kātum, puññaṅca paṭipadam paṭipajjitum.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā rañño hetu adhammacārī visamacārī assa, yo vā rañño hetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, rañño hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, rañño hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā rañño ceva rājakaraṇīyaṃ kātum, na ca pāpakammaṃ kātum, puññaṅca paṭipadam paṭipajjitum.

“Taṃ kiṃ maññasi, dhanañjāni, yo vā kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, yo vā kāyassa pīṇanāhetu brūhanāhetu dhammacārī samacārī assa; katamaṃ seyyo”ti? “Yo hi, bho sārīputta, kāyassa pīṇanāhetu brūhanāhetu adhammacārī

visamacārī assa, na taṃ seyyo; yo ca kho, bho sārīputta, kāyassa pīṇanāhetu brūhanāhetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti. “Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā kāyañceva pīṇetuṃ brūhetuṃ, na ca pāpakammaṃ kātuṃ, puññaṅca paṭipadaṃ paṭipajjitu”nti.

449. Atha kho dhanañjāni brāhmaṇo āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ pakkāmi. Atha kho dhanañjāni brāhmaṇo aparena samayena ābādhiko ahosi dukkhito bālḥagilāno. Atha kho dhanañjāni brāhmaṇo aññataraṃ purisaṃ āmantesi – “ehi tvaṃ, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamtivā mama vacanena bhagavato pāde sirasā vandāhi – ‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bālḥagilāno. So bhagavato pāde sirasā vandatī’ti. Yena cāyasmā sārīputto tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato sārīputtassa pāde sirasā vandāhi – ‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bālḥagilāno. So āyasmato sārīputtassa pāde sirasā vandatī’ti. Evañca vadehi – ‘sādhu kira, bhante, āyasmā sārīputto yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti. “Evaṃ, bhante”ti kho so puriso dhanañjānissa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso bhagavantaṃ etadavoca – “dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bālḥagilāno. So bhagavato pāde sirasā vandatī”ti. Yena cāyasmā sārīputto tenupasaṅkami; upasaṅkamtivā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ sārīputtaṃ etadavoca – “dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bālḥagilāno. So āyasmato sārīputtassa pāde sirasā vandati, evañca vadeti – ‘sādhu kira, bhante, āyasmā sārīputto yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti. Adhivāsesi kho āyasmā sārīputto tuṅḥībhāvena.

450. Atha kho āyasmā sārīputto nivāsetvā pattacīvaramādāya yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho āyasmā sārīputto dhanañjāniṃ brāhmaṇaṃ etadavoca – “kacci te, dhanañjāni, khamaṇīyaṃ, kacci yāpaṇīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti? Paṭikkamosānaṃ paññāyati, no abhikkamo”ti? “Na me, bho sārīputta, khamaṇīyaṃ na yāpaṇīyaṃ. Bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sārīputta, balavā puriso tiṅhena sikharena muddhani [muddhānaṃ (sī. syā. kam. pī.)] abhimattheyya; evameva kho, bho sārīputta, adhimattā vātā muddhani ca ūhananti. Na me, bho sārīputta, khamaṇīyaṃ, na yāpaṇīyaṃ. Bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sārīputta, balavā puriso daḥena varattakkhaṇḍena [varattabandhanena (sī. pī.)] sīse sīsavethaṃ dadeyya; evameva kho, bho sārīputta, adhimattā sīse sīsavedanā. Na me, bho sārīputta, khamaṇīyaṃ na yāpaṇīyaṃ. Bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sārīputta, dakkho goghātako vā goghātakantevāsī vā tiṅhena govikantanena kucchim parikanteyya; evameva kho, bho sārīputta, adhimattā vātā kucchim parikantanti. Na me, bho sārīputta, khamaṇīyaṃ, na yāpaṇīyaṃ. Bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evameva kho, bho sārīputta, adhimatto kāyasmiṃ dāho. Na me, bho sārīputta, khamaṇīyaṃ na yāpaṇīyaṃ. Bālḥā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

451. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – nirayo vā tiracchānayani vā”ti? “Nirayā, bho sārīputta, tiracchānayani seyyo”ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – tiracchānayani vā pettivisayo vā”ti? “Tiracchānayaniyā, bho sārīputta, pettivisayo

seyyo’’ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – pettivisayo vā manussā vā’’ti? “Pettivisayā, bho sārīputta, manussā seyyo’’ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – manussā vā cātumahārājikā [cātummahārājikā (sī. syā. kaṃ. pī.)] vā devā’’ti? “Manussehi, bho sārīputta, cātumahārājikā devā seyyo’’ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – cātumahārājikā vā devā tāvatimsā vā devā’’ti? “Cātumahārājikehi, bho sārīputta, devehi tāvatimsā devā seyyo’’ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – tāvatimsā vā devā yāmā vā devā’’ti? “Tāvatimsēhi, bho sārīputta, devehi yāmā devā seyyo’’ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – yāmā vā devā tusitā vā devā’’ti? “Yāmehi, bho sārīputta, devehi tusitā devā seyyo’’ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – tusitā vā devā nimmānaratī vā devā’’ti? “Tusitehi, bho sārīputta, devehi nimmānaratī devā seyyo’’ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – nimmānaratī vā devā paranimmitavasavattī vā devā’’ti? “Nimmānaratīhi, bho sārīputta, devehi paranimmitavasavattī devā seyyo’’ti. “Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo paranimmitavasavattī vā devā brahmaloko vā’’ti? “‘Brahmaloko’ti [bhavaṃ sārīputto āhāti, katamaṃ sārīputto āha brahmalokoti. (ka.)] – bhavaṃ sārīputto āha; ‘brahmaloko’ti – bhavaṃ sārīputto āhā’’ti [bhavaṃ sārīputto āhāti, katamaṃ sārīputto āha brahmalokoti. (ka.)].

Atha kho āyasmato sārīputtassa etadahosi – “ime kho brāhmaṇā brahmalokādhimuttā. Yaṃnūnāhaṃ dhanañjānissa brāhmaṇassa brahmānaṃ sahabyatāya maggaṃ deseyya’’nti. “Brahmānaṃ te, dhanañjāni, sahabyatāya maggaṃ desessāmi; taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi’’ti. “Evaṃ, bho’’ti kho dhanañjāni brāhmaṇo āyasmato sārīputtassa paccassosi. Āyasmā sārīputto etadavoca – “katamo ca, dhanañjāni, brahmānaṃ sahabyatāya maggo? Idha, dhanañjāni, 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. Ayaṃ kho, dhanañjāni, brahmānaṃ sahabyatāya maggo’’.

452. “Puna caparaṃ, dhanañjāni, bhikkhu 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 kho, dhanañjāni, brahmānaṃ sahabyatāya maggo’’ti. Tena hi, bho sārīputta, mama vacanena bhagavato pāde sirasā vandāhi – ‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī’’ti. Atha kho āyasmā sārīputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā utṭhāyāsanaṃ pakkāmi. Atha kho dhanañjāni brāhmaṇo acirapakkante āyasmante sārīputte kālamakāsi, brahmalokaṅca upapajji.

453. Atha kho bhagavā bhikkhū āmantesi – “eso, bhikkhave, sārīputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā utṭhāyāsanaṃ pakkanto’’ti. Atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca – “dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno, so bhagavato pāde sirasā vandatī’’ti. “Kiṃ pana tvaṃ sārīputta dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā utṭhāyāsanaṃ pakkanto’’ti? “Mayhaṃ kho, bhante, evaṃ ahoṣi – ‘ime kho brāhmaṇā brahmalokādhimuttā, yaṃnūnāhaṃ dhanañjānissa brāhmaṇassa brahmānaṃ sahabyatāya maggaṃ deseyya’’nti. “Kālaṅkatoca [kālaṅkatova (syā. kaṃ. ka.)], sārīputta, dhanañjāni brāhmaṇo, brahmalokaṅca upapanno’’ti.

Dhanañjānisuttaṃ niṭṭhitaṃ sattamaṃ.

8. Vāsetṭhasuttaṃ

454. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā icchānaṅgale [icchānaṅkale (sī. pī.)] viharati icchānaṅgalavanasaṅḍe. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā icchānaṅgale paṭivasanti, seyyathidaṃ – caṅkī brāhmaṇo, tārukkho brāhmaṇo, pokkharasāti brāhmaṇo, jāṇussoṇi [jāṇussoṇī (pī.), jāṇussoṇī (ka.)] brāhmaṇo, todeyyo brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā. Atha kho vāsetṭhabhāradvājānaṃ māṇavaṇaṃ jaṅghāvihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ [anucaṅkamamānānaṃ anuvicaramānānaṃ (sī. pī.)] ayamantarākathā udapādi – “kathaṃ, bho, brāhmaṇo hotī”ti? Bhāradvājo māṇavo evamāha – “yato kho, bho, ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena – ettāvātā kho, bho, brāhmaṇo hotī”ti. Vāsetṭho māṇavo evamāha – “yato kho, bho, sīlavā ca hoti vattasampanno [vatasampanno (pī.)] ca – ettāvātā kho, bho, brāhmaṇo hotī”ti. Neva kho asakkhi bhāradvājo māṇavo vāsetṭhaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi vāsetṭho māṇavo bhāradvājaṃ māṇavaṃ saññāpetuṃ. Atha kho vāsetṭho māṇavo bhāradvājaṃ māṇavaṃ āmantesi – “ayaṃ kho, bho bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito icchānaṅgale viharati icchānaṅgalavanasaṅḍe. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Āyāma, bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma; upasaṅkamitvā samaṇaṃ gotamaṃ etamatthaṃ pucchissāma. Yathā no samaṇo gotamo byākarissati tathā naṃ dhāressāmā”ti. “Evaṃ, bho”ti kho bhāradvājo māṇavo vāsetṭhassa māṇavassa paccassosi.

455. Atha kho vāsetṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavatā saddhiṃ sammodimṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinna kho vāsetṭho māṇavo bhagavantaṃ gāthāhi ajjhabhāsi –

“Anuññātaṇṇāpaṭiññātā, tevijjā mayamasmubho;

Ahaṃ pokkharasātissa, tārukkhassāyaṃ māṇavo.

“Tevijjānaṃ yadakkhātā, tatra kevalinosmase;

Padakasmā veyyākaraṇā [no byākaraṇā (syā. kaṃ. ka.)], jappe ācariyasādisā;

Tesaṃ no jātivādasmim, vivādo atthi gotama.

“Jātiyā brāhmaṇo hoti, bhāradvājo iti bhāsati;

Ahañca kammunā [kammanā (sī. pī.)] brūmi, evaṃ jānāhi cakkhuma.

“Te na sakkoma ñāpetuṃ [saññattuṃ (pī.), saññāpetuṃ (ka.)], aññamaññaṃ mayam ubho;

Bhavantaṃ puttumāgamā, sambuddhaṃ iti vissutaṃ.

“Candaṃ yathā khayātitaṃ, pecca pañjalikā jānā;

Vandamānā namassanti, lokasmim gotamaṃ.

“Cakkhum loke samuppannaṃ, mayaṃ pucchāma gotamaṃ;

Jātiyā brāhmaṇo hoti, udāhu bhavati kammunā [kammanā (sī. pī.)];

Ajānataṃ no pabrūhi, yathā jānemu brāhmaṇa’nti.

456.

“Tesam vo aham byakkhissam, (vāsetṭhāti bhagavā)
Anupubbam yathātatham;
Jātivibhaṅgam pāṇānam, aññamaññāhi jātiyo.
“Tiṇarukkhepi jānātha, na cāpi paṭijānare;
Liṅgam jātimayaṃ tesam, aññamaññā hi jātiyo.
“Tato kīṭe paṭaṅge ca, yāva kunthakipillike;
Liṅgam jātimayaṃ tesam, aññamaññā hi jātiyo.
“Catuppadepi jānātha, khuddake ca mahallake;
Liṅgam jātimayaṃ tesam, aññamaññā hi jātiyo.
“Pādudarepi jānātha, urage dīghapiṭṭhike;
Liṅgam jātimayaṃ tesam, aññamaññā hi jātiyo.
“Tato macchepepi jānātha, uduke vārigocare;
Liṅgam jātimayaṃ tesam, aññamaññā hi jātiyo.
“Tato pakkhīpepi jānātha, pattayāne vihaṅgame;
Liṅgam jātimayaṃ tesam, aññamaññā hi jātiyo.
“Yathā etāsu jātisū, liṅgam jātimayaṃ puthu;
Evaṃ natthi manussesu, liṅgam jātimayaṃ puthu.
“Na kesehi na sīsehi, na kaṇṇehi na akkhīhi;
Na mukhena na nāsāya, na oṭṭhehi bhamūhi vā.
“Na gīvāya na aṃsehi, na udarena na piṭṭhiyā;
Na soṇiyā na urasā, na sambādhe na methune [na sambādhā na methunā (ka.)].
“Na hatthehi na pādehi, naṅgulīhi nakhehi vā;
Na jaṅghāhi na ūrūhi, na vaṇṇena sarena vā;
Liṅgam jātimayaṃ neva, yathā aññāsu jātisū.

457.

“Paccattaṅca sarīresu [paccattam sasārīresu (sī. pī.)], manussesvetam na vijjati;
Vokāraṅca manussesu, samaññāya pavuccati.
“Yo hi koci manussesu, gorakkham upajīvati;
Evaṃ vāsetṭha jānāhi, kassako so na brāhmaṇo.
“Yo hi koci manussesu, puthusippena jīvati;
Evaṃ vāsetṭha jānāhi, sippiko so na brāhmaṇo.
“Yo hi koci manussesu, vohāram upajīvati;
Evaṃ vāsetṭha jānāhi, vāṇijo so na brāhmaṇo.
“Yo hi koci manussesu, parapessena jīvati;

Evam vāsetṭha jānāhi, pessako [pessiko (sī. syā. kaṃ. pī.)] so na brāhmaṇo.

“Yo hi koci manussesu, adinnaṃ upajīvati;

Evam vāsetṭha jānāhi, coro eso na brāhmaṇo.

“Yo hi koci manussesu, issatthaṃ upajīvati;

Evam vāsetṭha jānāhi, yodhājīvo na brāhmaṇo.

“Yo hi koci manussesu, porohiccena jīvati;

Evam vāsetṭha jānāhi, yājako so na brāhmaṇo.

“Yo hi koci manussesu, gāmaṃ ratṭhañca bhuñjati;

Evam vāsetṭha jānāhi, rājā eso na brāhmaṇo.

“Na cāhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhavaṃ;

Bhovādi [bhovādi (syā. kaṃ.)] nāma so hoti, sace hoti sakiñcano;

Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

458.

“Sabbasaṃyojanaṃ chetvā, yo ve na paritassati;

Saṅgātigamaṃ visaṃyuttaṃ [visaññuttaṃ (ka.)], tamahaṃ brūmi brāhmaṇaṃ.

“Chetvā naddhiṃ [naddhiṃ (sī. pī.)] varattañca, sandānaṃ sahanukkamaṃ;

Ukkhittapalighaṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

“Akkosaṃ vadhabandhañca, aduṭṭho yo titikkhati;

Khantībalaṃ balānīkaṃ, tamahaṃ brūmi brāhmaṇaṃ.

“Akkodhanaṃ vatavantaṃ, sīlavantaṃ anussadaṃ;

Dantaṃ antimasārīraṃ, tamahaṃ brūmi brāhmaṇaṃ.

“Vāripokkharapatteva, āraggeriva sāsapo;

Yo na limpati kāmesu, tamahaṃ brūmi brāhmaṇaṃ.

“Yo dukkhassa pajānāti, idheva khayamattano;

Pannabhāraṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

“Gambhīrapaññaṃ medhāvīṃ, maggāmaggassa kovidaṃ;

Uttamatthamanuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.

“Asaṃsaṭṭhaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ;

Anokasārimappicchaṃ, tamahaṃ brūmi brāhmaṇaṃ.

“Nīdhāya daṇḍaṃ bhūtesu, tasesu thāvaresu ca;

Yo na hanti na ghātetī, tamahaṃ brūmi brāhmaṇaṃ.

“Aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ;

Sādānesu anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

“Yassa rāgo ca doso ca, māno makkho ca ohito;

Sāsaporiva āraggā, tamahaṃ brūmi brāhmaṇaṃ.

459.

“Akakkasaṃ viññāpaniṃ, giraṃ saccam udīraye;
Yāya nābhisajje kiñci, tamahaṃ brūmi brāhmaṇaṃ.
“Yo ca dīghaṃ va rassaṃ vā, aṇuṃ thūlaṃ subhāsubhaṃ;
Loke adinnaṃ nādeti [nādiyati (sī. pī.)], tamahaṃ brūmi brāhmaṇaṃ.
“Āsā yassa na vijjanti, asmim loke paramhi ca;
Nirāsāsaṃ [nirāsayaṃ (sī. pī.)] viṣaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yassālayā na vijjanti, aññāya akathaṃkathim;
Amatogadhaṃ anuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yodhapuññaṃ pāpañca, ubho saṅgaṃ upaccagā;
Asokaṃ virajaṃ suddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Candaṃ va vimalaṃ suddhaṃ, vipprasannaṃ anāvilam;
Nandībhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yo imaṃ palipathaṃ duggaṃ, saṃsāraṃ mohamaccagā;
Tiṇṇo pāraṅgato jhāyī, anejo akathaṃkathī;
Anupādāya nibbuto, tamahaṃ brūmi brāhmaṇaṃ.
“Yodhakāme pahantvāna [pahatvāna (sī.)], anāgāro paribbaje;
Kāmabhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yodhataṇhaṃ pahantvāna, anāgāro paribbaje;
Taṇhābhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Hitvā mānusaṃ yogaṃ, dibbaṃ yogaṃ upaccagā;
Sabbayogavisamyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Hitvā ratiṇca aratiṃ, sītībhūtaṃ nirūpadhiṃ;
Sabbalokābhibhuṃ vīraṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Cutim yo vedi sattānaṃ, upapattiṇca sabbaso;
Asattaṃ sugataṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yassa gatiṃ na jānanti, devā gandhabbamānusa;
Khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ;
Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinam;
Anejaṃ nhātaṃ [nahātaṃ (sī. pī.)] buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.
“Pubbenivāsaṃ yo vedi, saggāpāyaṇca passati;
Atho jātikkhayaṃ patto, tamahaṃ brūmi brāhmaṇaṃ.

460.

“Samañña hesā lokasmiṃ, nāmagottaṃ pakappitaṃ;

Sammuccā samudāgataṃ, tattha tattha pakappitaṃ.

“Dīgharattānusayitaṃ, diṭṭhigatamajānataṃ;

Ajānantā no [ajānantā noti ajānantā eva (tīkā)] pabrunti [pabruvanti (sī. pī.)], jātiyā hoti brāhmaṇo.

“Na jaccā brāhmaṇo [vasalo (syā. kaṃ. ka.)] hoti, na jaccā hoti abrahmaṇo [brāhmaṇo (syā. kaṃ. ka.)];

Kammunā brāhmaṇo [vasalo (syā. kaṃ. ka.)] hoti, kammunā hoti abrahmaṇo [brāhmaṇo (syā. kaṃ. ka.)].

“Kassako kammunā hoti, sippiko hoti kammunā;

Vāṇijo kammunā hoti, pessako hoti kammunā.

“Coropi kammunā hoti, yodhājīvopi kammunā;

Yājako kammunā hoti, rājāpi hoti kammunā.

“Evametam yathābhūtaṃ, kammaṃ passantī paṇḍitā;

Paṭiccasamuppādadassā, kammavipākakovidā.

“Kammunā vattati loko, kammunā vattati pajā;

Kammanibandhanā sattā, rathassāṇīva yāyato.

“Tapena brahmacariyena, saṃyamena damena ca;

Etena brāhmaṇo hoti, etaṃ brāhmaṇamuttamaṃ.

“Tīhi vijjāhi sampanno, santo khīṇapunabbhavo;

Evam vāsetṭha jānāhi, brahmā sakko vijānata’nti.

461. Evam vutte, vāsetṭhabhāradvājā māṇavā 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 dhammaṃca bhikkhusaṅghaṃca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gate”ti.

Vāsetṭhasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Subhasuttaṃ

462. Evam me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena subho māṇavo todeyyaputto sāvatthiyaṃ paṭivasati aññatarassa gahapatissa nivesane kenacideva karaṇīyena. Atha kho subho māṇavo todeyyaputto yassa gahapatissa nivesane paṭivasati taṃ gahapatiṃ etadavoca – “suttaṃ metam, gahapati – ‘avivittā sāvatthī arahantehī’ti. Kaṃ nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma’”ti? “Ayaṃ, bhante, bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Taṃ, bhante, bhagavantaṃ payirupāsassū”ti. Atha kho subho māṇavo todeyyaputto tassa gahapatissa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho subho māṇavo todeyyaputto bhagavantaṃ etadavoca – “brāhmaṇā, bho gotama, evamāhaṃsu – ‘gahaṭṭho ārādhako hoti ñāyaṃ

dhammaṃ kusalaṃ, na pabbajito ārādhako hoti ñāyaṃ dhammaṃ kusala’nti. Idha bhavaṃ gotamo kimāhā’nti?

463. “Vibhajjavādo kho ahamettha, māṇava; nāhamettha ekaṃsavādo. Gihissa vāhaṃ, māṇava, pabbajitassa vā micchāpaṭipattiṃ na vaṇṇemi. Gihī vā hi, māṇava, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu na ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ. Gihissa vāhaṃ, māṇava, pabbajitassa vā sammāpaṭipattiṃ vaṇṇemi. Gihī vā hi, māṇava, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusala’nti.

“Brāhmaṇā, bho gotama, evamāhaṃsu – ‘mahatṭhamidaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ gharāvāsakammaṭṭhānaṃ mahapphalaṃ hoti; appatṭhamidaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ pabbajjā kammaṭṭhānaṃ appaphalaṃ hoti’nti. Idha bhavaṃ gotamo kimāhā’nti.

“Etthāpi kho ahaṃ, māṇava, vibhajjavādo; nāhamettha ekaṃsavādo. Atthi, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; atthi, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti; atthi, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; atthi, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti. Katamañca, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti? Kasi kho, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti. Katamañca, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti? Kasiyeva kho, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti. Katamañca, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti? Vaṇijjā kho, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti. Katamañca māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti? Vaṇijjāyeva kho, māṇava, kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti.

464. “Seyyathāpi, māṇava, kasi kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti. Seyyathāpi, māṇava, kasiyeva kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti; evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti. Seyyathāpi, māṇava, vaṇijjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti. Seyyathāpi, māṇava, vaṇijjāyeva kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti; evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appatṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti’nti.

“Brāhmaṇā, bho gotama, pañca dhamme pañṇapenti puñṇassa kiriyāya, kusalassa ārādhāyā’nti. “Ye te, māṇava, brāhmaṇā pañca dhamme pañṇapenti puñṇassa kiriyāya, kusalassa ārādhāyā – sace te agaru – sādhu te pañca dhamme imasmiṃ parisati

bhāsassū’’ti. “Na kho me, bho gotama, garu yatthassu bhavanto vā nisinno bhavantarūpo vā’’ti [nisinnā bhavantarūpā vāti (sī. syā. kam. pī.)]. “Tena hi, māṇava, bhāsassū’’ti. “Saccam kho, bho gotama, brāhmaṇā paṭhamam dhammam paññapenti puññassa kiriyāya, kusalassa ārādhānāya. Tapam kho, bho gotama, brāhmaṇā dutiyam dhammam paññapenti puññassa kiriyāya, kusalassa ārādhānāya. Brahmācariyam kho, bho gotama, brāhmaṇā tatiyam dhammam paññapenti puññassa kiriyāya, kusalassa ārādhānāya. Ajjhenam kho, bho gotama, brāhmaṇā catuttham dhammam paññapenti puññassa kiriyāya, kusalassa ārādhānāya. Cāgam kho, bho gotama, brāhmaṇā pañcamam dhammam paññapenti puññassa kiriyāya, kusalassa ārādhānāya. Brāhmaṇā, bho gotama, ime pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārādhānāyāti. Idha bhavam gotamo kimāhā’’ti?

465. “Kim pana, māṇava, atthi koci brāhmaṇānam ekabrāhmaṇopi yo evamāha – ‘aham imesam pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemī’’ti? “No hidam, bho gotama’’. “Kim pana, māṇava, atthi koci brāhmaṇānam ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha – ‘aham imesam pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemī’’ti? “No hidam, bho gotama’’. “Kim pana, māṇava, yepi te brāhmaṇānam pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidam etarahi brāhmaṇā porānaṃ mantapadam gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitanamanuvācenti, seyyathidam – atthako vāmake vāmadevo vessāmitto yamataggi āngīraso bhāradvājo vāsettho kassapo bhagu, tepi evamāhaṃsu – ‘mayam imesam pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemā’’ti? “No hidam, bho gotama’’. ”

“Iti kira, māṇava, natthi koci brāhmaṇānam ekabrāhmaṇopi yo evamāha – ‘aham imesam pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemī’’ti; natthi koci brāhmaṇānam ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha – ‘aham imesam pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemī’’ti; yepi te brāhmaṇānam pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidam etarahi brāhmaṇā porānaṃ mantapadam gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitanamanuvācenti, seyyathidam – atthako vāmake vāmadevo vessāmitto yamataggi āngīraso bhāradvājo vāsettho kassapo bhagu. Tepi na evamāhaṃsu – ‘mayam imesam pañcannaṃ dhammānaṃ sayam abhiññā sacchikatvā vipākaṃ pavedemā’’ti.

“Seyyathāpi, māṇava, andhaveṇi paramparāsamsattā purimopi na passati majjhimopi na passati pacchimopi na passati; evameva kho, māṇava, andhaveṇūpamaṃ maññe brāhmaṇānam bhāsitaṃ sampajjati – purimopi na passati majjhimopi na passati pacchimopi na passati’’ti.

466. Evaṃ vutte, subho māṇavo todeyyaputto bhagavatā andhaveṇūpamena vuccamāno kupito anattamano bhagavantamyeva khumsento bhagavantamyeva vambhento bhagavantamyeva vadamāno – ‘samaṇo gotamo pāpito bhavissatī’’ti bhagavantam etadavoca – “brāhmaṇo, bho gotama, pokkharasāti opamañño subhagavaniko evamāha – ‘evameva panidhekacce [panimeke (sabbattha)] samaṇabrāhmaṇā uttarimanussadhammā alamariyaññadassanavisesam paṭijānanti. Tesamidam bhāsitaṃ hassakamyeva sampajjati, nāmakamyeva sampajjati, rittakamyeva sampajjati, tucchakamyeva sampajjati. Kathaṇhi nāma manussabhūto uttarimanussadhammā alamariyaññadassanavisesam ñassati vā dakkhati vā sacchi vā karissatīti – netam thānaṃ vijjati’’ti?

“Kim pana, māṇava, brāhmaṇo pokkharasāti opamañño subhagavaniko sabbesamyeva samaṇabrāhmaṇānam cetasā ceto paricca pajānātī’’ti? “Sakāyapi hi, bho gotama, puñṇikāya dāsīyā brāhmaṇo pokkharasāti opamañño subhagavaniko cetasā ceto paricca na pajānāti, kuto pana sabbesamyeva samaṇabrāhmaṇānam cetasā ceto paricca pajānissatī’’ti?

“Seyyathāpi, māṇava, jaccandho puriso na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaṅkāni rūpāni, na passeyya mañjīṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tāraṅkarūpāni, na passeyya candimasūriye. So evaṃ vadeyya – ‘natthi kaṇhasukkāni rūpāni, natthi kaṇhasukkānaṃ rūpānaṃ dassāvī; natthi nīlakāni rūpāni, natthi nīlakānaṃ rūpānaṃ dassāvī; natthi pītakāni rūpāni, natthi pītakānaṃ rūpānaṃ dassāvī; natthi lohitaṅkāni rūpāni, natthi lohitaṅkānaṃ rūpānaṃ dassāvī; natthi mañjīṭṭhakāni rūpāni, natthi mañjīṭṭhakānaṃ rūpānaṃ dassāvī; natthi samavisamaṃ, natthi samavisamassa dassāvī; natthi tāraṅkarūpāni, natthi tāraṅkarūpānaṃ dassāvī; natthi candimasūriyā, natthi candimasūriyānaṃ dassāvī. Ahameṭaṃ na jānāmi, ahameṭaṃ na passāmi; tasmā taṃ natthī’ti. Sammā nu kho so, māṇava, vadamāno vadeyyā’”ti?

“No hidam, bho gotama. Atthi kaṇhasukkāni rūpāni, atthi kaṇhasukkānaṃ rūpānaṃ dassāvī; atthi nīlakāni rūpāni, atthi nīlakānaṃ rūpānaṃ dassāvī; atthi pītakāni rūpāni, atthi pītakānaṃ rūpānaṃ dassāvī; atthi lohitaṅkāni rūpāni, atthi lohitaṅkānaṃ rūpānaṃ dassāvī; atthi mañjīṭṭhakāni rūpāni, atthi mañjīṭṭhakānaṃ rūpānaṃ dassāvī; atthi samavisamaṃ, atthi samavisamassa dassāvī; atthi tāraṅkarūpāni, atthi tāraṅkarūpānaṃ dassāvī; atthi candimasūriyā, atthi candimasūriyānaṃ dassāvī. ‘Ahameṭaṃ na jānāmi, ahameṭaṃ na passāmi; tasmā taṃ natthī’ti; na hi so, bho gotama, sammā vadamāno vadeyyā’”ti.

“Evameva kho, māṇava, brāhmaṇo pokkharasāti opamañño subhagavaniko andho acakkhuko. So vata uttarimanussadhammā alamariyañānadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti – netam thānaṃ vijjati”.

467. “Taṃ kiṃ maññasi, māṇava, ye te kosalakā brāhmaṇamahāsālā, seyyathidaṃ – caṅkī brāhmaṇo tārukkho brāhmaṇo pokkharasāti brāhmaṇo jāṇussoṇi brāhmaṇo pitā ca [vā (sī. syā. kaṃ. pī.)] te todeyyo, katamā nesam seyyo [seyyā (syā. kaṃ.)], yaṃ vā te sammuccā [sammusā (sī. pī.)] vācam bhāseyyuṃ yaṃ vā asammuccā’”ti? “Sammuccā, bho gotama”.

“Katamā nesam seyyo, yaṃ vā te mantā vācam bhāseyyuṃ yaṃ vā amantā’”ti? “Mantā, bho gotama”.

“Katamā nesam seyyo, yaṃ vā te paṭisaṅkhāya vācam bhāseyyuṃ yaṃ vā appaṭisaṅkhāya’”ti? “Paṭisaṅkhāya, bho gotama”.

“Katamā nesam seyyo, yaṃ vā te atthasaṃhitam vācam bhāseyyuṃ yaṃ vā anatthasaṃhitā’”nti? “Atthasaṃhitam, bho gotama”.

“Taṃ kiṃ maññasi, māṇava, yadi evaṃ sante, brāhmaṇena pokkharasātinā opamaññena subhagavanikena sammuccā vācā bhāsītā asammuccā’”ti [asammusā vāti (pī.)] evamitarapañhattayepi vāsaddena saha dissati? “Asammuccā, bho gotama”.

“Mantā vācā bhāsītā amantā vā’”ti? “Amantā, bho gotama”.

“Paṭisaṅkhāya vācā bhāsītā appaṭisaṅkhāya’”ti? “Appaṭisaṅkhāya, bho gotama”.

“Atthasaṃhitā vācā bhāsītā anatthasaṃhitā’”ti? “Anatthasaṃhitā, bho gotama”.

“Pañca kho ime, māṇava, nīvaraṇā. Katame pañca? Kāmacchandaṇīvaraṇaṃ, byāpādanīvaraṇaṃ, thīnamiddhanīvaraṇaṃ uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ – ime kho, māṇava, pañca nīvaraṇā. Imehi kho māṇava, pañcahi nīvaraṇehi brāhmaṇo pokkharasāti opamañño subhagavaniko āvuto nivuto ophuṭo [ovuto (sī.), ophuṭo (syā. kaṃ. pī.)] pariyaṇaddho. So vata uttarimanussadhammā alamariyañānadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti – netam thānaṃ vijjati.

468. “Pañca kho ime, māṇava, kāmagaṇā. Katame pañca? Cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā...pe... ghānaviññeyyā gandhā... jivhā viññeyyā rasā... kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā – ime kho, māṇava, pañca kāmagaṇā. Imehi kho, māṇava, pañcahi kāmagaṇehi brāhmaṇo pokkharasāti opamañño subhagavaniko gathito mucchito ajjhoppanno anādīnavadassāvī anissaraṇapañño paribhuñjati. So vata uttarimanussadhammā alamariyaññadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti – netam thānam vijjati.

“Tam kiṃ maññasi, māṇava, yaṃ vā tiṇakatthupādānam paṭicca aggim jāleyya yaṃ vā nissatthatiṇakatthupādānam aggim jāleyya, katamo nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro cā’ ti? “Sace tam, bho gotama, thānam nissatthatiṇakatthupādānam aggim jāletum, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro cā’ ti. “Atthānam kho etaṃ, māṇava, anavakāso yaṃ nissatthatiṇakatthupādānam aggim jāleyya aññatra iddhitatā. Seyyathāpi, māṇava, tiṇakatthupādānam paṭicca aggi jalati tathūpamāham, māṇava, imaṃ pītiṃ vadāmi yāyaṃ pīti pañca kāmagaṇe paṭicca. Seyyathāpi, māṇava, nissatthatiṇakatthupādāno [nissatthatiṇakatthupādānam paṭicca (sī. pī. ka.)] aggi jalati tathūpamāham, māṇava, imaṃ pītiṃ vadāmi yāyaṃ pīti aññatreva kāmehi aññatra akusalehi dhammehi.

“Katamā ca, māṇava, pīti aññatreva kāmehi aññatra akusalehi dhammehi? Idha, māṇava, bhikkhu viviceva kāmehi...pe... paṭhamam jhānam upasampajja viharati. Ayampi kho, māṇava, pīti aññatreva kāmehi aññatra akusalehi dhammehi. Puna caparam, māṇava, bhikkhu vitakkavicārānam vūpasamā...pe... dutiyam jhānam upasampajja viharati. Ayampi kho, māṇava, pīti aññatreva kāmehi aññatra akusalehi dhammehi.

469. “Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhānāya, katamettha [kamettha (ka. sī. syā. kam. pī.)] brāhmaṇā dhammam mahapphalataram paññapenti puññassa kiriyāya kusalassa ārādhānāya’ ti? “Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhānāya, cāgamettha brāhmaṇā dhammam mahapphalataram paññapenti puññassa kiriyāya kusalassa ārādhānāya’ ti.

“Tam ki maññasi, māṇava, idha aññatarassa brāhmaṇassa mahāyañño paccupaṭṭhito assa. Atha dve brāhmaṇā āgaccheyyum – ‘itthannāmassa brāhmaṇassa mahāyaññam anubhavissāmā’ ti. Tatrekassa [tatthekassa (pī.)] brāhmaṇassa evamassa – ‘aho vata! Ahameva labheyyam bhattachge aggāsanaṃ aggodakaṃ aggapiṇḍam, na añño brāhmaṇo labheyya bhattachge aggāsanaṃ aggodakaṃ aggapiṇḍa’nti. Thānam kho panetaṃ, māṇava, vijjati yaṃ añño brāhmaṇo labheyya bhattachge aggāsanaṃ aggodakaṃ aggapiṇḍam, na so brāhmaṇo labheyya bhattachge aggāsanaṃ aggodakaṃ aggapiṇḍam. ‘Añño brāhmaṇo labhati bhattachge aggāsanaṃ aggodakaṃ aggapiṇḍam, nāham labhāmi bhattachge aggāsanaṃ aggodakaṃ aggapiṇḍa’nti – iti so kupito hoti anattamano. Imassa pana, māṇava, brāhmaṇā kiṃ vipākaṃ paññapenti’ ti? “Na khvettha, bho gotama, brāhmaṇā evaṃ dānam denti – ‘iminā paro kupito hotu anattamano’ ti. Atha khvettha brāhmaṇā anukampājātikaṃyeva [anukampājātikaṃyeva (syā. kam. ka.)] dānam denti’ ti. “Evaṃ sante, kho, māṇava, brāhmaṇānam idaṃ chaṭṭham puññakiriyavatthu hoti – yadidaṃ anukampājātika’nti. “Evaṃ sante, bho gotama, brāhmaṇānam idaṃ chaṭṭham puññakiriyavatthu hoti – yadidaṃ anukampājātika’nti.

“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhānāya, ime tvaṃ pañca dhamme kattha bahulaṃ samanupassasi – gahaṭṭhesu vā pabbajitesu vā’ ti? “Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhānāya, imāham pañca dhamme pabbajitesu bahulaṃ samanupassāmi

appaṃ gahaṭṭhesu. Gahaṭṭho hi, bho gotama, mahaṭṭho mahākicco mahādhikaraṇo mahāsamārambho, na satataṃ samitaṃ saccavādī hoti; pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho, satataṃ samitaṃ saccavādī hoti. Gahaṭṭho hi, bho gotama, mahaṭṭho mahākicco mahādhikaraṇo mahāsamārambho na satataṃ samitaṃ tapassī hoti... brahmacārī hoti... sajjhāyabahulo hoti... cāgabahulo hoti; pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho satataṃ samitaṃ tapassī hoti... brahmacārī hoti... sajjhāyabahulo hoti... cāgabahulo hoti. Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ, imāhaṃ pañca dhamme pabbajitesu bahulaṃ samanupassāmi appaṃ gahaṭṭhesū”ti.

“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ cittaśāhaṃ ete parikkhāre vadāmi – yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya. Idha, māṇava, bhikkhu saccavādī hoti. So ‘saccavādīmhi’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ. Yaṃ taṃ kusalūpasamhitāṃ pāmojjaṃ, cittaśāhaṃ etaṃ parikkhāraṃ vadāmi – yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya. Idha, māṇava, bhikkhu tapassī hoti...pe... brahmacārī hoti...pe... sajjhāyabahulo hoti...pe... cāgabahulo hoti. So ‘cāgabahulomhi’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ. Yaṃ taṃ kusalūpasamhitāṃ pāmojjaṃ, cittaśāhaṃ etaṃ parikkhāraṃ vadāmi – yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya. Ye te māṇava, brāhmaṇā, pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ, cittaśāhaṃ ete parikkhāre vadāmi – yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya”ti.

470. Evaṃ vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca – “sutaṃ metaṃ, bho gotama – ‘samaṇo gotamo brahmānaṃ saḥabyatāya maggaṃ jānātī”ti.

“Taṃ kiṃ maññasi, māṇava, āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmo”ti?

“Evaṃ, bho, āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmo”ti.

“Taṃ, kiṃ maññasi māṇava, idhassa puriso naḷakāragāme jātavaddho [jātavaḍḍho (syā. kam. ka.)]; tamenāṃ naḷakāragāmato tāvadeva avasaṭaṃ [apasakkam (syā. kam. ka.)] naḷakāragāmassa maggaṃ puccheyyūṃ; siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā”ti?

“No hidāṃ, bho gotama”.

“Taṃ kissa hetu”?

“Amu hi, bho gotama, puriso naḷakāragāme jātavaddho. Tassa sabbāneva naḷakāragāmassa maggāni suviditāni”ti. “Siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vāti, na tveva tathāgatassa brahmalokaṃ vā brahmalokagāminiṃ vā paṭipadaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā. Brahmānañcāhaṃ, māṇava, pajānāmi brahmalokañca brahmalokagāminiñca paṭipadaṃ; yathāpaṭipanno ca brahmalokaṃ upapanno tañca pajānāmi”ti.

“Sutaṃ metaṃ, bho gotama – ‘samaṇo gotamo brahmānaṃ saḥabyatāya maggaṃ desetī”ti. Sādhu me bhavaṃ gotamo brahmānaṃ saḥabyatāya maggaṃ desetū”ti.

“Tena hi, māṇava, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti. “Evaṃ bho”ti kho subho māṇavo todeyyaputto bhagavato paccassosi. Bhagavā etadavoca –

471. “Katamo ca, māṇava, brahmānaṃ saḥabyatāya maggo? Idha, māṇava, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā

catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Evaṃ bhāvitāya kho, māṇava, mettāya cetovimuttiyā yaṃ pamāṇakatam kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Seyyathāpi, māṇava, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya [evameva kho māṇava evaṃ bhāvitāya mettāya (sī. syā. kaṃ. pī. dī. ni. 1.556) tathāpi idha pāṭhoyeva upamāya saṃsandiyamāno paripuṇṇo viya dissati]; evameva kho, māṇava...pe... evaṃ bhāvitāya kho, māṇava, mettāya [evameva kho māṇava evaṃ bhāvitāya mettāya (sī. syā. kaṃ. pī. dī. ni. 1.556) tathāpi idha pāṭhoyeva upamāya saṃsandiyamāno paripuṇṇo viya dissati] cetovimuttiyā yaṃ pamāṇakatam kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Ayampi kho, māṇava, brahmānaṃ saḥabyatāya maggo. “Puna caparaṃ, māṇava, bhikkhu karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Evaṃ bhāvitāya kho, māṇava, upekkhāya cetovimuttiyā yaṃ pamāṇakatam kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Seyyathāpi, māṇava, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya; evameva kho, māṇava...pe... evaṃ bhāvitāya kho, māṇava, upekkhāya cetovimuttiyā yaṃ pamāṇakatam kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Ayampi kho, māṇava, brahmānaṃ saḥabyatāya maggo”ti.

472. Evaṃ vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, 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 dhammaṅca bhikkhusaṅghaṅca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Handa, ca dāni mayaṃ, bho gotama, gacchāma; bahukiccā mayaṃ bahukaraṇīyā”ti. “Yassadāni tvam, māṇava, kālaṃ maññasi”ti. Atha kho subho māṇavo todeyyaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhirathena [vaḷabhīrathena (sī.)] sāvatthiyā niyyāti divā divassa. Addasā kho jāṇussoṇi brāhmaṇo subhaṃ māṇavaṃ todeyyaputtaṃ dūratova āgacchantaṃ. Disvāna subhaṃ māṇavaṃ todeyyaputtaṃ etadavoca – “handa, kuto nu bhavaṃ bhāradvājo āgacchati divā divassā”ti? “Ito hi kho ahaṃ, bho, āgacchāmi samaṇassa gotamassa santikā”ti. “Taṃ kiṃ maññasi, bhavaṃ bhāradvājo, samaṇassa gotamassa paññāveyyattiyam paṇḍito maññeti”? “Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyam jānissāmi? Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyam jāneyyā”ti. “Uḷārāya khalu, bhavaṃ bhāradvājo, samaṇaṃ gotamaṃ pasaṃsāya pasaṃsatī”ti. “Ko cāhaṃ, bho, ko ca samaṇaṃ gotamaṃ pasaṃsissāmi? Pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussānaṃ. Ye cime, bho, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ; cittassete samaṇo gotamo parikkhāre vadeti – yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāyā”ti.

Evaṃ vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekaṃsaṃ uttarāsāṅgaṃ karitvā yena bhagavā tenaṅjaliṃ paṇāmetvā udānaṃ udānesi – “lābhā rañño pasenadissa kosalassa, suladdhalābhā rañño pasenadissa kosalassa yassa vijite tathāgato viharati arahaṃ sammāsambuddho”ti.

Subhasuttaṃ niṭṭhitaṃ navamaṃ.

10. Saṅgārasuttam

473. Evaṃ me sutam – ekaṃ samayaṃ bhagavā kosalesu cārikam carati mahatā bhikkhusaṅghena saddhim. Tena kho pana samayena dhanañjānī [dhānañjānī (sī. pī.)] nāma brāhmaṇī cañcalikappe [maṅḍalakappe (sī.), paccalakappe (syā. kaṃ.), caṅḍalakappe (pī.)] paṭivasati abhippasannā buddhe ca dhamme ca saṅghe ca. Atha kho dhanañjānī brāhmaṇī upakkhalitvā tikkhattuṃ udānaṃ udānesi – “namo tassa bhagavato arahato sammāsambuddhassa. Namō tassa bhagavato arahato sammāsambuddhassa. Namō tassa bhagavato arahato sammāsambuddhassa”’ti.

Tena kho pana samayena saṅgāro nāma māṇavo cañcalikappe paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sakkharappabhedānaṃ itihāsaṇḍamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Assosi kho saṅgāro māṇavo dhanañjāniyā brāhmaṇiyā evaṃ vācaṃ bhāsamānāya. Sutvā dhanañjāniṃ brāhmaṇiṃ etadavoca – “avabhūtāva ayaṃ [avabhūtā cayaṃ (sī. syā. kaṃ. pī.)] dhanañjānī brāhmaṇī, parabhūtāva ayaṃ [parabhūtā cayaṃ (sī. syā. kaṃ. pī.)] dhanañjānī brāhmaṇī, vijjamānānaṃ (tevijjānaṃ) [() sī. syā. kaṃ. pī. potthakesu natthi] brāhmaṇānaṃ, atha ca pana tassa muṇḍakassa samaṇakassa vaṇṇaṃ bhāsissatī”’ti [bhāsātī (sī. syā. kaṃ. pī.)]. “Na hi pana tvam, tāta bhādrakukha, tassa bhagavato sīlapaññānaṃ jānāsi. Sace tvam, tāta bhādrakukha, tassa bhagavato sīlapaññānaṃ jāneyyāsi, na tvam, tāta bhādrakukha, taṃ bhagavantaṃ akkositabbaṃ paribhāsitabbaṃ mañneyyāsi”’ti. “Tena hi, bhoti, yadā samaṇo gotamo cañcalikappaṃ anupatto hoti atha me āroceyyāsi”’ti. “Evaṃ, bhādrakukhā”’ti kho dhanañjānī brāhmaṇī saṅgāravassa māṇavassa paccassosi.

Atha kho bhagavā kosalesu anupubbena cārikam caramāno yena cañcalikappaṃ tadavasari. Tatra sudaṃ bhagavā cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane. Assosi kho dhanañjānī brāhmaṇī – “bhagavā kira cañcalikappaṃ anupatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane”’ti. Atha kho dhanañjānī brāhmaṇī yena saṅgāro māṇavo tenupasaṅkami; upasaṅkamitvā saṅgāraṃ māṇavaṃ etadavoca – “ayaṃ, tāta bhādrakukha, so bhagavā cañcalikappaṃ anupatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane. Yassadāni, tāta bhādrakukha, kālaṃ maññasi”’ti.

474. “Evaṃ, bho”’ti kho saṅgāro māṇavo dhanañjāniyā brāhmaṇiyā paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhim sammodi. Sammodaṇiyam kathaṃ sāraṇiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saṅgāro māṇavo bhagavantaṃ etadavoca – “santi kho, bho gotama, eke samaṇabrāhmaṇā diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti. Tatra, bho gotama, ye te samaṇabrāhmaṇā diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesam bhavaṃ gotamo katamo”’ti? “Diṭṭhadhammābhiññāvosānapāramippattānaṃ, ādibrahmacariyaṃ paṭijānantānampi kho ahaṃ, bhāradvāja, vemattaṃ vadāmi. Santi, bhāradvāja, eke samaṇabrāhmaṇā anussavikā. Te anussavena diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti; seyyathāpi brāhmaṇā tevijjā. Santi pana, bhāradvāja, eke samaṇabrāhmaṇā kevalaṃ saddhāmatkena diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti; seyyathāpi takkī vīmaṃsī. Santi, bhāradvāja, eke samaṇabrāhmaṇā pubbe anussutesu dhammesu sāmāmyeva dhammaṃ abhiññāya diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti. Tatra, bhāradvāja, ye te samaṇabrāhmaṇā pubbe anussutesu dhammesu sāmāmyeva dhammaṃ abhiññāya diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāhamasmi. Tamināpetam, bhāradvāja, pariyaṇena veditabbaṃ, yathā ye te samaṇabrāhmaṇā pubbe anussutesu dhammesu sāmāmyeva dhammaṃ abhiññāya diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāhamasmi.

475. “Idha me, bhāradvāja, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitā brahmacariyaṃ caritaṃ. Yaṃnūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So kho ahaṃ, bhāradvāja, aparena samayena daharova samāno susukāḷakeso bhadrēna yobbanēna samannāgato paṭhamēna vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘icchāmahaṃ, āvuso kālāma, imasmim dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, bhāradvāja, āḷāro kālāmo maṃ etadavoca – ‘viharatāyasmā. Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyaṇim. So kho ahaṃ, bhāradvāja, tāvatakena oṭṭhapahatamattēna lapitalāpanamattēna ‘ñāṇavādaṅca vadāmi, theravādaṅca jānāmi, passāmī’ti ca paṭijānāmi, ahaṅceva aññe ca. Tassa mayhaṃ, bhāradvāja, etadahosi – ‘na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

“Atha khvāhaṃ, bhāradvāja, yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti? Evaṃ vutte, bhāradvāja, āḷāro kālāmo ākiṅcaññāyatanāṃ pavedesī. Tassa mayhaṃ, bhāradvāja, etadahosi – ‘na kho āḷārasseva kālāmassa atthi saddhā, mayhaṃpatthi saddhā; na kho āḷārasseva kālāmassa atthi vīriyaṃ...pe... sati... samādhi... paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim. Atha khvāhaṃ, bhāradvāja, yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti? ‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemī’ti. ‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmī’ti. ‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvāṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvāṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvāṃ dhammaṃ jānāsi, yaṃ tvāṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti. Iti kho, bhāradvāja, āḷāro kālāmo ācariyo me samāno attano antevāsim maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhāradvāja, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiṅcaññāyatanūpapattiyā’ti. So kho ahaṃ, bhāradvāja, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

476. “So kho ahaṃ, bhāradvāja, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – ‘icchāmahaṃ, āvuso [passa ma. ni. 1.278 pāsārāsīsutte], imasmim dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, bhāradvāja, udako rāmaputto maṃ

etadavoca – ‘viharatāyasmā. Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ, bhāradvāja, tāvatakenaeva oṭṭhapahatamattena lapitalāpanamattena ‘ñāṇavādañca vadāmi, theravādañca jānāmi, passāmi’ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, bhāradvāja, etadahosi – ‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi; addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti. Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ – ‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi’ti? Evaṃ vutte, bhāradvāja, udako rāmaputto nevasaññānāsaññāyatanam pavedesi. Tassa mayhaṃ, bhāradvāja, etadahosi – ‘na kho rāmasseva ahosi saddhā, mayhaṃpatthi saddhā; na kho rāmasseva ahosi vīriyaṃ...pe... sati... samādhi... paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ rāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihasim.

“Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ – ‘ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesī’ti? ‘Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesī’ti. ‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmī’ti. ‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasantam tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayam abhiññā sacchikatvā upasampajja pavedesi taṃ tvam dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi; yaṃ tvam dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ rāmo sayam abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvam dhammaṃ jānāsi, yaṃ tvam dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ti. Iti kho, bhāradvāja, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhāradvāja, etadahosi – ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā’ti. So kho ahaṃ, bhāradvāja, taṃ dhammaṃ analankarivā tasmā dhammā nibbijja apakkamim.

477. “So kho ahaṃ, bhāradvāja, kimkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ. Tassa mayhaṃ, bhāradvāja, 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 ahaṃ, bhāradvāja, tattheva nisīdim – ‘alamidaṃ padhānāyā’ti. Apissu maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

“Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ udake nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇim ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmī’ti. Taṃ kim maññasi, bhāradvāja, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ udake nikkhittaṃ uttarāraṇim ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā’ti? “No hidam, bho gotama. Taṃ kissa hetu? Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, tañca pana udake nikkhittaṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti. “Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi

avūpakatthā viharanti, yo ca nesam kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇṇāsa kāmapiṇṇāso so ca ajjhataṃ na suppaṭṭhāso hoti na suppaṭṭhāso, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No capi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayam kho maṃ, bhāradvāja, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

478. “Aparāpi kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, bhāradvāja, allam kaṭṭham sasneham ārakā udakā thale nikkhattam. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmī’ ti. Tam kiṃ maññasi, bhāradvāja, api nu so puriso amum allam kaṭṭham sasneham ārakā udakā thale nikkhattam uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyā’ ti? “No hidam, bho gotama. Tam kissa hetu? Aduñhi, bho gotama, allam kaṭṭham sasneham, kiñcāpi ārakā udakā thale nikkhattam; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ ti. “Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṃ ca kāmehi vūpakatthā viharanti, yo ca nesam kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇṇāsa kāmapiṇṇāso so ca ajjhataṃ na suppaṭṭhāso hoti na suppaṭṭhāso, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No capi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayam kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

479. “Aparāpi kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, bhāradvāja, sukkham kaṭṭham koḷāpaṃ ārakā udakā thale nikkhattam. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggim abhinibbattessāmi, tejo pātukarissāmī’ ti. Tam kiṃ maññasi, bhāradvāja, api nu so puriso amum sukkham kaṭṭham koḷāpaṃ ārakā udakā thale nikkhattam uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā’ ti? “Evam bho gotama. Tam kissa hetu? Aduñhi, bho gotama, sukkham kaṭṭham koḷāpaṃ, tañca pana ārakā udakā thale nikkhatta’ nti. “Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṃ ca kāmehi vūpakatthā viharanti, yo ca nesam kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇṇāsa kāmapiṇṇāso so ca ajjhataṃ suppaṭṭhāso hoti suppaṭṭhāso, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No capi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayam kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ, bhāradvāja, tisso upamā paṭibhāsu anacchariyā pubbe assutapubbā.

480. “Tassa mayham, bhāradvāja, etadahosi – ‘yamnūnāham dantebhiantamādhāya, jivhāya tālum āhacca, cetasā cittaṃ abhiniggaṇheyyam abhinippīleyyam abhisantāpeyya’ nti. So kho aham, bhāradvāja, dantebhiantamādhāya, jivhāya tālum āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi. Tassa mayham, bhāradvāja, dantebhiantamādhāya, jivhāya tālum āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Seyyathāpi, bhāradvāja, balavā puriso dubbalataram purisam sise vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya, evameva kho me, bhāradvāja, dantebhiantamādhāya, jivhāya tālum āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Āraddham kho pana me, bhāradvāja, vīriyam hoti asallīnam, upaṭṭhitā sati asammuttā;

sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

481. “Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti, evameva kho me, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuttā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Seyyathāpi, bhāradvāja, balavā puriso, tiṇhena sikharena muddhani abhimattheyya, evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuttā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Seyyathāpi, bhāradvāja, balavā puriso daḷhena varattakkaṇḍena sīse sīsaveṭhaṃ dadeyya, evameva kho, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuttā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti. Seyyathāpi, bhāradvāja, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchim parikanteyya, evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuttā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

“Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Seyyathāpi, bhāradvāja, dve balavanto purisā dubbalataram purisaṃ nānābhāsu gahetvā āngārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato. Apissu maṃ, bhāradvāja, 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, nāpi kālaṅkaroti; arahamaṃ samaṇo gotamo, viharotveva so arahato evarūpo hotī'ti.

“Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya’nti. Atha kho maṃ, bhāradvāja, devatā upasaṅkamitvā etadavocaṃ – ‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji. Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma. Tāya tvaṃ yāpessasī'ti. Tassa mayhaṃ, bhāradvāja, etadahosi – ‘ahañceva kho pana sabbaso ajajjitamaṃ paṭijāneyyamaṃ, imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyumaṃ, tāya cāhaṃ yāpeyyamaṃ. Taṃ mamaṃsa musā'ti. So kho ahaṃ, bhāradvāja, tā devatā paccācikkhāmi, ‘hala’nti vadāmi.

“Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyamaṃ pasatamaṃ pasatamaṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsa’nti. So kho ahaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhāresimaṃ pasatamaṃ pasatamaṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ. Tassa mayhaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhārayato pasatamaṃ pasatamaṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, 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 vaṭṭanāvalī, evamevassu me piṭṭhikaṅṭako unṇatāvanato 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, bhāradvāja, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṅṭakameva pariggaṇhāmi, ‘piṭṭhikaṅṭakamaṃ parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi; yāvassu me, bhāradvāja, udaracchavi piṭṭhikaṅṭakamaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ, bhāradvāja, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṃ, bhāradvāja, imameva kāyamaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, bhāradvāja, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. Apissu maṃ, bhāradvāja, manussā disvā evamāhaṃsu – ‘kāḷo samaṇo gotamo’ti. Ekacce manussā evamāhaṃsu – ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti. Ekacce manussā evamāhaṃsu – ‘na kāḷo samaṇo gotamo nāpi sāmo, maṅguracchavi samaṇo gotamo’ti; yāvassu me, bhāradvāja, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

482. “Tassa mayhaṃ, bhāradvāja, etadahosi – ‘ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayimṃsu, etāvaparamaṃ, nayito bhiyyo; yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo; yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyañānadassanavisesamaṃ. Siyā nu kho añño maggo bodhāyā’ti? Tassa mayhaṃ bhāradvāja, etadahosi – ‘abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinna vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajamaṃ pītisukhamaṃ paṭhamaṃ jhānaṃ upasampajja viharitā. Siyā nu kho eso maggo bodhāyā’ti? Tassa mayhaṃ, bhāradvāja, satānūsāri viññānaṃ ahosi – ‘eseva maggo bodhāyā’ti. Tassa mayhaṃ, bhāradvāja, etadahosi – ‘kiṃ nu

kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī'ti? Tassa mayhaṃ, bhāradvāja, etadahosi – ‘na kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī'ti.

483. “Tassa mayhaṃ, bhāradvāja, etadahosi – ‘na kho taṃ sukaraṃ sukhaṃ adhigantūṃ evaṃ adhimattakasiṃhānaṃ pattakāyena. Yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsa'nti. So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ. Tena kho pana maṃ, bhāradvāja, samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti – ‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessatī'ti. Yato kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbija pakkamiṃsu – ‘bāhulliko samaṇo gotamo padhānavibbhanto āvatto bāhullāyā'ti.

“So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi...pe... paṭhamaṃ jhānaṃ upasampajja vihāsim. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja vihāsim.

“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim. So anekavihitāṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitāṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me, bhāradvāja, rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

484. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi...pe... ayaṃ kho me, bhāradvāja, rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

“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 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, bhāradvāja, rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato'ti.

485. Evam vutte, saṅgāro māvavo bhagavantaṃ etadavoca – “atṭhitavataṃ [atṭhita vata (sī. syā. kaṃ. pī.)] bhoṭo gotamassa padhānaṃ ahosi, sappurisavataṃ [sappurisa vata (sī. syā. kaṃ. pī.)] bhoṭo gotamassa padhānaṃ ahosi; yathā taṃ arahato sammāsambuddhasa. Kiṃ nu kho, bho gotama, atthi devā'ti [adhidevāti (ka.) evaṃ sabbesu 'atthi devā'tipadesu]? “Ṭhānaso metāṃ [kho panetaṃ (syā. kaṃ. ka.)], bhāradvāja, viditaṃ yadidaṃ – adhidevā'ti [atthi devāti (sī. syā. kaṃ. pī.), atidevāti (?) evaṃ sabbesu 'adhidevā'tipadesu]. “Kiṃ nu kho, bho gotama, ‘atthi devā'ti puṭṭho samāno ‘ṭhānaso metāṃ, bhāradvāja, viditaṃ

yadidaṃ adhidevā'ti vadesi. Nanu, bho gotama, evaṃ sante tucchā musā hotī'ti? “Atthi devā'ti, bhāradvāja, puṭṭho samāno ‘atthi devā'ti yo vadeyya, ‘ṭhānaso me veditā'ti [ṭhānaso veditā me veditāti (sī. syā. kaṃ. pī.), ṭhānaso me veditā atidevāti (?)] yo vadeyya; atha khvettha viññunā purisena ekaṃsena niṭṭhaṃ gantabbaṃ [gantum (ka.), gantum vā (syā. kaṃ.)] yadidaṃ – ‘atthi devā'ti. “Kissa pana me bhavaṃ gotamo ādikeneva na byākāsī'ti [gotamo ādikeneva byākāsīti (ka.), gotamo atthi devāti na byākāsīti (?)]? “Uccena sammatam kho etaṃ, bhāradvāja, lokasmiṃ yadidaṃ – ‘atthi devā'ti.

486. Evaṃ vutte, saṅgāravo māṇavo bhagavantaṃ etadavoca – “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, 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 dhammaṃca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gata'ti.

Saṅgārasuttaṃ niṭṭhitaṃ dasamaṃ.

Brāhmaṇavaggo niṭṭhito pañcamaṃ.

Tassuddānaṃ –

Brahmāyu selassalāyano, ghoṭamukho ca brāhmaṇo;

Caṅkī esu dhanañjāni, vāsetṭho subhagāravoti.

Idaṃ vaggānamuddānaṃ –

Vaggo gahapati bhikkhu, paribbājakaṇāmakko;

Rājavaggo brāhmaṇoti, pañca majjhimaāgame.

Majjhimaṇṇāsakaṃ samattaṃ.